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**NIMROD:**  
*J. B. Russell*  
A

**DISCOURSE ON CERTAIN PASSAGES**

**OF**

**HISTORY AND FABLE.**

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**VOLUME THE SECOND.**

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*L. B. Ralfe*

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# ERRATA.

- Page 58, line 1, *read καλλιγυναικα.*  
286, 23, *read φιλαίμαστον.*  
407, 8, *dele not.*  
429, 20, *read Pamphylians.*  
436, 7, *for wide-seeing, read with glaring eyes.*  
457, 23, *for taterpretation, read interpretation.*  
524, 13, *for Phæthon, read Phaethon.*

## ILIAS OR THE PELASGI.

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I. ANCIENT literature was full of the decennial war waged by the Danaân league against Babel. Some works were extant, which were composed by those famous writers, who learned in the schools of Babylon and the other cities of that empire ; and many others, of less artful composition, by the minstrels who sprung up among the dispersed nations. Little of these latter has descended to our time.

We have not, that I know, any histories of the war, but those in Latin taken from Dictys the Cretan, and Dares the Phrygian, the work entitled *Troica*, which is published in the Bibliotheca of Zacharias Conrad von Uffenbach, and a Greek poem of the twelfth century by the Grammarian John Tzetzes. The first mentioned work is supposed to have been translated in the age of Constantine from a Greek original since lost, but composed as early as the reign of Nero. Dares, I have very little doubt, is a summary abridgement of the Phrygian Iliad. In the time of Tzetzes few works of great antiquity were accessible, but much information was still to be had at second hand, and his writings are therefore of great value to us. The last year of the war is described at length by the man who is called Quintus of Calabria.

But the most accomplished monuments of human genius still exist in the heroic poems of a person called Homerus or *the Homer*, of which word we will hereafter endeavour to



explain the meaning. This man did not profess to describe the great war. He describes only the events of about fifty days in the ninth year of the siege; and he does not so much as insinuate, that these events were of any lasting importance, or influenced the final result of the contest. The heavy reverses sustained by the Danaäns on those days may have checked the efforts of the confederates for a short time after,

Iracunda diem distulit Ilio  
Matronisque Phrygum classis Achillei,

but then the great and well-known preparations of Memnon did also probably dispirit the besiegers and encourage their opponents. It is foolish to call his poem an account of the siege of Troy, for it was rather the siege of the Grecian camp. The few days it describes were mainly occupied by the siege of the Argive lines of circumvallation which were assaulted by the Trojans, that of Ilion being for the time raised by reason of the division among the allies. The moral, to which his epic was pointed, was the importance of union and subordination as well among the gods or daimones as among men, and the fatal effects of rivalry and discord. He shows a great cause well nigh frustrate and ruined by the disunion of its leaders, and the imminent danger averted by reconciliation, and upon these divine verses hangs the whole Iliad,

'Αλλ' Ἐρις ἐκ τε Θεῶν ἐκ τ' ἀνθρώπων ἀπολοῖτο,  
Και Χόλος, ὅς ῥ' ἔφευγε πολυφρόνα περ χαλεπαίνειν  
'Ὅς τε, πολυ γλῶκκιων μελιτος καταλειδομενοις  
Ἀνδρῶν ἐν σῆθεσσιν, ἀέχεται ἥύτε καπνός.

When we consider the short time and secondary importance of the events which Homer has selected to illustrate his moral, we shall understand how to explain the extraordinary fame of certain heroes who play but an obscure part in his poem. Many might not have been very much distinguished upon that occasion, and yet upon the whole of the war might have been of the very first moment. Meriones, son of Molus, is an

inferior agent in the drama of the *Iliad*, yet is he compared by Homer to both the Lords of Hosts, *Θεῶν ἀταλάντος Ἀχιλῆος* and *ἀταλάντος Ἐνθάδης ἀνδρείφοντος*, and it seems that in that age of imposture and dæmoniac agency he pretended to be possessed of the spirit of Mars, for we know that the Cretans paid him divine honours and sacrifices and invoked him <sup>1</sup> as God of war. Horace, in his prophecy of Nereus, places Meriones and Sthenelus in the very first line of the battle, and the latter is represented by Homer answering <sup>2</sup> the king of men in such a strain, as plainly bespeaks his high rank and consequence.

The other is a profoundly obscure allegory, hung upon certain names that were renowned in the war of Troy, and the time of its action is subsequent not only to that war, but to the dispersion of mankind.

II. I apprehend that Homer was not led to relate these things under false names, and in the form of historical parables, by the mere love of allegory and mythical similitudes. There were other causes to deter the priests and poets of that age, from narrating such matters in plain and direct language; and the jarring superstitions and unextinguishable regrets of the dismembered people forbad the mention of what they had lost and suffered. The most recent events were of course the tenderest subject, and a cotemporary poet, such as Homer was, would have peril'd his life, had he pourtrayed in their natural colours, and to the hot and sensitive Pelasgi, the splendour and delights of Asia and the dreary terrours of the going forth from thence. Those topics required a thicker veil of metaphor; but even the old war was too fresh in their memories to admit of either the persons, the places, or the doctrines, being directly named or described. The allegorical plan was imitated by the minstrels of succeeding generations, who seem in process of time to have lost the clue to it's interpretation, and

<sup>1</sup> Diod. Sic. *L.* 5. c. 29.

<sup>2</sup> *Iliad*, iv. 404.

to have received and delivered to others, for fact, the fictions of the old parabolists or <sup>3</sup> ænigmatistæ.

We must begin by endeavouring to explain the nature of that poetical mystery of the siege of Babel, to which Homer has adapted his two epics. The parties in the schism, and in the ensuing war, were the religious votaries of the Masculine and Creatour Spirit, manifested in the element of fire, and symbolized by the virile symbol, and of the Evil Spirit or Destroyer, according to the false doctrines which had been promulgated or revived by Cham, and those of the Magna Mater Cybele or god Bacchus, the most decorous of whose symbols, devised by the great female impostour of whom we have spoken, was an Ark or Ship. Hence it happened, that by most of the European minstrels, who celebrated these wars, the Confederated or Anti-Scythian party, was represented in the form of heroes undertaking a *naval* expedition, although the real scene of action was far removed from the sea. In this allegory they not only consulted the symbol of their party, the Ark, but also (in most instances) the relative situation of the countries to which these histories were parabolically imputed. The Graïcs or Pelasgi, a portion of the great confederacy, chose, as all the other nations did, their own country and themselves, to represent the side to which their ancestours had belonged. The neighbouring districts of the Asian, Assyrian, or Barbar kingdom, would of course supply them with a type of the whole thereof. But these provinces were only accessible to the Graïcians by sea, and any depredation or petty hostility that might happen between them was necessarily maritime. I mention this the rather, because other peoples, whose country was continental, had recourse to other metaphors to distinguish the contending powers. The Indians, though intimately acquainted with the Holy Ship, have not filled their mythology with maritime expeditions. The Cushim are distinguished by their formidable appearance and

<sup>3</sup> See vol. 1. p. 33, 4.

stature, and called *the Giants*, a distinction not unknown in the west, but never used by Homer; and their antagonists, by their religious orthodoxy, as Gods and Devatas. The former also retain a designation which was originally sectarian, but afterwards became geographical, *Assours*, fire-worshippers, concerning which enough has been said in the last volume<sup>4</sup>.

Upon the principle suggested by Homer, but by a more violent and offensive use of it, the confederacy of heroes under Jason against the Scythian or Cutaian kingdom, to recover the reliques or palladium of Aia, was figured as a naval expedition. Not however in a fleet of ships, but in the Ark or Argo herself, the ship-formed Isis of Egypt and Suabia, and Ship-Temple of the Irish Celts. I think that the interpolator of Homer, in the twelfth book of the Odyssey, must have understood the ark of the deluge by the ship Argo, when he described her, in one word, as a vessell in whose safety the whole human race had an equal and common interest, *pasimelusa*,

'Οἷη δὲ κεινὴ γὰρ παρέπλω ποταπόρος νηὺς  
'Αργὼ πασιμέλυσσα.

The poet Homer contrived his fictions with such an artful and consistent verisimilitude, that most people implicitly believe him to this day. His followers, among whom were the Argonautic bards, ran into extravagance and manifest fable, although it was not too gross for the credulity of Sir Isaac Newton, who has founded his Grecian chronology upon the sailing of the ship Argo from Thessaly and upon the precession of æquinoxes as computed by Cheiron the centaur! I will explain, in another place, the exact principle upon which the argonautical legend was concocted.

In much later times again, a Roman poet of a lofty style, but servile in his genius as in his moral character, ushered in

<sup>4</sup> See vol. I. p. 281...4.

the decline and fall of his country's literature by weaving into a somewhat incongruous mass the war of Troy, the mystic wanderings and return of Ulysses, the legends of the Phœnician and Canaanite refugees in Africa, and those which were peculiar to the nations of Italy. The war is represented by him in a form very similar to that which it bore in Iliac and Argonautic story, but more especially to the former; and shows the close conformity of the fables prevailing among the Greek and the Tyrrhene Pelasgi. Latinus is Priam or Æetes, the venerable but weak and vacillating chief of the Scythians. Turnus, his son in law, represents the Homeric Hector so closely, as Pallas does also Patroclus, that we should perhaps refer a part of the resemblance to the poverty of the Roman muse. The fabulous succour of Penthesilea appears in the story of the Heroine Camilla. The giant king, whose fierceness and impiety the nations affected to abhor, is the contemptor Divûm Mesentius, whom Virgil compares to Orion, not knowing that they were indeed the same. This great monarch, the ruler or Lucumon of the Hetruscans, came to aid the declining fortunes <sup>5</sup> of Latium, and was the Memnon of Lavinian Heroics; and Justin <sup>6</sup> relates that this event happened *after the death of Turnus*, which is the truth of it, and agrees with all the histories of Ilion. Æneas is even said to have been slain <sup>7</sup> fighting with him, and to have been afterwards worshipped as Jupiter Indiges. This Hetruscan auxiliary was introduced into another legend of the same contest, that of Romulus against the Sabines, which means of Nimrod against the Sabians or Bacchics.

Tempore quo sociis venit Lucumonius armis  
Atque Sabina feri contudit arma Tati<sup>8</sup>.

It is quite certain that the fabulous history of the Sabines

<sup>5</sup> Liv. l. c. 2.

<sup>6</sup> Epit. 43. c. 1.

<sup>7</sup> Liv. *ibid.* Pomp. Fest. *Indigetes*. Tibull. 2. Eleg. 5. v. 44.

<sup>8</sup> Prop. iv. 2. 51.

relates to the adventures of the Sabaizing sect. They were descended from the ivy-crowned Bacchus, baccifer <sup>9</sup> Sabinus, the pater <sup>10</sup> Sabinus *vitisator*, the Persian <sup>11</sup> *Sabus*; and the religion, which they are said to have erected in opposition to that of Romulus, was that of the Hellenistic or Sabian polytheism. Romulus <sup>12</sup> worshipped Jupiter Stator, but Tatius the Sabine erected altars to the Sun, the Moon, Saturn, Rhea, Vesta, Mars, Vulcan, and Diana. Virgil, from a desire to crowd a great many figures in his canvas, and writing indeed his bastard epic without any poetical moral, or regular plan, although with political motives <sup>13</sup> that were sufficiently nefarious, and without any regard to the truth of the facts, has brought the great king upon the stage prematurely, and has thereby set him, the very head of affairs, in a subordinate place. Homer, independently of graver reasons, had better judgment than to weaken the effect and lustre of the rival heroes, by introducing upon the scene the Βῆ Ἡρακλῆσιη. The power corresponding, in the *Æneid*, with Homer's Agamemnon is *Æneas*, and his force also is brought in ships. And the Latin fable strongly tends to illustrate the solution of the Homeric mystery. The ships of *Æneas* are in fact *Naiḗdes* or Ship-goddesses. They were the animated or hamadryad pine trees of the great mother Cybele, who assumed the form of ships for the purpose of conveying the army of *Æneas*, and were ultimately rewarded with the more noble and blissful state of Nymphs or sea goddesses. A hollow pine tree was

<sup>9</sup> Sil. Ital. 3. 596.

<sup>10</sup> *Æneid*. vii. 178.

<sup>11</sup> Serv. in *Æn.* viii. 638.

<sup>12</sup> Dion. Hal. 2. c. 50.

<sup>13</sup> These motives were, to gild over the usurpation of a bloody assassin with splendid fictions, endeavouring to give it the colour of a divine right and of the fulfilment of ancient prophecy. In the course of his adulation, he did not scruple to insult the memory of the murdered Tully. And as the usurper's minister was not only a *patron*, or debaucher of minds, but a debaucher of the bodies of his fellow-citizens, the pipe of Corydon was tuned accordingly. Of these people, and of the conspiracy, whereof the *Æneid* was one overt act, I have said more in my third volume, p. 455 to 466.

the standing symbol of the Ark in the mysteries of the Idæan Mother, and in it (as Osiris in his ark) the gynæcomorphous Atys was annually enclosed. The war of Æneas was, then, strictly an *Argive* or *Argo-nautic* war.

III. The parties engaged in the war, of which the plain of Troja, or Shinar in Babylonia, was the theatre, were the seventy-two tribes into which the three great tribes, or nations, of Japhet, Shem, and Cham were divided, speaking various dialects of one language. They were confederated against Cush and his powerful family. Those latter garrisoned the impregnable city and the other towns and forts of Troja, held possession of the temple of Belus and the pælladium, and unjustly retained in their custody the formidable whore of Babylon. But their principal force, as a military nation, was removed to a distance by means of the Regifugium and of the events consequent thereupon, and was assembled about Niniveh, and Resen, and the other settlements of the Assyrian or Scythian tetrapolis, extending also into Chusistan or Elymais and into Persia. They were governed by Ninus the first king of the world, or by Memnon son of the morning, that is to say, by Nimrod, in Niniveh his capital, where he had been busied for many years before the siege of Babel began, in the founding of that and other cities.

But the city of Babel was occupied by Cush, who is variously called Podarces, Priamus, and Tithonus, but always Priamus by Homer, (unless it be in some pedigrees) a veteran not altogether effete by age, and still capable of holding the hierarchical supremacy at the seat of universal worship. The force, by which he (or rather, his turbulent family) was supported against their enemies, was of three sorts. The *Troes* or *Teuceri*, who were the Cushim of the capital and it's surrounding territory, and who were figured <sup>14</sup> as the *earth-born mice* or giant autochthones, and were recorded to be of the

<sup>14</sup> See vol. I. p. 179, n. 150, and Diod. Sic. L. I. c. 10.

Scythian race (de feroci gente Scytharum <sup>15</sup> origo Trojanorum uti refertur processit) and to have received it's pædium of the Pelopeian bones from the hands of the sorcerer *Scytha*; the *Epicures*, or those of the same race, or, at least, of the same creed and faction, who came from various provinces to take their turn of service at the capital, and whose entrance the lax and tardy blockade could not entirely prevent; and the Dardanians, of whom somewhat more must be said. They took their name from Dardanus the inventour of magic and of the pagan mysteries, that is to say, from Cham the son of Noah, and the command of them was entrusted to a son of the great harlot, who was then called *Æneas*, altho' he afterwards obtained to be himself called both <sup>16</sup> Dardanus and Jupiter, and to reign in Babel. Who were these people, thus embodied under the name of Cham, and commanded by *Æneas*? They were, as I conceive, the Asylæans or mixed people from all the various families who were assembled for the peopling of Babel, by the politic device of turning the tomb and temple of Cham into an <sup>17</sup> asylum, and therefore (being of no specific nation) took their style from the mighty wizard unto whose sanctuary they had resorted. The common form of addressing king Priam's forces is

Κεκλυτε μιν Τρῶες καὶ Δαρδανοὶ ἡδ' ἐπικούροι.

But the Dardans are shown to have been a collection from all the tribes, excepting the Cuthic or *Divine*, by their receiving the same appellation which is given to the same tribes, in their confederacy under Agamemnon;

Καὶ νῦν κεν ἐνθ' ἀπολοῖτο Φαναξ ἄνδρῶν Ἀινειᾶς.

Hector in one place makes a boast, that he could defend Ilion

<sup>15</sup> Orderic. Vital. Eccl. Hist. p. 722. ed. Du-Chesne. When the allies set out to assail Troy they took *Scythians* for their guides, Scythas...duces protectionis ejus delegere. Dict. Cret. L. 2. c. 10.

<sup>16</sup> Servius in *Æneid*. iv. v. 159. 662. vii. v. 241. x. v. 92.

<sup>17</sup> See vol. 1. p. 124, 5, 6. p. 253.



with his own *kinsmen* (the Troes, or Babelian Cushim) without the assistance either of *the peoples* (λαοί) or of the epicures; but as the force under his command notoriously consisted of these *three ingredients*, the

Τρῶες, καὶ Δαρδάνοι, ἡδ' ἐπικυροί <sup>18</sup>,

it follows that the *Dardani* are the *peoples*; and that may be taken for a palmary argument.

The Assyrian Æthiopes were governed by Memnon, the son of Tithonus and Aurora, but the Sabian confederacy marched under the banners of another, called by his partizans *Aga* (the great or supreme) *Memnon*. He was probably the lineal heir of Seba the eldest son of Cush; and he maintained the rights of the nations and the freedom of their new worship, and also his own hæreditary claims, against the miraculous birth of Nimrod, which they set down for imposture and bastardy. The war-king of the Cushim, born of old Cush and Helena, but filiated (like the great Alexander) upon Jupiter Hammon, pretended to be an avatar of that divine principle whereof *Memnon* and *Heracles* were two most ancient titles. The latter (changed, however, by the western Pelasgi into *Her-col*, which has a somewhat different sense) was a name revered not only by the Greeks but by the Opici of Italy. Homer does not call him simply *Heracles*, but the *Heraciëan Virtue* or *Energy*, which is as much as to say, an incarnation of the spirit *Heracles*. Βίη is used by him for an incarnation or emanation of the Supreme Essence, in the same way as Δυναμὶς is by St. Luke, where he speaks of Simon Magus; and it farther appears, that the son of Jove and Alcumena was *Heracles* only by imputation to him of his father's sacrosanct name and character, by this token, that he was originally called *Heracrides*, the son of *Heracles*; but afterwards, when he came to Delphi, he was saluted *Heracles* by the oracle,

<sup>18</sup> Iliad. 5. v. 472.

Ἡρακλῆν δὲ σε Φαίρος ἐπωνυμὸν ἐξονομαζει.<sup>19</sup>

and Ptolemy son of Hephæstion is in the same story, only saying that <sup>20</sup> *Nilus* was his original name; which was exchanged for that of *Heracles*, in reward for the service he had performed by slaying the fire-breathing giant <sup>21</sup> whose name was ineffable. The same personage is also called *Memnon*, and the *Herculean virtue Thrasymemnon*, which latter combination of words is made use of by his son Tlepolemus, who moreover informs us that his father was alive, and an active warrior, in the last year of the Trojan war, saying with derision to Sarpedon,

Ἄλλοιον τίνα φημι, βίην Ἡρακλῆειν,  
Ἕναι ἔμῳ πατέρα Θρασύμεινονα θυμολέοντα.

Herculean proof, far other than thou art,  
Is Thrasymemnon of the lion heart.

*Thrasymemnon* (the valiant or warlike) is clearly said in contradistinction to *Aga-Memnon*. The King of Men assumed to be Jove incarnate by primogeniture, as the *Lamas*<sup>22</sup> of the Scythian church are in succession reputed to be, unto this day, and he was therefore called *Agamemnon*; for that was the title of Jupiter *Hercæus* (or *the Defender*) to whom the Pergamus of Ilion was sacred, and whose remains were <sup>23</sup> intumulated therein, and there were other temples of *Jupiter Agamemnon*<sup>24</sup> at Lacedæmon and at Lapersæ in Attica. He was married to a sister of the sibyl Helena, and he was the brother (and probably the twin brother) of the royal priest

<sup>19</sup> Ælian. Var. Hist. 2. c. 32.

<sup>20</sup> Ptol. Heph. L. 2. p. 147.

<sup>21</sup> See vol. 1. p. 366, 7.

<sup>22</sup> The Tartarian rulers of Asia were styled *Cham*, and the pontiffs of Tibet are *Lamas*, both of which words are derived from the name of Cham or Ham son of Noah; because they esteemed that the supreme being had been incarnate in that patriarch, and continued to be so in them.

<sup>23</sup> Lyc. Cass. 335.

<sup>24</sup> Lyc. 1122. Tz. in Lyc. 1369. Staphylus cit. Clem. Alex. Cohort. p. 32. ed. Potter.

into whose keeping that woman had been consigned under the sanction of a general and solemn oath.

The powers over whom the Aga-Memnon presided are called, in the Homeric phraseology, the Ach-aians or the Pan-ach-aians. These are the pam-phylian or omni-gentile league whose united efforts against Troy are among the predictions attributed to the Sibylla, saying,

Π α μ φ υ λ υ πολεμοιο δαημονας ἐξετ' ἀναγκας.

*Ach-aiā* signifies (as I conjecture) the *land of water* (or of the *hawk*, which bird is a symbol of the *Narayana* or Spirit who moved *upon the water*, imitated from the cherubic symbols), and the *Pan-ach-aians* are the subjects of *Merops* the Æthiopian Titan united in one rebellious church upon the plains of the river Oceanus,

Ὠκεανὸς πεδίων οἰκητορες,

the same plains, into which the people descended from “ Ida  
“ of many sources” at the time when

Ἴλιος ἰζη

Ἐν πεδίῳ πεπολυσό, πόλιν μεροπῶν ἀνθρώπων.

The name, Ach-aiā, was borne by a lophos or high-place in Eubœa, by a certain barbarous country situated near the Caspian, and by the inhabitants of a maritime district in the north of the Peloponnesus, Pelasgi of that division who were called Æolians. But it was never borne by the people to whom Homer figuratively applies it, namely, by the people of Greece at large. The poets indeed, affecting to Homerize, used to call the Greeks the Achæans, but that custom had no propriety, except in reference to the language of the *Iliad*, because the Achaian district was not even a famous or predominating one. The Romans, again, in parcelling out their conquests, called all Greece to the south of Macedonia and Thessaly *the Province of Achaia*; which they did, not so much in imitation of the poets, as in honour of the league of the Peloponnesian or proper Achaians, in whose hands the

sum of Grecian affairs resided, when the Romans came into the country. But the best solution of that Homeric title may be found in the language of the Eleusinian mysteries, in which (as it seems) the name of the great mother *Earth*, the nurse of Triptolemus, and foundress of the Sabian Hellenism, was <sup>25</sup> *Achaia*. Nicander says, of the serpent who slew Triptolemus at Eleusin, and whom Ceres punished,

ΤΟΝ ΜΕΝ Τ' ἔρξει φατῖς, οὐνεκ' Ἀχαιῇ  
 Δη-μητηρ ἐβλαψεν, δὲ' ἀψα σινάτο παιδός  
 Καλλιχόρον παρὰ φρεῖαρ.

Homer also designates the same league as *the Argæans*, of which the force is equivalent to *Argoans*,

Magnanimos Minyas Argoaque vela,

but it also relates to a district of the European *Isle of Pelops* in which Mycenæ was situate; and Homer fixes the residence of Agamemnon in Mycenæ. But Homer extends the name to the whole continent of his empire,

Πολλαισι γῆσοισι καὶ Ἀργεῖ παντὶ φανασσείν,

and opposes it to the Pelasgic Argos, Hellas proper, or Pthiotis, over which the father of Achilles reigned, being (as it plainly appears) rather an epicure or auxiliary than a direct subject of the Atreid king. He here uses *Argos* as we do England, France, or Austria, naming one kingdom or duchy, out of many, to designate the whole empire, because the lord paramount resides in or especially belongs to that particular state. *Erech*, one of the four Nimrodian cities, signifies *the Ark*, and has bequeathed it's name to the whole interamnian island of Babylonia, *Erac* (or *Irac*) *Arabi*, and I apprehend that the district of Erech was that in which the Aga-Memnon had his seat of supreme government, during the rebellion of the nations against Cush and his capital city of Babel. The poets, by a like mimicry of Homer, affect to style the

<sup>25</sup> Etym. Mag. in Ἀχαια.

whole Grecian nation *Argæans* and *Argives*, but I am not aware that they ever really had such names in any age or dialect.

A third Homeric designation of the leaguers is *the Danaans*. I am not aware that the Greek nation, or any part of that nation, were at any time so called; indeed I am almost confident of the contrary. The explanation of that word is by no means obvious. I have learned to be more suspicious, than I once was, of that style of etymology, which would resolve this word into the demonstrative *ta* (*the*) and *naus* or *naos* a ship or ship-temple. The sense is admirably suitable, but we are not authorised to employ all means for getting at what we want, and to make solutions instead of finding them. We have already observed <sup>26</sup> upon the conformity of these names, king *Danaus*, king *Tanaus*, king *Dar-danus*, the rivers *Danau* or *Danube*, *Tanais*, *Eri-danus*, *Iar-danus*, and *Api-danus*. No reasonable man will accept the article *ta* in payment of so long a score. The word, which we find so frequently applied to rivers, is one denoting longitude or extension either in space or in time; and it is either the root or the derivative of the verb *τείνω*. Homer uses it to express the persistency and miraculous duration of the olive tree's leaves, *τανυ-φυλλος ἔλαια*, and the long silence of death, *τανηλεγος θανατοιο*. And I believe that Cush was called *Danaus* and *Tanaus* in reference to his very great longevity, rather than his great stature. The Orphic poems style the Phrixean ram *ὄρημα ταναον* ancient, or long? To rivers the like appellation belongs, by reason of their elongated form, in which, as well as in the silent sinuosity of their progressive motion, the resemblance of a river to a serpent consists. Indeed, speaking according to the etymon, a river is a *serpent*; and this idea was closely associated with the worship of the river *Euphrates* <sup>27</sup> *Oceanus* or *Nilus*, a *branch of Styx*. Cham, the Satrap and third

<sup>26</sup> Vol. I. p. 55.

<sup>27</sup> Vol. I. p. 52, 3.

Corybant of the mysteries, and second Ophion, prayed that he might obtain the serpent's *extension* <sup>28</sup>,

Ipse precor serpens in *longam porrigar alvum*,

and the circumstances of his obscene apostacy were described, in the Orphic mysteries, as the machinations of the titan *Oceanus*, who was Hammon or Ægyptian Jove, 'Αἰγυπτιῶς Ζεὺ Νεῖλος; but the small river which Homer employs, in his mystic allegory, for a type of the ocean Euphrates, is named *Cham-ander*, the man *Cham*. Dar-danus invented the mysteries, and the art magic, and he was himself that greatest of the Samothracian <sup>29</sup> Cabiri or Corybantes, who (as Orpheus saith) "by the counsels of the great mother Earth assumed "the beast-like form of the dragon of darkness." I have said that, when the nations rallied under the name of Noah their common grand-sire, or rather under the names of Bacchus and Sabus by which they were pleased to call him, they did by no means depart from the blasphemous abominations of which Cham (by the inspiration of the serpent) had laid the foundations; but they merely pretended and (I believe) falsely pretended, that the peculiar doctrines of that patriarch were such as the whore of Babylon had then lately thought fit to promulgate, and not such as Nimrod had professed and advocated. If they simulated a veneration for the ancient father of Jove, they still with persevering depravity followed the Διὸς ὄδον παρὰ Κρονοῦ τυραννί. Nay, the very sect which was denominated Sabaism and held sacred to the planter of vines, was also Hellenismus from that great cabalist and bisexual dæmon Jupiter <sup>30</sup> Hellen-Helena. It has also appeared to us, that Dar-danus was the name by which (for some reason or other) Cham was especially venerated by those Babelians, who were not Cushim, but were collected from the various peoples, and <sup>31</sup> were there-

<sup>28</sup> Vol. I. p. 30, 1, 2.

<sup>29</sup> Ibid. and p. 276. Schol. Ap. Rhod. I. v. 916, 7.

<sup>30</sup> See vol. I. p. 468, 9.

<sup>31</sup> Above, p. 9, 10.

fore called the *λαοί*. Upon these grounds I offer it, as a surmise, that the title *Danaans* is made use of to signify the tribes of Nouchidæ united under the banners of the Corybant Ἄμμων ἀμφιβροτὸς ὄφης, "the king" (as Lycophron <sup>32</sup> hath it) "of the thrones of Ophion." Whatever it signifies, it was given by Homer to the confederacy against Babel, and to the Grecians as the type thereof, but never belonged (as the other two names Ach-aian and Argæan did) to any portion of the Pelasgic or Helladian races either in Greece or in Italy; it was however a name, among the most illustrious in Hiberno-Celtic romance. And I shall have to show that Ireland is an island not unknown to, or unconnected with, either Homer or the Homeridæ. The Tuatha de Danaan (*Noble Lords of the Danaans*) waged a famous war in *Achaia* against the <sup>33</sup> *Assyrians*, and triumphed over them by their skill in the occult sciences. But on a subsequent occasion their magic lost it's efficacy, and they were expelled from their own country, and came to Ireland.

Fourthly, we find the subjects of Aga-Memnon distinguished by a title of marvellous universality, which however they have in common with that body of Priam's subjects, who were called the *Dardanians*, MEN;

Ἰαυαξ ἀνδρῶν Ἀγαμεμνῶν.

To Priam, the Eummelian, such a style is never imparted; nor is it to any other king, Danaan, or Trojan, Pelasgic, or Epicure, excepting only Æneas king of the Dardanians. The reason is, that Homer's Aga-Memnon was the leader of the Sibyl's παμ-φυλὸς πόλεμος, like Tidal the Assyrian he was *King of Nations*, and he domineered over all the communities of the human race descending from Noah, excepting the great over-

<sup>32</sup> V. 1192. His *thrones* are those of the *three worlds*; and he himself is

triplicis mundi summus quem scire nefastum est.

<sup>33</sup> Keating's History, p. 423.

weening nation of the Scythæ, and even of them (as we shall see) over no minute or obscure portion.

It may be as well here to finish what must be said concerning the king of men. He was honoured with the same appellation as that deity, unto whom the Pergamus<sup>34</sup> of Ilion was a temple and a tomb, Jupiter Agamemnon, and he derived his descent and had received the sceptre of his power from Pelops, unto whom the Olympian games were dedicated, and whose bones were the palladium of Ilion; and it is plain that Jupiter Agamemnon, Jupiter Pelops, and Jupiter Olympius, are but one personage, and that the king of men assumed to be the Great Cham of Asia, that is, he affected to represent the theocracy of the arch-apostate, Cham son of Noah. Primogeniture or the right of Saba, the eldest grandson of Cham, has been surmised to be the ground of his claims; and the muniment or pledge by which he claimed it was the sceptre, wand, or rod of that high-priest of Satan. This was wrought by Tubalcain and given by Jove (i. e. the supreme deity) to Hermes, the messenger spirit, who gave it to the man-god Pelops, who gave it to Atreus, and Atreus dying left it to Thyesta, and Thyesta left it to Agamemnon.

This genealogy presents us with difficulties, which it requires some attention to surmount. Atreus cannot be Cush, because the latter (the son of Pelops Laomedon, whose bones were the palladium) was living until the end of the Trojan war, whereas Atreus had previously died;

Ατρεὺς μὲν θνησκὼν ἔλιπεν πολυαρνὶ Θυέστη,  
 Αὐτὰρ ὅγ' οὐτε Θυέσ' Ἀγαμέμνονι λείπε φορηναι.

But the Atreus of Homer appears to be Saba the eldest son of Cush, whose son or grandson the Aga-Memnon should be esteemed, accordingly as we regard Atreus and Thyesta to be brethren of each other, or father and son. The words of Homer do not intimate that the lineal course of descent was

<sup>34</sup> See vol. 1. p. 406.



interrupted; and the foisting in of *Pleisthenes* (a man unknown to Homer), as son of Atreus, and father of Agamemnon, seems to have arisen from a consciousness that Agamemnon was not really a son but a grandson of Atreus. It is much to be doubted, whether Atreus and Thyesta were brethren; and this is apparent, that subsequent minstrels have mixt up the most loathsome fables with the history of those heroes. The incest of Thyesta, the cannibal infanticide of Atreus, the darkening of the sun, nay the entire change of his course in the heavens, all these enormities (I say) were unknown to Homer, as applicable to Atreus; and they really belong to an anterior age and a different people. To whom, and to what, they belong<sup>35</sup> we will hereafter shew. It seems (I say) that we cannot understand Cush by Atreus, because the latter was dead before the Trojan war, and the former lived till the capture of the city by the Danaans. But Atreus is Saba his eldest son; and, in the course of theocratic succession from Cham to Agamemnon, as asserted by the Sabians, Cush is entirely prætermitted.

The thing may probably have happened in this manner. The order of primogeniture had been completely overturned in the family of Noah by the election first of Shem by the Lord, and afterwards of Cham by the apostates. But it was not the design of Cham, that the succession of supreme hierarchical power in his family should be thus precarious and irregular, and that it should be exposed to such an inroad as actually was made upon it by Nimrod the *youngest* of many brothers. The circumstances of his generation<sup>36</sup> and birth, his mundane primogeniture, and the possession of the libri rituales magiæ naturalis, which his<sup>37</sup> father had given him, abundantly secured to Cush the "primogenituræ jus quoad sacerdotium et regnum;" but the fortunes of Saba, his eldest son, were by no means so certain and inviolable in that

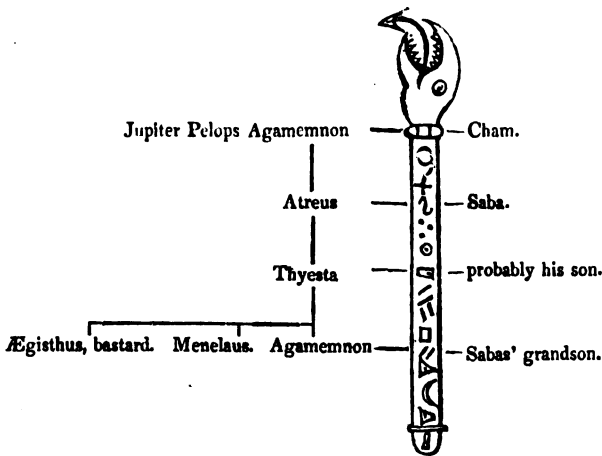
<sup>35</sup> See vol. 3. p. 342. etc.

<sup>36</sup> See vol. 1. p. 167.

<sup>37</sup> Postel de novâ stellâ, p. 1.

age of daring imposture and diabolical illusions. In order to secure to this young man the reversion of his grandfather's and his father's authority, the former, at the close of his life, handed over to him his wand or sceptre, which was the symbol not only of his power over men, but of his sorcery with Satan, and of his necromantic power over the spirits of the unrighteous dead, being the prototype of all magical wands, as Helen's cratera or sancgréal was of all witch's cauldrons; and to such honour did this rod of Pelops attain, as not only to be esteemed the warrant of theocracy in whoever was appointed to wield it, but to be worshipped in Bœotia as a god<sup>38</sup> superiour to all other gods. When the nations were roused to indignation by the tyranny and bad faith of the Babel government, they set up the primogeniture of Saba against the imposture and usurpation of Nimrod, and rested the claims of his lineal representative upon his possession of the wonderful sceptre of Pelops, by which he became entitled to the possession of his temple, and tomb, and *palladium* bones, and to the sovereign hierarchy. And they artfully represented a measure, which had been adopted with the approbation of Cush, and for the purpose of securing the inheritance in his family, as a prætermision of him, and as a tradition of the supreme power, directly, and *de manu in manum*, from Cham to Saba. The *sceptre* was the *succession*, and it did not run, "Pelops begot A, and A begot B, and so forth," but it ran "Pelops gave the sceptre to A, and A gave the sceptre to B, "and so forth." The order of divine right, as asserted by the confederates, was probably as follows;

<sup>38</sup> See vol. 3. p. 251, 2.



Agamemnon and his brother as the representatives of Saba were the Atreidæ and the *'Ατρεῶς υἱοί*, and we are not to understand of necessity by such an expression, that they were his own sons; for Orestes the son of Agamemnon, and the lineal heir of the same line, was also Atreides;

*'Εκ γὰρ Ὀρεσῶο τισὶς ἑσσεταὶ Ἀτρεΐδαο,*

and Hercules likewise being the grandson of Alceus<sup>39</sup> was therefore commonly called *Alcides*. Ægisthus, the bastard son of Thyesta, was not Atreides, but <sup>40</sup> Thyestiades. I have shewn, in the preceding volume, that the golden-fleeced ram of Pelops, which occasioned so deadly a quarrel between Atreus and Thyesta, is the palladium of Ilion, of Colchis, and (in reality) of Babel. And the only meaning (as applied to the times and persons whereof we are treating) of Thyestes debauching the wife of Atreus, in order to steal the golden ram, his talisman of empire, (*regni* <sup>41</sup> *stabilimen sui*) is, that the Thyestiad Ægisthus debauched the wife of the Atreid

<sup>39</sup> Serv. in *Æn.* vi. 392.

<sup>40</sup> *Od.* iv. 518.

<sup>41</sup> See vol. 3. p. 343.

Agamemnon, the lawful representative of Saba, and his own natural half-brother, in order to wrest from him the pælladium and the empire. That is the <sup>42</sup> fraternal incest. But the details of that monstrous fable are borrowed from the history of the antediluvians.

The name of Atreus seems to me to signify the *dark deity*, and the first part of the name is the *ater* of the Latin dialect; but it was not unknown in the Homeric language, in which the *opaque* and *humid* principle is called ἀτρε-ὕγρον; upon the same analogy as πυρετος, νιφετος, and, I may venture to add, *deros*, which is a noun formed from δω, flo; and, although it signifies a bird, it is that cherubic bird by which the Ἅγιον Πνευμα was typified. The same name (for *eus* is a mere deifying or heroizing termination) was celebrated among the Hellenistic sects of the East. The giant Atri <sup>43</sup> formed the sacred island of amber; his seat was on the *lesser* mount Mern, or Atri-sthan, that is to say, on the *imitative*, or pyramidal Babel mount, at which place Deva-nahusha, Deonaush, or Bacchus, (the Sabian deity) paid him a solemn visit after he had conquered the world. A royal hall of presence, or court of justice, was *atrium*; and the words κελας, κελαινος, (as also κελωρ, a son, and θεσκελος, *having divine authority*,) are formed from a verbal root implying power and command; and these very adjectives seem to be sometimes used in that sense, and without reference to colour;

Ἐβραυσεν ὀλβη κελαινον <sup>44</sup> ἄρμα.

A part of the progeny of Cush were so affected by the climate of Africa, as to contract a black colour. In what manner the climate so acted upon the Southern Æthiopes and other African peoples has not (I believe) been discovered. But the

<sup>42</sup> The fratricidal incest of Ægisthus, and the vengeance, and mental derangement, of Orestes all unite in the history of Hamlet, which is a northern romance of the same original mythology.

<sup>43</sup> Asiat. Res. vi. p. 500. xi. p. 35. v. p. 260.

<sup>44</sup> Eurip. Herc. Fur. v. 780.

climate certainly did effect this change; because the Holy Spirit (when delivering by the lips of Solomon a beautiful allegory, wherein the pilgrimage of the queen of Sheba, and the spiritual love of that saint for his wisdom, is likened to the zeal of the faithful church for her king, *the Preacher, the son of David, the king of Jerusalem,*) makes the daughter of Cush exclaim, "Look not upon me because I am BLACK, because the SUN hath looked upon me." So saith the Æthiopian in unequivocal words, but few are willing to believe her; because the spirit of the Homeric Margites is abroad, which

Πολλ' ἤπισατο φεγγα, κακῶς δ' ἤπισατο πάντα.

In this, as in many other things, "The Queen of the South  
" shall rise up in judgment against many."

IV. The party of Cush, who as to numbers were admitted to be ἀνδρες <sup>45</sup> παυξότεροι, consisted for the most part of his own vastly numerous progeny, who had grown up in the course of about 500 years that he had then lived, and of the refugees who had repaired to the asylum or ἐκφυγὸς λαός. His own posterity were not only the offspring of the phylarchs, his six real or seven nominal sons, Saba, Havilah, Sabtah, Raamah or Sheba and Dedan, Sabtechah, and Nimrod, but those of his numerous other sons. For, when we read of Cain, Abel, and Seth sons of Adam, Jabal, Jubal, and Thubal sons of Lamech, Japhet, Shem, and Ham sons of Noah, (important triads, and closely connected with the pagan superstitions) we are not to suppose that those fathers of such protracted longevity had no other male issue. So likewise we are not to suppose that those six were the only sons of Cush, or any thing like it. The patriarchal feodality was a complicated system concerning the laws and usages of which we are unto this day extremely ignorant. But there certainly were distinct nations owing obedience as such to the supreme father

<sup>45</sup> Iliad. 2. v. 122.

of any great race, and the number of these nations was regulated by the number of sons of the original patriarch, who were erected into phylarchs or heads of sovereign communities, (in order that national societies might neither remain in one mass, nor be too rapidly fritter'd down and subdivided) and whose seventy-two names are enumerated in Genesis. These names were significant and (as it has been supposed) were imposed prophetically, and with a view either to their own actions and fortunes or to the fortunes of God's church and of the human race in their time. Such was undoubtedly the case in some instances, and I harbour very little doubt of it's having been an established part of patriarchal theocracy. Polygamy, borrowed from the example of the Cainites, was sanctioned by the Magian religion, and the law of concubinage, which was a sort of legal but subordinate and left-handed marriage, pervaded the patriarchate in the days of the general apostacy, nor was the ordinance of marriage restored to it's full dignity, and the patriarchs interdicted from the commerce of their hand-maidens, even in the families of the faithful, until the Lord's final abandonment of the catholic patriarchal church and the exclusive deposit of that church in the hands of the Israelites. I have shewn in other places that the hebdomad, into which the family of Cush was divided, was a studious division, made out of an affection for that sacred number, imitated remarkably by Keturah the wife of Abraham, and cherished in the institutions<sup>46</sup> or legends of the Cushim to a great extent. Although they are not enumerated, those six sons of Cush had each of them very many sons; it was not peculiar to Raamah to have *two*, and no doubt he himself had many more. The naming of those two certainly arises from their being heads of tribes, and from two recognized, distinct, and substantive nations having sprung up from the loins of Raamah. I conceive that amidst polygamy

<sup>46</sup> See vol. 1. p. 166. vol. 3. p. 68. n. 175.

and concubinage there was always (as there now is in Turkey) a selection of one wife only at a time, who alone had the privilege of bearing children as legitimate heirs to the sovereign power; and if Nimrod, a child of incest, be found superadded to the list, I have said repeatedly that all his pre-eminence was founded upon imposture, usurpation, and upon miracles real or pretended, and not upon the laws and usages of the patriarchate, those laws (on the contrary) having been trampled under foot by the tyrannis. For these reasons we must regard the seven phylarchs as seven sons of Cush, and as the *seven kings* who reigned over *all* the descendants of Cush; but we must by no means regard them as being the whole or even a large portion of the entire number of his sons.

"The sons of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah.

"And Cush begat Nimrod. He began to be a mighty one on the earth."

This mode of announcing Nimrod's generation seems to imply, that his origin was a matter of doubt with many; and may also be thought to imply that he was much younger than the other six. And so I am persuaded he was, and in such a degree that the deaths of some had occurred a century or more before his birth. *Ilioneus* was the youngest of the sons of king Amphion whose family was set up against the gods of heaven, and the unhappy father had expected that he at least would survive him. The life of Cush is represented in several fables as being protracted to a very unusual length. The king of Assyria, Tithonus, to whom and to Aurora or Tithon, Memnon king of the Æthiopians was born, was a proverb for longevity.

*Longa Tithonum minuit senectus.*

Some pretend he grew so old as to be carried <sup>47</sup> about in a

<sup>47</sup> Tz. in Lycophr. v. 18.

cradle like a baby. He was transformed into a *locust*, which means that he was the ancestour of the autochthones <sup>48</sup> or earthborn Teucrians; and Bochart, in his *Hieroicoicon*, informs us, that some people have referred king <sup>49</sup> Solomon's 'ingravesceat Locusta' to the fable of Tithonus, "even the grasshopper shall *become heavy with years*, when the man "draws nigh to his long home." Cinyras another king of Assyria to whom Aurora brought forth an hero, whose history minutely corresponds with that of Memnon, was at least equally renowned for his length of days, *καταγρηπας* <sup>50</sup> *Τιθωνε βαθυρεπον*. Homer had no knowledge of any Tithonus son of Laomedon and brother of Priam, for no man can believe that the bedfellow of Aurora mentioned in that poet <sup>51</sup> is intended by him to signify the brother of the then reigning king of Troy, and the pretended genealogy in *L. 20. v. 237* etc. is totally false and insititious. Laomedon, it may be true, had five <sup>52</sup> sons, and Tithonus was the eldest of them; but the making two of him and Priamus is quite a jumble. If Tithonus, being different from Priam, was the eldest, why did he not succeed Laomedon as king of Troy? or if there were reasons for setting him aside, why are they not mentioned? why is not the eldest prince of Troy a character in the history of Troy? In fact, Homer knew not of the mother of Memnon by the name of Aurora, nor of any Asiatic king by the name of Tithonus, nor of Memnon by that of Lucifer or the Son of the Morning. The country of Susa, Shushan, or *Chusistan*, avowedly bears the name of that ancient king Chus Æthiops; and we read of Susa (in Strabo) that it was founded by Tithonus <sup>53</sup> the father of Memnon. The mother

<sup>48</sup> See vol. I. p. 178, 9. p. 439.

<sup>49</sup> Eccles. c. 12. v. 7. Hierozoic. iv. c. 8. p. 493, 4. And our ancient poet Joseph of Exeter seems to have had the same idea,

Tithonum superesse piget, poscensque sepulcrum  
Odit victuram per secula longa cicadam.

*L. vi. v. 377.*

<sup>50</sup> Suidas in nomine.

<sup>51</sup> *L. xi. v. 1.*

<sup>52</sup> Cush, Miser 1, Miser 2, Phut, and Canaan.

<sup>53</sup> Strab. Geogr. *L. 15. p. 1031.*



of that hero, vulgarly Aurora, is called by the same geographer Kissia, and she certainly either derives her name from or gives it to the <sup>54</sup> Kissine bulwark, of which Æschylus sung,

Και το παλαιον Κισσινον ἔρκος  
Ἀντιδουπον ἔσσεται,

which I take to have been the Tower or Pergamus of Susa, or it's *Chalcidicum*, the Memnonium being its *Basilica*. Tithonus king of Assyria, and Priam king <sup>55</sup> of Asia, sons of Laomedon, are but one man viewed in two different lights and mythically divided <sup>56</sup> into two brothers, the former being Cush considered as <sup>57</sup> god of the Sun, and the latter being the same patriarch allegorically described by Homer and the Homeridæ as king of Troy. But Priam, the longævum <sup>58</sup> Priami caput, is ever spoken of as of a man stricken in years and feeble in body, though certainly not imbecile in his mind. And as Shem the son of Noah lived 502 years after the flood, and was dead in the last year <sup>59</sup> of the siege of Babel by the Danaans, that must have been at least the 503d year of his life. We read, that the Zoroaster whose bones were preserved as the palladium of Iran flourished <sup>60</sup> 500 years before the Trojan war, and Cham's celebrity as the Magian Zoro-

<sup>54</sup> There is no need of attempting to force the etymology of this word from the name of Cush. It was a tower clothed with ivy, *τον ἰνῶπ' ἀνιχουσα κισσῶν*. But it does not follow that it was dedicated to the Bacchic orgies and

Διὸς ἀνιχόχλω

Ἰνὶ κισσοχλω.

Ivy was the evergreen vine of sobriety, opposed to that which yielded it's maddening juice and then became subject to the wintery death; *Φασι τον κισσῶν φυτον Ὀσινιδος προκηρισθαι δι της ἀμπιλου ταυστην προς την ἀφίερωσιν, δια το την μιν φυλλοξόρου, τον τι παντα κρονον ἀνιβαλη διαμινιν*. Dioid. Sic. L. 1. c. 17. And probably that plant was held in honour before the drunken orgies of the Bacchic hæresy were invented.

<sup>55</sup> See vol. 1. p. 506.

<sup>56</sup> See vol. 1. p. 348.

<sup>57</sup> Vol. 1. p. 173.

<sup>58</sup> Propert. iv. 1. 52.

<sup>59</sup> Vol. 1. p. 470.

<sup>60</sup> Suidas in *Zoroaster*. Cedren. Hist. Comp. p. 16.

aster dates from the flood, immediately after which Scythism commenced and Cham's apostacy took place, and Cush was begotten in the ark and born immediately upon his mother quitting that vessel; therefore he was born not less than 500 years before the Trojan war.

But Hercules Thrasy-Memnon, whether we read of him perishing by the hydra's poison and ascending to heaven, wounded by stratagem under the walls of Ilion, and removed by the winds into the gardens of Aurora, or slain a-hunting by the ~~mystic~~ wild-boar, will always be found to die in the bloom of manly beauty. His *grandson* Eurypylus was killed very shortly after him; and if he were twenty-five (about the age at which he usurped the sovereignty) when he begot his first son, and he again twenty-five when he did the like, and the grandson again twenty-five when he fell by the hands of the Pelasgi, it would follow that he was seventy-five when he died himself. And that is a longer time than either those three generations or the series of events in Nimrod's life seem to require. If Cush therefore (who died in his 503d year at the earliest, and enjoyed the longevity of the preceding generation) begot a son when he was thirty years old, his eldest son, the grandfather of Agamemnon, would if living have been four hundred and seventy years old, and very nearly four centuries older than Nimrod.

A father upwards of four hundred years old, which was an unusual age among the Noachidæ of the third degree, would with difficulty obtain credit for having engendered his putative son; and the offspring would pass either for a supposititious child, or else for one born of the mother, but falsely filiated, or lastly for an anti-god. In the kingdoms of the east, and among the superstitious of most nations, the doctrine of dæmoniacal incubation has met with a general belief, and the wicked Rosicrucians are said to have forged a book under the name of the lost *Book of the Wars of Jehovah*, giving an account of Incubi and Succubæ, and the heroes their children. The nauseous details of this theory may be found in the *Dæmonology* of king James the first; and it was upon the

revival of that theory that Alexander son of Philip founded his title to the realm of Asia. The absurd story of Attila being engendered in a high tower by a *dog* is not so totally foolish and ridiculous as it appears at first sight, because the meaning was a dæmon incubus assuming by glamour the form of dog; a notion which would square with the credulous opinions of many grave men. The setting up of an anti-god or anti-christ, in opposition to the true one, was and yet will be the favourite work and master-piece of the Devil, and it may fairly be supposed that he and the impenitent spirits called daimones and daimonia contributed to give colour to that imposture by all means that lay within their faculty. It has been a general opinion among the fathers of the church, that the wonders exhibited by the evil spirits at the call of sorcerers and theurgick naves were merely prestiges or deceptions, not *real*, but (as Scripture expressly designates them) "*false miracles*." And this opinion is perfectly just and worthy to be accepted. None but God the creatour can create any thing; and, if Cyrus thought that Cambyses had made him (thus fearfully and wonderfully) in the womb of his mother Mandane, he was in error, "*I girded thee*," saith the Lord to him, "though thou hast not known me." The rabbis maintained that magic could not produce even an animal<sup>61</sup> smaller than a barley-corn; and it follows that the wands of Jannes and Jambres were only transfigured and not transubstantiated, in as much as they could by no means compete with Him "*whose hand hath formed*<sup>62</sup> *the crooked serpent*." The miracles of Simon Magus are in like manner recorded to have been mere operations of glamour, and unable to stand the test of reality. Out of the stones Christ could raise up children to Abraham. But all the witchcraft of Cybele could not have raised up a son from the loins of Atys, nor could any contrivance of the devil have reopened the fountains of fecundity in the womb of Sarah. What then is the nature of that power which both men and other created beings are permitted to

<sup>61</sup> Claud. Berigard. Circ. Pisan p. 231. Patav. 1661.

<sup>62</sup> Job, 26. v. 13.

exercise in the world? They are permitted to employ, and to combine together, and within certain limits to direct to their own ends, the substances, faculties, and qualities, which are created by God, so long as they exist and are created, but without any the slightest power of calling into existence the thing which hath not been, or of recalling that which is no more. If we apply this distinction to the case in question, we shall observe that there is no law of nature which sets bounds to the prolific energy of a man; a Parr, or a Jenkins, and in the days of the earlier patriarchs a far older man, stands in the same predicament with respect to generating, as with respect to riding, walking, or running. Old age with it's concomitant infirmities is apt to weaken and will frequently take away the natural functions of the human body; but when the Lord makes a very aged man be a father of children, he can no more be said to "make a new thing" or miracle, than when he continued to old Nestor the activity of a warrior. Energies, the existence whereof is not contrary to the laws of the creation, but conformable to them, may be in a degree repaired and resuscitated by human skill, care, and ingenuity, and much more may they be assisted and reinvigorated by the very superiour knowledge and cunning of Satan, who (although, like ourselves, merely impotent in works of creation) has a far more extensive knowledge and comprehension of the works of God than we have, and can perform such manner of operations as are compatible with the nature of a created being with far greater efficacy. If the art medical (I say) might have been ancillary towards the procreation of Nimrod, much more so might the *magia naturalis* or influences of the Devil directed to that end. Contrivances of this kind in every age since the first apostacy of mankind, have been foremost among the arts of magicians; and it seems that they can only be carried into effect by means so disgusting and wicked as to shew unequivocally of what spirit they are. Doctor Cohausen, in his *Hermippus* <sup>63</sup> *Redivivus*, gave his pains to the elucidation of

<sup>63</sup> P. 72, 3, 4, etc. p. 79. 80. ed. London, 1749.

the subject; he collected together many curious anecdotes, and a multitude of most astounding lies, but he evidently believed in the reality of it's being possible to purchase of the Devil a partial rejuvenescence, and the sincerity of his belief upon that topic renders doubly odious the character of a man capable of publishing such an impure and hypocritical book as Hermippus. The brothers of the Rosy Cross were so far intoxicated with vanity, as to outstep the limits of masonic taciturnity, and publish with but a certain degree of disguise the nature of their filthy <sup>64</sup> and cruel orgies. Better reasons may be given than any that Cohausen has adduced. Mankind are wicked for an object, and not for no object, and if they be found to have followed with secrecy and with steadfast undeviating perverseness any given illicit career, exposing them to the wrath of God, and often to the just animadversion of their rulers, through all ages from the cauldrons of Medea and Æsculapius to the days of Postel or St. Germain, we may be assured that the subject matter of their nefarious proceedings has been *something* and not *nothing*. It is therefore probable enough that the generation of Nimrod was so far præternatural, as to be brought about by means of that superiour knowledge of created nature which the Tempter is able and willing to impart to those who will sell their souls, but not in the sense in which his mother, in order both to disguise her incest and to magnify her issue, pretended.

The natural resemblance and opposition of the Babelian and Christian Churches is remarkable, and has been (I believe) already remarked by us. As of Cush, in Nimrod, came the first anti-christ, the rebellious temple, the confusion of tongues, and the discords and wars of nations, so of Abraham, in Isaac, comes the promised Christ, the Temple of God, the Lord of Tongues once more manifest, and the reunion of the nations in peace. In both lines came an *universal monarchy* founded

<sup>64</sup> See Pomponatius de Incantationibus, p. 91. Basil, 1567. and Roger Bacon de Retard. Senect. c. 12. p. 21, 2. Oxon. 1590. De Arte Chymicæ. p. 52. p. 54, 5. Francof. 1603.

upon and cemented together by a *catholic church*, the tyrannis of Satan, and the basilèa or patriarchate of God which is to come. The age of *Isaac's* mother was, at the time of his conception, like that of *Nimrod's* father, so far advanced as to excite mistrust and laughter. "It had ceased to be with Sarah after the manner of women . . . wherefore did Sarah laugh, saying, shall I of a surety bear a child which am old?" Abraham thereupon called his son Isaac or *Laughter*, and Sarah said "God hath made me to laugh, all that hear will laugh with me." I observe that the like circumstance was also regarded in the pagan mysteries as an inseparable accompaniment to the birth of the regenerating theanthrope. That child at whom his mother laughed not, might neither hope to ascend to the table of the Gods and feast upon ambrosia, nor to share the bed of Hebe, although ten months of gestation<sup>65</sup> might indicate his divine conception.

Incipe parve puer *risu* cognoscere matrem,  
Matri longa *decem* tulerunt fastidia menses.

Incipe parve puer. Cui non *risere* parentes,  
Non Deus hunc mensâ, Dea nec dignata cubili est.

Nimrod was the fourth in order of the five Zoroasters, and we read in Pliny that Zoroaster broke into laughter on the very day of his birth, *risisse eodem die, quo genitus est*<sup>66</sup>, *unum hominem accepimus Zoroastrem*. This alludes to the laughter and scoffing at the birth of Nimrod, an idea which made the stronger impression upon the minds of the apostates, because of the laughter and ridicule to which Thubal-Cain the youngest of the three Lamechidæ was exposed, by reason (as it is said, at least) of his personal deformity ;

Ἀσβεστος δ' ἀπὸ ἐνῶπιτο γέλῳ μακαρεσσὶ θεοῖσι.

<sup>65</sup> See vol. 3. p. 449, 50.

<sup>66</sup> Plin. N. H. vii. c. 15. p. 92. Franz. Solin. Polyh'ist. c. 1. p. 5. ed. Saumaisc.

The laughter of those who surrounded Sarah when she said, "all that hear will laugh with me," was not wholly voluntary, and beginning in insolent derision it ended in that dreadful passion the Sardonic laughter, whereby (as it is explained to us) the irreverent scoffer was made to laugh an unextinguishable laughter at ills which he knew not of, *γναθμοισιν ἀλλοτριοισιν*, an Homeric phrase nearly corresponding to our vulgar notion of "laughing on the wrong side of the mouth." Such was the passion to which the gods became subject, when they were minded to laugh at the bruised heel of Cyllopodion, and the lewd suitours of the mysterious bride, when the retributive hour was at hand,

μνηστῆρσι δὲ Παλλὰς Ἀθήνη  
Ἀσβεστον γέλον ὤρσε, παρέπλαγγεν δὲ νοῦμα.

Those who laughed with Sarah were the subjects of Abimelech the Philistine, grinning sardonically at the child whose progeny should smite their's with the sword, and drive them out before the hissing fly. The laughing of fiends is a common incident in præternatural romances, and it alludes to the unextinguishable laughter excited by the dæmons in the deriders of Vulcan and Nimrod; and perhaps upon those occasions the *δαιμονες* themselves were heard to laugh aloud.

We have a curious legend relating to the extraordinary generation of Nimrod in his father's extreme old age. Clymenus or *Infernal* <sup>67</sup> *Jove* was king of the Minyan Orchomenos and had five sons. Erginus was the *eldest* of them, and the pilot <sup>68</sup> of the ship *Argo*; and he succeeded to his father's kingdom; and he laid the Thebans under tribute, which gave rise to a great rebellion against him, and to the capture of his capital city *by stratagem* and the destruction thereof. It is related of this king that he consulted the Py-

<sup>67</sup> Damaget. Epigr. 5. in Jacob's Anthol. tom. 2. p. 40. Aristodic. Epigr. 2. *ibid.* p. 236. and see vol. 3. p. 26.

<sup>68</sup> Erginum fato vocat ipsa monenti Quercus. Val. Flacc. 5. v. 65.

thian oracle in his old age, to know if he might have issue of his body, and he received this response, which is by no means so obscure as some which the Pythonissa was wont to deliver ;

Ἐργινε Κλυμενοιο παῖ Πρῆσβωνιαδαο  
 Ὅψ' ἤλθες γενεην διζήμενος· ἀλλ' ἔτι καὶ νυν  
 Ἴσοβοι γέροντι νενεχεν ποτιβαλλε κορυων.

Erginus, faithfully obeying the mandate of Apollo, begot Trophonius and Agamedes ; it was whispered however that Apollo himself, and not Erginus, was really the father of Trophonius, who indeed, by his præternatural gifts and the oracles which he never ceased to deliver for ages after his death, did in some measure deserve to be so esteemed. According to <sup>69</sup> Cicero, Trophonius was the infernal Hermes. Trophonius <sup>70</sup> and Agamedes are to Nimrod what Tithonus and Priamus are to Cush, the division of one man into two brothers, with reference to the supposed duplicity of his nature, divine and human. They built the temple of Apollo at Delphi, and the treasury of king Hyrieus. But Hyrieus, as we know, was the putative father of *Orion*.

V. The family of Cush (however it's number and the number of it's allies may have been *ἄνδρες παυροτεροι* as placed in opposition to the league of the Noachidæ) must have multiplied with an extraordinary increase to enable it to assert it's superiority and contend almost single-handed against the world. Of the great fœcundity of this family we find several traces ; and generally in the history of some man having *fifty sons*. Lycaon son of Pelasgus πεντηκοντα παιδας ἐγέννησε, who were men of a most overweening character ; but Jove destroyed them all except the youngest of them Nyctimus.

Πολλοὶς γαμοὶς δεδεικτο πεντηκονταπαῖς <sup>71</sup>  
 Ἀλλ' ἄσεβες βλασφημα τῶν τεκνῶν ἔφθ.

<sup>69</sup> De Nat. Deor. 3. c. 22.

<sup>70</sup> See vol. I. p. 335, 6.

<sup>71</sup> Iambi ap. Tz. in Lyc. v. 481.



Nicholas of Damascus represents Lycaon son of Pelasgus as a good man who ἐφύλαττε τὰ τοῦ <sup>72</sup> πατρὸς εἰσγγήματα ἐν δικαιοσυνῇ, but he adds that his fifty sons were impious men, introduced human sacrifices, and were destroyed by lightning. However false the account of his goodness may be, it is true that he adhered to his father's institutes, and governed with some justice, that is to say, patriarchally, until Nimrod converted his family into military tyrants. Lamech the Cainite, that man of blood who was cotemporary with Deucalion, and whose reign was cut short by the universal deluge, is called Lycaon by Ovid; but he is a very different person from Lycaon ὁ πεντηκονταπαῖς, who was the son of *Pelasgus* or the *Schismatic*, that is of Cham so termed with respect to the first (and in truth by far the most important) schism, that between him and his brothers. Although king Lycaon was, by cause of the vastness of his progeny, styled penteecontapais, the fact was nevertheless remembered that he had *six* sons, the phylarchs of as many tribes;

Ἑξ ἑξ <sup>73</sup> ἐγένοντο Λυκαῖος ἀντίθεοιο  
 ὅν ποτ' ἔτικτε Πελασγός.

In a legend of somewhat later date we meet with king Ægyptus and his fifty *sons*, and with

Δαναὸς ὁ πεντηκοντα θυγατρῶν πατήρ <sup>74</sup>.

These prolific fathers were the twin sons of Belus. *Danaus* means Cush, and it is the male form of *Danae* the harlot of the brazen hyperovium, and it is likewise the same name (putting the μέσον for the ψιλόν) as that of Tanaus founder of the Scythian monarchy, whose reign extended into <sup>75</sup> Ægypt.

<sup>72</sup> Fragm. ed. Orell. p. 41.

<sup>73</sup> Hesiod. ap. Strab. *L.* 5. p. 313.

<sup>74</sup> Eurip. Archel. ap. Strab. *L.* 5. p. 313. Æsch. Prom. v. 350.

<sup>75</sup> See Justin. *L.* 1. c. 1. The murder of the sons of Ægyptus by the daughters of Danaus, and consequent expulsion of the latter from Ægypt, is a fable alluding (as I am persuaded) to the murder of the first-born Israelites by the midwives, the smiting of the first-born Egyptians, and the departure of the Israelites and Philistines out of Ægypt. See vol. 3. p. 137, 8.

We are almost weary of observing upon one personage multiplied into *two brothers* by ignorant minstrels and fabulists. Cinyras, the aged and incestuous father of Adonis, was another penteecontapais <sup>76</sup> with fifty daughters. The giant Pallas had fifty sons, the Pallantidæ, by whom Theseus is said to have been expelled from Athens. The first inhabitants of Britain were "hideous giants <sup>77</sup> ;"

But whence they sprong or how they were begot  
 Uneath is to assure ; uneath to wene  
 That monstrous error which doth some assot,  
 That Diocletian's FIFTY daughters shene  
 Into this land by chance have driven bene,  
 Where companing with fiends and filthy sprites  
 Thro' vain illusion of their lust unclene,  
 They brought forth giants, and such dreadful wights  
 As far exceeded men in their immeasured mights.

A spiritual tyranny, such as that of the Cushim, is well enough described in romance by the detested name of *Diocletian*, but in Sprott's chronicle <sup>78</sup> they are the fifty daughters of *Cecrops*. There was an adage upon fœcundity, "she breeds like a <sup>79</sup> Chalcidic woman," and it related to one Combe or Chalcis, who is said to have borne her husband one hundred children. We have shewn that the chalcidicum was the consecrated part of Cush's imperial dwelling, a shrine imitative of heaven, and the ovum or hyperovium of his fatal concubine ; and it is plain that the Chalcidic century of children are the fifty sons and fifty daughters of old Priam. For so many sons had that king,

Πεντηκοντα μοι ἦσαν δὲ ἤλυθον υἱες Ἀχαιῶν,

<sup>76</sup> Eust. in Iliad. xi. p. 827. ed. Rom. 1549.

<sup>77</sup> Faerie Queene. Book. 2. c. 10. st. 7. and 8. Fabyan. p. 7.

<sup>78</sup> Part. 2. p. 83, 4.

<sup>79</sup> Zenod. cent. vi. proverb. 50.

and every son had a wife,

Πεντηκοντ' ἐνέσαν θαλαμοὶ ξεστοῖο λιθοῖο  
 Πλῆσιν ἀλλήλων δεδμημένοι· ἐνθαδὲ παῖδες  
 Κοιμῶντο Πριαμοῖο παρὰ μνηστῆς ἀλοχοῖσι.

But, however the incest of Cinyras and Myrrha might be regarded, I conceive that the collateral intercourse of the children of Adam was not discontinued in this impious and proud family, who paid no regard to the precepts of Noah, and sought to keep their blood pure as a divine and titanian race. The wives of the fifty sons of Cush are therefore designated as the fifty daughters. Combe the mother of an hundred children was also distinguished for having *seven* sons, the Curetes or warrior Corybantes, whose brazen armour was an invention of her's to which she owed her title of Chalcis, and whom

δυσσεβίης κεκορυθμένος ἀφρονὶ κεντρῷ<sup>80</sup>  
 Σωκὸς ἀλιζωνοῖο πατρὶ νοσφίσσατο πατρὶς  
 Κομβῆς ἐπτατοκοῦ μετὰ μητέρος.

This again is the hebdomad of the Cuthæan phylarchs. Cybele is described as

*centum complexa nepotes*  
*Omnes cœlicolas, omnes supera alta tenentes,*

but it would be an hard thing to enumerate 100 Dii superi. The posterity of Cuth were called gods and goddesses, and from his name comes the gentile appellation *Goth*, which is now our vernacular name for the Deity. The Deity in the Gothic language is *Gottha*, in the Persic<sup>81</sup> *Chuda*, and in the Turkish *Khoda*, which are all derived from the father of Nimrod. The Pelasgic Cushim were distinguished from their allies the Achaians as *Divi*. And the *centum cœlicolæ*, chil-

<sup>80</sup> Nonnus, *L.* 15. v. 146.

<sup>81</sup> Rudbeck de *Ave Selau*. p. 21.

dren of the great mother <sup>82</sup>, are the fifty sons and fifty daughters of Cush. The hundred heads of Typhæus, Briareus, and other monsters representing the Scythian giants, may receive the same solution.

The numbers fifty and one hundred, like the number seven, are in all probability studiously selected for the methodical division of his family according to some superstitious idea. The hundred gates continually recur in <sup>83</sup> the great cities of the Cushim, their sacred book is called the hundred gates, and the greek word for *hundred* appears to be the same word in it's neutral form, which in it's masculine is a name for Apollo, and in the feminine for Diana. I cannot explain it; but I think we may perceive something of Amphion's presumption, who magnified his children, by reason of their number, to an equality with Apollo and Diana. That I am not wrong in arguing that Cush was the *pentecontapais* of whom so much was fabled, and consequently that the Scythian or Cuthæan nation was that of the fifty clans, may be shewn from the express declaration of Timonax <sup>84</sup> the historian of Scythia, that there were των Σκυθων ἑθνη πεντηκοντα.

But I see no good reason for supposing that all those, who are mentioned by Homer and others as the sons of king Priam, and active warriors in the last years of his life, were generated by him. Hector indeed calls Hecuba his mother, and she was not an <sup>85</sup> aged woman, and may have given him birth; but his calling her so is no proof of it. We have seen the grandson of Alceus called Alcides, and of Atreus, Atrides.

<sup>82</sup> Κουβίλη is the Ark, and as Cush was begotten in the Ark, his posterity were in a peculiar sense descended from that ship. The Ark was also the mystic ash-tree or nymph Melia, from which the Meliæ the *first race* of men were sprung (Palæph. de Incred. c. 36.) and especially Talos Orion and the other heroes of the brazen or argonautic age. These were the descendants Εἰκμητῶν Πριαμοῦ, that is, of *Arkite Cush*. See vol. i. p. 203. vol. 3. p. 272.

<sup>83</sup> See vol. 1. p. 197, 8.

<sup>84</sup> Timon. *L.* 1. cit. schol. Ap. Rhod. iv. v. 321.

<sup>85</sup> See *Iliad*. xvi. 716.

"These," saith Moses <sup>86</sup>, "are the *sons* of Bathshemath Esau's wife," when speaking of her grandsons, the children of her son Revel. Some lovers of paradox have endeavoured to exculpate Cham to the prejudice of his son Canaan, and with that view they argue that Noah's younger son means his *younger grandson*; I regret having lost the reference to the book from which the following extract is made, "il faut tra-  
 "duire . . . le plus jeune de ses petits-fils, car le Hebreu *ben* peut s'entendre d'un petit-fils." So long as the direct progeny of any patriarch resided under his paternal roof and protection, they were without impropriety called his sons. We have mentioned that Nimrod was slain in about his 75th year, in all his vigour and beauty; and some verses, which occur in the text <sup>87</sup> of Hesiod, intimate that it was not uncommon for men to attain the age of fourscore under their mother's roof, having never been forisfamiliarized. And it is like enough that Alexander, Deiphobus, Troilus, and other chiefs of the Troes or Sennaarian Cushim, were unemancipated grandchildren, sleeping in the chambers and dining at the board of their venerable ancestour. But unhappily they were not "*olive branches* round about his table."

The extraordinary multitude of this race (who were doubtless called locusts not only for their being earth-born, but from their swarming numbers and habits of preying upon the labours of others) is attested in two conspicuous passages of Greek history. "The nation of the Thracians," says <sup>88</sup> Herodotus, "is the greatest after the Indians of all men, and if governed by one man would be irresistible, and, in my æstimation, much the greatest of nations. But that is difficult, not to say impossible, for them, and for that reason they are weak." Of this nation he says the *Gelæ* were a portion. According

<sup>86</sup> Gen. c. 36. v. 17.

<sup>87</sup> There is nothing else in the whole text of the Works and Days so abominably absurd as this interpolation; but it is probably founded upon the manners of the primitive patriarchate, as explained above.

<sup>88</sup> Herod. L. 5. c. 3.

to Thucydides<sup>89</sup>, “ no one nation in Europe or even in Asia “ would be able to resist the Scythians, were they unanimous. “ But neither in that respect, nor in other matters of prudence “ relating to the immediate concerns of life, are they like unto “ other nations.” These two sentences are equivalent in their meaning, and the latter is evidently written with an eye to the former, and concerning the same people ; but Herodotus uses the name *Thracians* which belonged only to a part of the Scythæ, and was not given to the whole body : in this point Thucydides, (who for the rest hath nearly transcribed his remark) when speaking of the armament of Sitalces the Thracian, corrects him. We may estimate the greatness of this testimony to the Scythæ, when we have recollected that the historians speak only of the warlike and nomad peoples of Europe and central Asia, to whom the designation of *Scythians* was then proper, whereas the house of Cush had furnished the population of the Nilotic Cush, of Barbary in Africa, and a very large portion of that of Greece and Italy ; probably also the chief rulers, military and sacerdotal, of the other tribes. It may be conjectured, that the Psalmist unfolds the secret of the great power of the archer Rephaim, and of Hercules “ who reigned over all the earth from the rising to “ the setting sun,’ ”

Γυμνον τοξον εχων και επι νευριφιν οισον,

when he says “ like as are<sup>90</sup> the arrows in the hand of the “ giant, even so are the young children. Happy is the man “ who hath his quiver full of them. They shall not be “ ashamed when they speak with their enemies in the gate.” The sons of old Tithonus were not afraid to debate with all the nations of the earth at the gates of Ilion, and they might have flourished to this day, had they borne in mind that, “ except the Lord build the house their labour is but lost,

<sup>89</sup> Thuc. L. 2. c. 97.

<sup>90</sup> Psalm 127.

“ who build it, except the Lord keep the city, the watchman  
“ watcheth but in vain.”

We have noticed, in touching upon Roman history, that their census or enumeration of the people was ascribed to one Servius Tullius the predecessor of Tarquinius the Superb, and we have shewn <sup>91</sup> that this fabulous character in their annals is a type of the father of Nimrod του παραπλάστου νοθε. We have also seen the father of a surprising progeny, Amphion, offending heaven in the pride of his paternity, and so bringing down ruinous judgments upon his whole race. No doubt the numbers of the Scythian family not only constituted a source of their power, but one main subject of the impious boasting and assurance, which provoked the indignation of Divine Providence. It is said in some ancient authour, (but the place has slipped my memory,) that the Scythians were the first men who ever enjoyed a regular code of laws, but that afterwards in consequence of their great pride they became the most unfortunate of men. Among the various causes assigned of old for the misfortunes and humiliations of Cush and his house, his pride in causing them to be *numbered*, with a view to the revival of castes, and consequent aggrandisement of his own offspring, was one. There was a man proverbially famous in Greece (like Margites) for his folly, by name Polydorus or Coicylion, of whose infatuation this proof is cited, that he endeavoured to number <sup>92</sup> the waves of the sea. That story must have an occult meaning, for the silly recreation of some half-witted natural (such as there are hundreds) could never be drawn into example and made proverbial. But we know that *Polydorus* was Cush, the son of Cadmus and Harmony and heir to their kingdom, in the administering of which he was, however, eclipsed and quite overpowered by the tyrant Pentheus.

<sup>91</sup> Vol. I. p. 387, 8.

<sup>92</sup> Ælian. Var. Hist. L. 13. c. 15. Eust. in Hom. Od. L. 10. p. 1669. ed. Rom. 1549.

Ἄρμονιη νῦν οὐκ γεγηῆσσι γεινατο Καδμῶ<sup>93</sup>  
 Ἀονίης Πολυδώρον ἑωσφόρον ἄσπερα πατρὸς,  
 Ὀπλοτερον Σεμελῆς ῥοδοειδὸς· ὃν παρα Θηβαίης  
 Σκηπτρα λαβὼν ἀθεμιστος ἀναξ ἀπενόσφισε Πενέυς.

And the numbering of the waves is the numbering of the people, the wisdom of which action sober folks appear to have æstimated no higher, than Joab did the similar conduct of David. I have read an account of the superstitions of Germany, entitled *Popular Tales of the Germans*<sup>94</sup>, giving a description of a most eccentric dæmon who was called *Number Nip*, because of his strange fancy for counting the roots in every turnip field. This is but another version of Polydorus the foolish enumeratour, and his turnips (which he had the power of converting into human beings, when he wanted their services) are his subjects the *γγενηεις*. His residence was called the giant-mountain. A charming bride was the promised reward of his toilsome numeration, which was long unsuccessful; but as soon as he had completed his laborious task, the goblin bride mounted upon a fiery winged horse and vanished from his sight for ever. Hereafter we will speak of Margites. I believe that all the *fools* of ancient heroic satire relate to the folly and ill success of the Nimrodian and Semiramian rebellions of mankind against God. Mamma-Cuthus<sup>95</sup> presents to us the very name of Cush; and Melitides<sup>96</sup>, who tried to count with his fingers and could not, is again the foolish enumeratour, and the same man, when he did not know whether his *father* or his *mother* had brought him forth, is also Cush wavering between arrhenotheism and gynæcotheism,

ambiguus modò vir modò fœmina Cuthos<sup>97</sup>.

<sup>93</sup> Nonnus, *L.* 5. v. 207.

<sup>94</sup> Vol. 1. p. 37, 38.

<sup>95</sup> Eustath. ubi supra.

<sup>96</sup> Eustath. *ibid.*

<sup>97</sup> Ovid. *Met.* iv. 280.



Mandrabulus, whose affairs went *from bad to worse*, is probably the same man, the *plunner of the mandra* or tower of Babel. And to these we may add Æetes, the foolish navigator<sup>98</sup>, and Midas the foolish rich man, both of them great and fabulous kings of Asia. Achaius, or the Achaian<sup>99</sup>, who found an earthen-ware pitcher too hard a pillow for his head, and filled it full of water to make it softer, is the Achaian confederacy revolting against one system of tyranny and wickedness to set up another as bad or worse. Corebus, king Priam's foolish<sup>100</sup> ally *who came too late*, avowedly belongs to the Trojan æra; and perhaps it is a fling at Nimrod himself, whose arrival was somewhat of the tardiest.

At a period of king David's life, when he appears to have been flourishing<sup>101</sup> in righteousness and in the favour of God, that creature, whose functions and character belong to the law of the universe, and are therefore in all probability imperfectly understood even by himself; seeing that the full intelligence of efficient and final causes can hardly belong to any, excepting only to him who is the Beginning and the End, and those to whom he may give it; and who is called by the Chronicler *Satan*, and by the author of Samuel (who sometimes<sup>102</sup> used that style of nuncupation,) *the Wrath of God*<sup>103</sup>, was again kindled against Israel, and provoked the king to give an order, saying, "Go Number Israel and Judah." This order was executed with the greatest reluctance by the lieutenant of the kingdom, Joab, the king's nephew, a man of splendid virtues and abilities, but whose life was at last forfeited for his unlawful and violent deeds. Upon the whole of a character so mixed und chequered it is expedient for a mortal to pronounce no judgment. It is observable that David, in his

<sup>98</sup> See vol. 1. p. 305.

<sup>99</sup> Eustath. *ibid.*

<sup>100</sup> Eustath. *ibid.*

<sup>101</sup> See 2 Sam. *cs.* 22, 23.

<sup>102</sup> *Ib.* c. 23. *vs.* 1. and 3.

<sup>103</sup> 1 Chron. c. 21. v. 1. 2 Sam. c. 24. v. 1.

testamentary charge, mentions " what he did to me," meaning, what I humbly conceive to have been his honourable and patriotic conduct in destroying Absalom, but Solomon in giving order for his death entirely suppresses the improper motive put forward by David, and only mentions his shedding of " IN-  
" NOCENT blood," that of two men " more righteous and " better than he," to wit, Abner and Amasa. David was a man accessible to all the temptations of humanity, and among others to that cruel and selfish compassion which would have sacrificed the peace, the property, and the lives of a nation entrusted by God into his keeping, and even God's own religion and laws, to the preservation of a scoundrel who was connected with him in blood. As a vulgar notion exists, that the conduct of David in that respect meets with favour in Holy Writ, it is useful (especially in such mawkish times as the present) to point out the untruth of it. Such as he was, the son of Zeruiah stood up like a faithful and free counsellor to oppose the mandate for the numbering. " The Lord make " his people an hundred times so many more as they be ; but, " my lord the king, are they not all my lord's servants? why " then doth my lord require this thing? Why will he be a " cause of trespass to Israel?" In consequence of David's perseverance a pestilence fell upon the people and destroyed seventy thousand, and a personage called *the Messenger* stood between heaven and earth with his sword stretched out over Jerusalem, but God stayed the hand of his Messenger, and David and the people made a public humiliation before the Lord. Deplorable errors have crept into the protestant church by misunderstanding the word faith (πίσις or πίστευειν) to signify *belief* in any thing, where it does really signify the placing of *confidence and reliance* upon it. And hence it was imagined that the belief in God was the sum of a Christian's life, whereas it should rather be said that an exclusive reliance and trust in the wisdom, truth, and goodness of the Lord, is the sum of Christianity, and the only mother of good and acceptable works. A reliance on human power and wisdom is

the common failing of us all, and a reliance on Satan is the sin against the Holy Ghost. Now, God had promised to Abraham, that "He would multiply his seed as the stars <sup>104</sup> of heaven, and as the sand which is upon the sea-shore." His posterity were *the sand*, and those of Polydorus the *waves*, ψαμμοι τ' ἀριθμοὶ καὶ μέτρα θαλάσσης. Therefore if David was doubtful of his numbers being sufficient for all good and useful purposes, he had not faith in the express word of promise; and if he trusted in the number of his subjects and the long muster-roll of his mighty men of valour, for his prosperity and his defence against his enemies, his reliance was no longer upon his God but upon the brittle staff of worldly greatness. But even so the <sup>105</sup> *trespass* (as Joab terms it) may not appear to be such, as will account for the portentous commination which immediately followed it; and which can only be compared with Christ's appearance on the last day of the gentiles, to confound the congregated rebels "with the brightness of his coming." Satan had *provoked* the king, we are told, and it is my impression that the tempter had allured David into the sin of Cush, which is that of the *anti-christian* conspiracy, so that he was disposed to apply to his own person the prophecies relating to the Messiah, and had imagined to establish with his own hands the kingdom of Shiloh; which is an error similar to that, into which the same tempter afterwards sought to seduce whatever was of human infirmity in his incarnate master, that is to say, into a premature manifestation of the glory and power which are hereafter to be displayed, and of the kingdom which is to come. It is true we do not hear of any sect of Davidéans, agreeing with that of the Herodians, but we hear in the Psalms of liars and flatterers, who made a pit for his soul, who held of superstitious vanities, etc. The strongest passage to my purpose is this, "Keep back thy servant also, O Lord, from *presumptuous*

<sup>104</sup> Gen. 22. v. 17.

<sup>105</sup> See vol. 3. p. 360.

"sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from *the great* <sup>106</sup> *transgression*." It seems to require such an interpretation. In that case the census of David would have had a close analogy to that of Cush, being mainly directed to this great object, the distributing of the people among the surrounding nations as a caste of royal priests, or magistrates of the theocracy. I have sufficiently observed <sup>107</sup> upon that analogy already. For a moment the spirit of anti-christ, that *man of sin*, appeared to be revealed, and already had Michael the prince stood up to vindicate his own principality, and his sword was extended over the glorious holy mountain, appearing between heaven and earth with the sound of a trumpet and the voice of the chief-messenger. However the hour was not yet come, neither had the evil taken root; but the diabolical illusion passed away from the sound heart of the king, like the fumes of midnight intemperance from a strong man's head.

VI. The eldest son of Cham is rarely mentioned in greek history or chronicles without the addition of a remarkable word, Chus Æthiops, and *Cushim* is always rendered into greek 'Αἰθίοπες. The word 'Αἰθιοψ is of doubtful signification, but those are entirely wide of the mark, who would understand it of the swarthinness of the skin; because οψ signifies *voice* and voice only, and it has only been confounded with ωψ, *visible form*, by the ignorance of interpreters. The best opinion I can form of this word is to suppose that in the ancient holy language, or that *of the Gods*, it was equivalent to *δεινότητες*, *having the voice of the eagle*. *The Gods were born* <sup>108</sup> upon the banks of the river Nilus Oceanus, and the first name (except Oceanus) which that river bore was <sup>109</sup> 'Αστρος,

<sup>106</sup> Ps. 19. v. 13.

<sup>107</sup> See vol. 1. p. 160.

<sup>108</sup> Diod. Sic. *L.* 1. c. 12.

<sup>109</sup> Diod. Sic. *L.* 1. c. 19.

the eagle. The same bird was not only the messenger and armour-bearer of the god Jupiter, but he was the power that conferred upon the man <sup>110</sup> Jupiter his godhead and universal monarchy. The worship of that bird is borrowed from the mystic form of those sacred beings the Cherubim, in which the supreme stability of God the Father is symbolized by the bull, the irresistible power given to his Son by the lion, his assumed humanity by the man, and the Holy Ghost or Spirit by the eagle. The words *ghost* and *spirit* convey the idea of wind, or air in motion, which the greek word *πνευμα* doth yet more unequivocally, the propriety of which phrase our Saviour explained to Nicodemus, saying, "The wind bloweth where it listeth, and thou knowest not whence it cometh nor whither it goeth." And the actual descent of the Holy Ghost upon the apostles was accompanied by a "rushing mighty wind." If the Holy Ghost appeared under an other and more pacific symbol than the eagle, it was still a bird, a denizen of the air, moving along with the winds of heaven. The Ægyptians had another symbol almost equivalent to the eagle, but inferiour in dignity, and representing (as I believe) the lesser or incremental Jove, Mars Acci-piter or Accus Pater; that was the sacred *Hawk*, a bird which I mention not only because they esteemed it the bird <sup>111</sup> of prophècy and oneiromancy, and called it *the tripod*, but because that river Oceanus, Nilus, Melas, or Aetus, was called by Homer the river *δι-γυπτος*, river of the land of the hawk, and from thence in process of time the whole country came to be denominated Ai-gypt instead of it's ancient appellation Chemia or Chamia, the *Land of Cham*; "Jacob was a sojourner in the Land of Cham." Knowledge from on high hath always been considered (no doubt, from a certain analogy between divine and created

<sup>110</sup> Euhemerus cit. Lactant. Inst. L. 1. c. 11.

<sup>111</sup> See Ælian. Hist. Anim. xi. c. 39. A hawk brought to the Ægyptians in the times of the beginning a book bound in purple, containing the written ordinances of their religion; for which reason the scribes and interpreters thereof used to wear hawk's wings upon their heads. Diod. Sic. 1. c. 87. *Ἀιγυπτίων* ἰδίος ἀίτου...ἡ γυπτις. Hesychius.

things) as an *in-spiration*. The Romans called their Jovial and Martial priests by a name that means a blowing wind, *Flamen*. The hymns of the Pythian Apollo are called by his poet *winds*,

Πυθωνι τ' ἀνέξῃς ὄμφρον ὕμνων,

and the thrilling song of the necromancer, which could soothe the ears of Hell, and awaken even those of Death, was a *wind*,

Atque Ixionii vento rota constitit axis.

The Rabbins call the Holy <sup>112</sup> Ghost *Sephyrah* or the Zephyr, which they interpret to be wisdom, the divine afflatus; and the seven spirits of God they call the seven Sephyroth. The old Homeric verb *πεπνυμαι*, I am gifted with knowledge, inflated, in-spired,

(τῷ μὲν πόρε Περσεφονείᾳ  
Ὅϊω πεπνυσθαι)

and which sometimes is used simply for, *I am alive*, agrees with the substantive *πνευμα*, and the adjective *πνυτός* evinces that the original and true words are *πινευμα*, *πεπινευμαι*. *Ἄερος* (as I have lately noticed) <sup>113</sup> is a noun which means a *blowing* or *spiration*, as *πυρετός* doth a *burning*, or *νιφετός* a *snowing*; and it is the name of the eagle, so that Jove's eagle is the great cœlestial *Flamen Dialis*. Now, what do we read concerning Memnon the prince of the Æthiopians? Zephyr, Boreas, and Notus <sup>114</sup>, were the sons of Aurora and the brothers of Memnon; and when Memnon fell wounded under the walls of Troy, the Winds (his brethren) bore him away to the grove of the Nymphs. Zephyrus (the third person of the Jewish trinity, whose name also is the same as that of the *Διὸς Κορινθῆος* only adding the intensive ζα) was especially celebrated as Memnon's brother,

<sup>112</sup> See Tomline Elem. Theol. vol. 2. p. 80. Gaffarel Curiosités Inouies. p. 201.

<sup>113</sup> Above, p. 21.

<sup>114</sup> Hesiod. Theog. v. 378. etc.

## Memnonis Æthiopis

Unigena impellens nutantibus aëra pennis.

He was a giant and promoted the fatal elopement of Helen,  
who sailed from Sparta,

Ἑλενας, ἱλανδρος, ἑλεπτολεις,  
Ζεφυρου γιγαντος δυζαις,

and he was <sup>115</sup> accused of having violated the chastity of Flora or Venus Arsinoë. It seems as though Zephyrus had been sometimes identified with Memnon. The comrades of Memnon used to frequent his tomb every five years in the form of *hawks*, which is a great confirmation of all my foregone remarks. And as the Æthiopians were *the winds*, and were also *hawks*, and as the Nile was both an eagle and a hawk, and as the eagle is the old, original, and true symbol of the wind or Πνευμα, from which the hawk only differs in the same degree as the hawks Memnon, Adonis, Dædalion, Mars Accipiter, and the magian-pic Mars Picus, differ from Jupiter Enyalios and Jupiter Picus, or as the masonic dæmon Cham ibn Cush <sup>116</sup> differs from Cham ibn Noah, I may conclude that the Æthiopians are the aëti-opians or *Speakers with the Eagle's voice*.

And if we ask the reason, we shall find abundant answer. They were the most ancient (in what sense, I have explained) of men. They first promulgated <sup>117</sup> (as they boasted) laws and rites of religion; *Phlegyas* <sup>118</sup> was their lawgiver and the founder of their mysteries, but he was the *hunter eagle*, ὁ θηρητηρ, and the arrows of Hercules were winged with his feathers,

Μορφοιο φλεγυας καλυπτομενοι πτερυγεσιν <sup>119</sup>.

<sup>115</sup> Ovid. Fast. 5. 261.

<sup>116</sup> Niebuhr, Voyage. 2. p. 359.

<sup>117</sup> Diod. Sic. L. 3. c. 2.

<sup>118</sup> Steph. Byzant. in Æthiops.

<sup>119</sup> Hesiod. Scut. Herc. v. 134. Hom. Iliad. xxiv. 316.

The *Æthiopes*, or *Cushim*, the eldest born of Jove's lineal descendants, were so highly honoured by the king of gods and men, that he would sometimes leave Olympus and go out to dinner with the *Æthiopians*, (the *amymonian* *Æthiopes*, as they are called by an epithet of unknown meaning, and belonging to the language of the gods)

Ἄλλ' ὁ μὲν, Ἀιθιοπας μετεκίαθε τηλόθ' ἔοντας <sup>190</sup>

Ἐνθ' ὅγῃ τέρπετο δαίτι παρημενος· δι δε δη ἄλλοι  
Ζηνος ἐνι μεγαροισιν Ὀλυμπιοι ἄθροοι ἦσαν,

and we hear of Neptune paying them the like honour,

<sup>19</sup> ἐξ Ἀιθιοπων ἀνιων κρειων Ἐνοσιχθων.

Cush was the favoured depositary of the books of Ophion or Dardanus, being those which contained the occult learning of Cham, and were deposited in his tomb the Tower of Babel, of which Cush was the high-priest. And I cannot but suspect that the truth of all this matter concerning Priam and Troy is understood in the synagogues of Satan, not only because the great hierophants of the gnosis, Antiochus Epiphanes and Simon Magus, seemed to understand it, but also from the tales narrated with respect to some of their magical and theurgic books. The Ciranids of Ciranus or Coiranus king of Persia (which he presented to Hermes Trismegistus) made a noise in the world formerly. Of one of these books it is related that <sup>192</sup> *Harpocratio* (i. e. the god of sworn taciturnity, *premens vocem, digitoque silentia suadens*) was travelling in Babylonia, and about four miles from a city called Seleutica (i. e. Seleucia) he found three towers which had been built by the giants; and among them *columnam cum turre magnâ*, and with a temple to be ascended by 365 silver steps. Upon

<sup>190</sup> Hom. Od. 1. 22.

<sup>191</sup> Ibid. 5. 283.

<sup>192</sup> *Liber Physico-medicus Kiranidum Kirani*. p. 4. p. 5. no place, 1638. and see Prosper Marchand, *Dict. Hist.* tom. 2. p. 5. in *Kiranides*.



that column the book of the Cyranids (which treats of the occult properties of 24 stones, 24 fishes, 24 herbs, and 24 birds) was found inscribed. This story evidently alludes to the column <sup>123</sup> of Acicharus or Jupiter Triphylus at Babylon, which (as I have shewn) was probably an Æthiopian sarcophagus in which he was buried. But another volume of Ciranids treating upon astrology was found in the tomb of Priam king of Troy <sup>124</sup> together with his bones. The most illustrious of the brothers of Rosy Cross, Monsieur Postel, <sup>125</sup> was well aware and has informed us that Cush received from his father the books of antediluvian sorcery. As the Æthiopians (therefore) were the depositaries of the mysterious doctrines and of the obsolete but sacred dialect of the Dii Titanes, they were for that reason accounted a godlike race, and the mysteries and sacerdotal ministry of all the various tribes were entrusted into their hands.

So far the great nation were united together by the bonds of a common pride and ambition, and united they might have continued, to the total discomfiture of all the Noachidæ, if Providence had not raised up a rival superstition among them to divide their family. Philomela, daughter of Actor, practised a deception no less audacious than that of Helena Semiramis. She pretended to be in a human and feminine form that eldest of things Oceanus, from whom Jove and all the other gods proceeded

*Ὠκεανόν τε θεῶν γενέσιν καὶ μητέρα Τηθύν,*

in a word to be the goddess Styx, boasting that in the days of the flood she had received Tubal-cain into the caverns of Oceanus; and the name under which she gave out these pretensions was Thetis. She was the wife or concubine of a prince of the family of Cush, who, like him, was exceedingly stricken in years,

<sup>123</sup> See vol. 1. p. 272, 3.

<sup>124</sup> See Marchand, Dict. Hist. tom. 2. p. 7.

<sup>125</sup> Cit. above. p. 18.

ὁ μὲν δὲ γηραῖ λυγρῷ  
 Κεῖται ἐνὶ μεγάροις ἄρημενος,

which I believe was reckoned a favourable circumstance for the getting up of a miraculous birth. Cheiron the Centaur (who is Jupiter son of Saturn) was desirous, as we are told, to ennoble the house of Peleus, and for that purpose he gave out a rumour (i. e. an oracle) that Peleus was about to marry Thetis<sup>195</sup> by Jove's consent, and that she would shortly make her appearance in the midst of rain and tempest; after which, and upon the first apt occasion of tempestuous weather, Philomela (or<sup>197</sup> Polymela) the daughter of Actor the Myrmidon was brought to Peleus, and passed herself off for the queen of Ocean. She bore to him a son who was named Achilles, Achilleus, or Achileus, for some<sup>198</sup> unknown reason. He was also called Liguron, Aspetus or the Infinite, and Pyrissous or Saved by Fire. It appears certain that all the resources of sorcery and all the expedients which could be suggested by a study of the occult powers of nature were put in use (as they had been in the<sup>199</sup> nurture of Nimrod) for the purpose of endowing this child with extraordinary qualities of body and mind, with invulnerability, and immortality. One story is, that he was ἀ-χσιλευς for having lost<sup>200</sup> one lip in the fire in which his mother baked him, to purge away whatever was mortal in his nature. She stewed him in her<sup>201</sup> magic cauldron, and anointed him with the oil<sup>202</sup> of ambrosia. These were devices to get immortality, or at least to restore in him the antediluvian tenacity of life. Invulnerability in war, that is, an empire over chance and circumstance, belonged

<sup>195</sup> Staphylus cit. Schol. Ap. Rhod. iv. v. 816. Deimachus cit. ibid. in *L.* l. v. 558.

<sup>197</sup> Tz. in Lyc. v. 175.

<sup>198</sup> See Drelincourt's *Homerius Achilles*, Lugd. Bat. 1694.

<sup>199</sup> See vol. 1. p. 353, 4, 5.

<sup>200</sup> Agamestor Pharsalius cit. Tz. in Lyc. v. 178.

<sup>201</sup> *Egimii auctor* cit. Schol. in Ap. Rhod. iv. 816.

<sup>202</sup> Ap. Rhod. iv. 869. et Schol. ibid.

to direct sorcery, rather than to occult medicine, and for this end she dedicated him (in the peculiar spirit of her Thetidian imposture) to the powers of the oceanic abyss. Being terrified by evil dreams she consulted the dæmon *Proteus* (the deus pantheus of chaos and ever-mutable nature) who ordered his immersion in Styx, with certain horrid orgies, and under a suitable aspect of the heavens.

<sup>133</sup> Hos abolere metus magici jubet ordine sacri  
 Carpathius vates puerumque sub axe probato  
 Secretis lustrare fretis, ubi litora summa  
 Oceani, et genitor tepet illabentibus astris  
 Pontus, ubi ignotis horrenda piacula divis  
 Donaque.

He was bathed with the most atrocious rites and ceremonies in some unfathomable pool of the infernal labyrinthus. But as he, like all the rest of them, paid the debt to nature, there was supposed to have been some <sup>134</sup> interruption or neglect in weaving the spell which was to charm his life; by one account Peleus surprised her in the act of casting him into fire, and broke the charm <sup>135</sup> by screaming out, which marr'd the immortality of Achilles, and so disgusted the mother, that she left Peleus and retired to live with the Nereids; and by another, Thetis herself neglected to immerse his heel,

<sup>136</sup> progenitum Stygos amne severo  
 Armavi, totumque utinam.

Cheiron the centaur (who lived in a subterraneous cavern under Mount Pelion) had the charge of educating Achilles, and indeed he educated every great hero <sup>137</sup> of the Iliac or Argonautic age; for Cheiron the centaur is the equine Jove, son of Saturn and the mare Philyra, and being educated by

<sup>133</sup> Stat. Achil. l. v. 135.

<sup>134</sup> See vol. l. p. 357.

<sup>135</sup> Apollod. L. 3. p. 348. edit. 1803. Tz. in Lyc. v. 178.

<sup>136</sup> Stat. Ach. l. 269. Serv. in Æn. vi. v. 57.

<sup>137</sup> See vol. 3. p. 287.

him is only being initiated in all the lore of Cham. In this course of education he learned the occult or magical medicine, or (as it is figured) to heal wounds with the *spear of Cheiron*; he became a master of music and poetry; and in the arts of war and hunting he became (what he was meant to become) a rival to Nimrod himself. It was a part of the natural magic to endeavour to instil into human beings the qualities of the most highly gifted animals (the lion's fierceness, the goat's salaciousness, or the strength of the bear,) by making them suck their milk in infancy, and afterwards feed upon their raw flesh and drink their blood and marrow; by violating the commands of God and drinking their blood "which is their life" they trusted to produce an assimilation of natures. And that commandment, while it condemns the filthy mysteries of the *ῥυσιφαγία*, seems to recognize in some measure the truth of the opinion upon which it was founded. The nutriment of Achilles in conformity with the Cheironian precepts was the entrails <sup>138</sup> of lions and the marrow of bears and wild boars and that of <sup>139</sup> stags;

Non ullas ex more dapes habuisse, nec almis <sup>140</sup>  
 Uberibus satiâsse famem, sed spissa leonum  
 Viscera semianimesque libens traxisse medullas,  
*Hæc* mihi prima Ceres, *hæc* læti munera Bacchi.  
 Sic dabat ille pater. Mox ire per avia secum  
 Lustra gradu majore trahens visisque docebat  
 Arridere feris, nec fracta ruentibus undis  
 Saxa, nec ad vastæ trepidare silentia sylvæ.

Such was the nurture and education by which it was endeavoured to render this man superfluous to his fellows in mental accomplishments, and in bodily faculties equal to the most active of the brute creation. He was in the prime of youth when the Sabian or Achaian league was formed against

<sup>138</sup> Apollod. *L.* 3. p. 348. ed. Heyne, 1803.

<sup>139</sup> Etym. Mag. in Ἀχιλλεύς.

<sup>140</sup> Stat. Ach. 2. 384.

Nimrod and for the settlement of affairs in the patriarchate, and he joined in the engagements into which the princes of the tribes had mutually entered, certainly not (however) from any cordial fellow-feeling with them, but in hatred and jealousy of Nimrod and in furtherance of his own and his mother's ambitious designs. By these means a considerable portion of the godlike family were united in alliance with Agamemnon and the league of Danaans, and were distinguished from the merely human subjects of the ἀναξ ἀνδρῶν as the δῖοι Πελασγοί. The same nation afterwards, and when the confusion of tongues took place, emigrated into Greece, and held that country undisturbed for several centuries; and besides their name of Pelasgi, they were called by another of which some vestiges are to be found even in their eastern settlements, but which was almost their exclusive designation in their great western country the peninsula of Italy, Γεραῖοι or Γεραίοι, Græci or Graii. It means *the Ancients*, because they only among the grand confederacy of the nations (to whose fortunes they had attached themselves) were of that Æthiopic or Scythic race which alone of nations, both arrogated to itself and obtained from others the palm of being <sup>141</sup> most ancient, by reason of the circumstances of Cush's generation and birth. In the *hall of Deucalion* (that is, Noah's Ark) Jupiter begot Graicos (*the ancient of days*) who was the ancestor of the Graicoi;

ἐν μεγάροισιν ἄγαυα <sup>142</sup> Δευκαλίωνος

Πανδῶνι Διὸς πατρὶ . . . τέκε Γραικὸν μένεχαρμην.

Deucalion, Jupiter, and Græcus, is the same succession of patriarchs, as Deucalion, Hellen, and Xuthus or Cœthus; but the name Hellas as applied to Greece, and that of Hellenes as applied to its inhabitants, belongs to a later period and to those events in which the glory of the Pelasgian name was extinguished.

<sup>141</sup> Diod. Sic. 3. c. 2. Justin. 2. c. 1.

<sup>142</sup> Hesiod. cit. Lyd. de Mens. p. 5. ed. Schow.

The *Pelasgi* were so named from the fact of their separating and dividing themselves from the interests of their brethren, and bearing arms against the old patriarch of their line; they were therefore Pelasgians or Pelagians, from *peleg*, *schism*. It has been pointed out to the reader that Peleg patriarch of the Shemites was significantly named, because in his days God's judgment against the apostates began to develop itself in the great division <sup>143</sup> which took place among them, that between the Sabians, Hellenists, or Bacchists, and the Magians, Scythists, Barbarists, or Buddhists; and between those two great hæresies and the separate hæresy of the Pelidæ or Danaizing Schismatic Cushim *the earth was divided*. Cham invited his brothers to the tabernacle of Noah "in order to shew them (as "the Rosicrucian Giordano Bruno <sup>144</sup> informs us) the organic "principle of their generation, that they might understand "wherein consisted the restorative principle," but they were by no means such depraved men as Cham and Jordanus Brunus were, and their utter reprobation of the ithyphallic apostacy was the first schism that arose after the flood among the posterity of Noah. Cham was therefore styled Pelasgus, *the schismatic*, and was said to have been the father of Lycaon with the fifty proud sons. When Jupiter was in the ark or *arkesian* <sup>145</sup> *cavern* he was fed with honey <sup>146</sup> by Melissa and the other nymphs; and he is the personage called "*Pelagon* " <sup>147</sup> fed with honey," by whose mystical lunar cow Thebes was founded. As much may be said for *Pelagon*, the rape of whose daughter Megisto occasioned the ten years' Holy <sup>148</sup> War. The deluge subsiding left the hollow places of the earth's surface filled with water, the necessary result of which was that, where one side of the cup or trough in which the water lay was not strong enough, it would burst, and parti-

<sup>143</sup> Vol. 1. p. 404, 5.

<sup>144</sup> Spaccio della Bestia. p. 232.

<sup>145</sup> Etym. Mag. in '*Αρκεσιον*.'

<sup>146</sup> Callim. Hym. Jov. v. 50. Antonin. Liberal. c. 19. p. 85. ed. Teucher.

<sup>147</sup> Tzetz. in Homer. p. 16. ed. Herman.

<sup>148</sup> Athenæus cit. vol. 1. p. 427.

cular portions of the globe were ravaged with violent inundations, but in course of time it settled in those places which were either agreeable to it's level or which had barriers strong enough to resist it's downward propensity. It may naturally be supposed that the reservoirs below were inadequate to receive back all the waters they had sent up, all the solids which they swept away with them in the violence of their resorption, and also all those additional waters which had been poured down out of the windows of heaven ; the chambers of Oceanus and Styx, where

νοσφι θεων κλυτα δίωματα γαiei,

were filled to overflowing. There is no reason to believe that before the flood there was any effusion of bitter waters upon the surface of the globe, as likewise hereafter in the day of promise there *will* <sup>149</sup> *be none*. By this effusion *the earth was divided* not in a moral but a natural sense ; and the bursting of some of the inadequate barriers made a fresh and (from it's situation) a most memorable change in the form of that division ; because it was one affecting the countries in which the Ægyptians, the Greeks, and the inhabitants of Syria, and the Lesser Asia, were most interested. By this event <sup>150</sup> the region, of which the Greek islands and peninsulas were the high lands, was submerged, and likewise a large territory called Atlantis by Solon and the Ægyptians, which occupied the west of what is now called the Mediterranean sea and stretched farther out into the Atlantic ocean. It is most improbable that this irruption should have been procrastinated until the sons of Noah had settled themselves with splendour even in the Western ocean ; on the contrary, I do not doubt of it's having happened long before Europe and Libya were colonized ; and the history of the wondrous works of the Atlantidæ and their destruction is very plainly a mythical tradition of the Titans, " who were mighty men of yore,"

<sup>149</sup> See Rev. c. xxi. v. 1.

<sup>150</sup> See Plat. in Tim. and Crit. Eratosth. ap. Strab. L. 1. p. 83. Oxon.

and whom the universal deluge overtook and utterly demolished. But the natural phenomenon (upon which the fable is engrafted) really happened, and it was the breaking of one of those cups which the subsidency of water from an uneven surface must of necessity leave full; and at that time the waters of the Euxine were drained through the channells of Bosphorus and Hellespontus and that other

quà medius liquor  
*Secernit* Europen ab Afro,

and by the opening of that channell the sea of the Argonauts became *euxine* instead of *axine*, that is, accessible instead of inaccessible. From the secretion or dividing of the countries, which the flood immediately or mediately produced, the unab-sorbed and effused portion of it's waters was denominated *pelag*, the *divider*, or the *division*.

But the Pelasgi were called from the division which they made in the Scythic bond of union, in the Herculean *telamon* or *belt* of Orion; or rather from their division among themselves upon that subject. For the schism was a complicated one; and that one of the seven phylarchies in which it occurred did not wholly apostatize to the new league,

Res Agamemnonias victriciaque arma secuti,

but they split among themselves and took opposite sides, and were opposed to each other in battle. From these their civil dissensions the Pelasgi were called ἐγχεσι—μωροι,<sup>151</sup> infatuated in war, which expresses the sentiment of “quis furor O *cives*!” In the catalogue of Homer we find the other Gentile names kept entirely distinct, on this side or on that; the Pelasgi alone are mustered on both sides.

Νυν δ' αὖ τοὺς ὅσσοι το Πελασγικοὺς Ἀργεὺς ἐναίον  
οἱ τ' Ἄλόν, οἱ τ' Ἀλοπῆν, οἱ τε Τίτηχιν ἐνεμύοντο,

<sup>151</sup> Hom. Od. L. 3. v. 188. The passage in the Catalogue, which so calls the Lyrnessians, is an interpolation.



‘Οἱ τ’ εἶχον Φθίην, ἥδ’ Ἑλλάδα καλλιγυναίνα,  
 Των δὲ πεντήκοντα νέων ἦν ἀρχὸς Ἀχιλλεύς.

and on the other hand,

Ἴπποβοός δ’ ἄγε φυλά Πελασγῶν ἐγγεσιμῶρων  
 Των δὲ Λαρίσσαν ἐριζώλακα ναιετάασκον,  
 Των ἥρχ’ Ἴπποβοός τε Πυλαίος τ’ ὄζος Ἀργός  
 Τίε δὲ δυὼ Ληθόιο Πελασγοῦ Τευταμίδαο.

The remarkable compound words of Homer have been ignorantly and most unjustly thought to have such a paucity of meaning, as would evince the extreme (at least) of simplicity; but on the contrary they are full of meaning. Even the *Iliad* is a mysterious poem and meaneth not that which it saith, and much more so is the other poem, whose allegorical sense is unfathomably profound. The land of the Pelasgi in Europe was not called *Hellas* in his time, but a little district thereof in Thessaly, (or rather a city, perhaps <sup>152</sup> Pharsalus) wherein he has been pleased to fix the therapna of Thetis or Thetideum, as he did that of Helen at Lacedæmon or Sparta, was so designated. Now, *Hellas* and *Sparta* are two names to which he gives the epithet *calligyne*, and it is meant to signify that in those places the *divine perfection feminine essentially* was manifested in the persons of Philomela and Helen. The only other instance is in the treaty for a single combat between Menelaus and Paris, in which the whole territory of the Achæians is called Ἀχαΐδα καλλιγυναικα, on account, as the scholiast <sup>153</sup> says, of their love for Helen.

Larissa was a city of Assyria on the Tigris, which Xenophon passed by on his retreat. “ They reached the river “ Tigris. There, there was a great deserted city <sup>154</sup> by name “ Larissa. The Medians inhabited it formerly. It’s wall is

<sup>152</sup> See Strabo, ix. p. 625, 6.

<sup>153</sup> *Iliad*. 3. v. 75. Schol. ib. p. 100. ed. Bekker.

<sup>154</sup> Xenoph. *Anab.* 3. p. 182. ed. H. Steph.

" 20 feet wide and 100 high, and it's circumference is of two " parasangs (about eight miles); the buildings are of brick " tile with a stone basement 20 feet high. When the Persians took possession of Media they besieged, but could not " take it. At last the inhabitants being terrified by an eclipse " of the sun abandoned it." It is the opinion of Bochart <sup>155</sup> and the general opinion that this Larissa upon Tigris is *Resen*, the fourth city of Nimrod's Assyrian tetrapolis, " which same " is a great city;" its situation corresponds, and it is not improbable that the Chaldee and Greek words *resen* and *rissa* may come from the same root; *la* is not uncommonly prefixed to names, as to *La-pithæ* and *La-persæ*. What convinces me fully of the truth of Bochart's opinion is, that Larissa was the seat of the Pelasgi, and that the Tyrrheni or Tyrseni of Italy (whose name was used as an absolute synonyme for <sup>156</sup> Pelasgi) declared that they were anciently and properly called the <sup>157</sup> *Rasenes*. But *Rasen* is the same word as the Hebrew or Chaldee *Resen*, the vowel being of no moment. *Resen* Larissa must certainly have been the head-place of the family to which it belonged, and we find that the Epicure Pelasgi came from thence; the king of that city and head of the family being faithful to the government of Nimrod, upon whose Ninevite kingdom he was dependent.

Of which of the six or seven families composing the hebdomad of Cushim were the Pelasgi? I believe they were of that of Raamah fourth son of Cush. Six of the sons of that patriarch (probably the six only sons of his first wife) were formed into seven tribes, for a superstitious motive, and that was done by dividing the tribe of Raamah (like that of Joseph) into two. No doubt it was the most numerous. And that circumstance would naturally fill it with ambition, which its extraordinary erection into a double nation would increase. The sons of Raamah were Sheba and Dedan; and I quite dis-

<sup>155</sup> Geogr. Sacr. L. iv. c. 23. p. 291, 2.

<sup>156</sup> See vol. 3. p. 96, 7.

<sup>157</sup> Dion. Hal. Arch. Rom. L. 1. c. 30.

believe in the rightness of deriving the word Dodona from the sons or posterity of Japhet, called Dodanim. It is but a corollary to the impotent theory by which the Greek nation are referred to Javan son of Japhet, because one of their tribes was called Iaones. The Pelasgic centre of religion was the oracle of Jupiter of Dodon or Pelasgicus,

Ζευ ἄνα Δωδωναίε Πελασγικε.

Dedan and Dodon are the same word expressed with a difference in the vowels, which are not of the essence of language. Those who would derive Dodona from Dodanim are themselves forced to turn the broad sound of A into the contracted sound of O. A writer of Æthiopic history says, "when Cush was dead Regma (Raamah) his son reigned in Æthiopia, and <sup>158</sup> after him *Dodan*." That comes near to the point. In the Septuagint it is Dadan. The broad sound is often used by rustic peoples, being easier and more ancient, as by the Dorians and Scots. I believe that the name of Roma, a Pelasgic city, is the same as Raamah; and in that case we shall have the vowel E concurrent with A and O, for Remus was always spelt *Ῥωμος* in Greek, and the name Romulus on the contrary was sometimes spelt Remulus. And Livy confirms me as to the indifferency of the vowels by deriving "*Ramnenses a Romulo*." In the sacred poems of the Brahmins, which one and all describe the struggles for power between the Giants, Dityas, Assours or Assyrians, votaries of Mahadeva or Ithyphallus, who are also the Barbaras, Germanas, etc. and the army of Buddha, on the one hand, and the Devatas, votaries of Vishnu or Bacchus, on the other, the name of Rama is repeatedly given to the divine hero by whom the war was conducted and the king of the giants killed. The same story is thrice told, in the three puranas of Parasu Rama, Chandra Rama, and Bala Rama. It is true that the sum of affairs was not nominally in the hands of the Pelasgi,

<sup>158</sup> Fray Luys de Urreta Hist. de la Etiopia. L. 1. p. 25. Valencia, 1610.

but in those of the Aga-memnon king of nations; the disgusting fables of the Indians would, however, be too highly honoured by accurate criticism, and it is sufficient to say that so many Puranas are probably correct as to the Raamidæ being found in the ranks of the Vishnavas.

The Hellenizing Cushim who abandoned the religion of their family for the worship of the great mother consisted of two great bodies, the Pelasgi of Greece and Italy, and those who passing south of Ægypt settled at Meroe upon the Upper Nile, and sacrificed to Jupiter, Bacchus<sup>159</sup>, Hercules, Par, and Isis. We shall here find many proofs of our proposition. No manner of credit is due to the stories of Meroe in Æthiopia and Babylon<sup>160</sup> in Ægypt being founded by Cambyses son of Cyrus. Cambyses was the name of that king's father as well as his son, nor I presume was there any time so old in the history of the Perseidæ, or Achaimenidæ, that you might not find among them

The story of Cambus-khan bold<sup>161</sup>.

But the religious tenets of the Nilotic Cushim might (independently of other testimonies) be inferred from the impotent rage displayed against them by the iconoclast Cambyses, a man who had the ill fortune to be alike at variance with the old college of Magi and with the priests of Ægypt, and whose memory has been in consequence cruelly defaced. He was neither a Magian, nor a Sabian, but a Christian of great and intemperate zeal. That magnanimous king, after he had overturned the idolatry of Ægypt, made two expeditions, the one purely religious, to the oasis and oracle of Cham, and the other against the Æthiopians. Those places were not within the limits of Iran or the kingdom<sup>162</sup> of Asia, *ἔρισμα δὲ Ἀσiei καὶ*

<sup>159</sup> See Herod. 2. c. 29. Strab. Geogr. 16. p. 1163.

<sup>160</sup> See vol. 1. p. 505.

<sup>161</sup> See vol. 1. p. 483.

<sup>162</sup> See vol. 1. p. 127, 8, 9.

Λιβυη εἰδαμεν εἶδεν εἶον ὁρθῶ λογῶ εἰ μὴ τας <sup>163</sup> Ἀγυπτίων ἔρους, and his attempts were <sup>164</sup> visited with signal discomfiture. The word *Pelasgia* signifies division or partition, and the word *Meroe* signifies the very same, μέρος being a *part*, μερίζειν to *divide*. But I have yet to bring the matter much closer. The temple and oracle of Jupiter Hammon was the joint work <sup>165</sup> of the Nilotic Æthiopes and the Egyptians; or rather, as I apprehend it, it was founded at an early period when the entire banks of Homer's Ἀγυπτος ποταμος were subject to his ἀμυμονες Αἰθιοπης in their capital city of Diospolis or Theba Hecatompylos, there being then no kingdom called *Ægypt* by name, nor any sovereign independent dynasty of the progeny of the two Misers. The latter afterwards got hold of Diospolis, and the Meroetic and Macrobian Æthiopes lost very much of their consequence. The oracle of Jupiter Pelasgicus at Dodona was founded by the Pelasgi, and was the oldest recorded seat and centre of their religion. And what do we learn concerning the foundation of those oracles? A pair of black doves <sup>166</sup> were sent forth together from the Æthiopian Thebes, and one of them flew to Oasis in Libya, and the other to Dodona in Epirus. Now, what is there in common to the oracle of Hammon and the sands of Libya with the Druid groves of Dodonæan Pelasgic Jove? Nothing either in local history, in geography, or (so far as we can learn) in the peculiarity of customs and ceremonies; but this only, that they were the two sister tribes of schismatic Raamidæ, who took their flight at the general dispersion, the one to Greece and Dodona, and the other to the Nile and the oracle of Hammon. Sheba and Dedan were the half-tribes of Raamah, and *Dedan* or *Dadan* was the authour of the Dodonæan schismatics; but with respect to those of the Nile, we know from Scripture that the national designation of that woman, whom our Saviour terms

<sup>163</sup> Herod. 2. c. 17.

<sup>164</sup> See vol. 1. p. 130.

<sup>165</sup> Herod. 2. c. 42.

<sup>166</sup> Ibid. c. 55.

the Queen of the South, the "black but comely" heroine of the Song of Songs, was Queen of *Sheba*. As we find two kindred establishments of religion in Europe and Africa, figured as two sister doves, and belonging to the Cushim, and the one bearing the name of *Sheba* and the other of *Dedan*, to deny that they belonged to the house of *Raamah* would (I think) be rejecting proof. "The merchants of *Sheba* and *Raamah*, they were thy "merchants," saith <sup>167</sup> *Ezechiel*.

The *Odyssey* of *Homer* is from beginning to end a poem of such obscure mystery, that if we give a plain sense to any thing it says, we are likely to give a false one. He mentions the *Æthiopes* as a nation bifariously divided,

Ἀἰθίοπες δι' διχθα δαδαισται ἐσχατοὶ ἀνδρῶν,  
 Ὅι μὲν δυσσομεῖς Ἵππεύονος, διδ' ἀνιοῦτος.

This has great difficulties if understood of a geographical division. There were at least three illustrious countries denominated *Æthiopia*, the Assyrian kingdom of *Tithonus* and *Memnon*, which is also the kingdom of *Merops* the Titan, the Nilotic *Æthiopia* south of *Ægypt*, and the Barbary *Æthiopia* or kingdom of *Hecatompylos* in *Fez* or *Marocco*. And there were divers other settlements of *Æthiopes*, in so much that *Æschylus* called them the παντοσφοροὶ Ἀἰθίοπες. Not to add, that *Homer* is unacquainted with, or does not use, the names of *Scythæ* and *Teutones*, and may be conceived to designate as *Æthiopes* all the posterity of *Chus* *Æthiops*. But of those three great *Æthiopias*, the *Memnonian* was the *Eastern*, and the *Mauritanian* was the western, while that upon the river *Ægyptus* (of which he is treating) was situate duly south of *Greece*, and quite as much south as west of the Asiatic continent. But *Homer* means to say that the Cushim "were "divided even to extremity, differing *toto cælo*, even as the "east does from the west." Indeed his phraseology in this instance squares exactly with that which he uses to describe

<sup>167</sup> *Ezech.* c. 27. v. 22.

the two rival cities of his mystic *Syria* (Niniveh and Babylon) which were diametrically opposed to each other in all respects,

Ἐνθα δύο πόλεις, διχα δὲ σφίσι <sup>166</sup> πάντα δεδασται.

And he might well make such a remark when speaking of the half-tribe of Sheba, because that people were not contented with adopting Hellenistic notions, and asserting the essential superiority of the feminine gender, as the sons of the Misraim <sup>169</sup> did, but they set up a positive and practical gynæcocracy, being governed by a succession of queens or *candaces* who deduced their descent from <sup>170</sup> Semiramis of Babylon; regnare fœminam Candacen, (says Pliny) quod nomen multis jam annis ad reginas transiit, in which he is fully confirmed by Holy Writ, as we there find the Æthiopians under the distaff in king Solomon's time and again in that of the apostle Philip and his Candace. Cand-aor the *wheeling sword* is Orion, Candi-ope the *voice of a wheel* is his incestuous sister and mother, and Cand-akè is the *wheeling* <sup>171</sup> *she-hawk*, μαινας ὄρνις,

Τετρακναμον Ὀλυμποθεν

Ἐν ἀλυσίῳ ζευχθεῖσα κυκλῶ.

The Macrobian, near Meroe, who had a king, selected him for *his beauty*, in which we may recognize those degenerate votaries (*Syrian* and not *Assyrian*) of Nimrod, who worshipped him as Adonis or Ganymedes. The hundred-headed Typhon, oceanic deluge, simoom or fiery blast, serpent, giant, huntsman, tyrant, and tower-builder, (for all such we find him) is a name belonging both to the Titanian struggle and to the long wars of the giants; and he was the opponent of Bacchus *Hos-iris* (the *vine-planting saint of the rainbow*), that is, of the Sabian and pseudo-Noetic heresy. The giants were the Cushim; and, because the seceding Raamidæ were

<sup>166</sup> Hom. Od. xv. v. 411. see vol. 1. p. 447.

<sup>169</sup> Diod. Sic. L. 1. c. 27.

<sup>170</sup> See Jul. Valer. Gest. Alex. 3. c. 44.

<sup>171</sup> See above, p. 46.

the only large body of that family in the Danaan confederation, Lycophron calls Achilles the *Pelasgic* or schismatic *Typhon*,

ὃν ποτ' Ὀινωῆς φυγας

Μυρμιων τὸν ἑξαπέζον ἀνδρῶσας στρατὸν

Πελασγικὸν Τυφῶνα γεννᾶται πατρὶς <sup>172</sup>.

The fable of Peleus turning the ants into men, to make Myrmidons over whom he might præside, comes to the same point, and means that they were earthborn <sup>173</sup> giants; for which reason the Pelasgi used to wear a locust in their bonnets, that animal being the symbol of Tithonus and of his subjects the Assyrian Æthiopes, because of it's also being *earthborn*, which idea was so strongly imprest upon the Arabian theologers <sup>174</sup>, that they pretended, that God, having some to spare of the clay out of which he made Adam, made the locusts with it. And when we are told that Achilles was one of *seven* <sup>175</sup> brothers, and called ὁ πέμπτος, *the fifth*, we are to understand thereby, that he belonged to one out of that far celebrated hebdomad of Cuthæan tribes whereof we have more than once spoken, and that one the fifth in seniority. Which, then, is the fifth of the seven tribes? 1. Saba. 2. Havilah. 3. Sabtah. 4. Sheba. 5. *Dedan*. 6. Sabtechah. 7. Nimrod. Achilles was therefore a schismatic giant or typhon, of the fifth or Dodonæan tribe of the Rephaïm. The *Scythian guides* <sup>176</sup> who were chosen to conduct the Danaan expedition may either be understood of the Myrmidons, or of the chiefs of the gentiles, their anakim or war-kings, who by virtue of the system of castes, were all Scythæ.

The method adopted by Nimrod of dividing his father's house into the sacred number *seven*, according to the number of *six* sons of Cush, seems to shew that there were not seven

<sup>172</sup> Lyc. v. 172.

<sup>173</sup> Vol. 1. p. 178, 9.

<sup>174</sup> Theolog. Mahom. cit. Boch. Hierozoic. L. iv. c. 6. p. 486.

<sup>175</sup> Lyc. v. 172. 178. Serv. in Æneid. 1. v. 34.

<sup>176</sup> See above, note 15. p. 9.



sons applicable to the purpose. His own case stands distinct, being founded upon audacious fraud and violent usurpation ; but what were the elder *five* ? I can only understand them to have been the sons of Cush by his first wife, (his own sister, no doubt, as the Dioscuri would hardly have given their daughters in marriage to the son of the apostate, begotten in sin, and the heir apparent of perdition) to whom and to whose representatives after them the highest degree of dignity was attributed. If Cush was no younger than 50 when his fourth son was born, the war of Ilion would take place near 450 years after the birth of Raamah. Teutamus <sup>177</sup> was the king of Assyria whose armies Memnon commanded, and Acrisius the father of Danae <sup>178</sup> was killed at the court of Teutamus ; in short, it is one of the old king's many titles, and from which the great Gothic or *Teutonic* race are named. Strange as the alteration may seem, it really seems that Cuth and Goth, and Theuth and Thoth, Gotham and Gautam, (names of Buddha) and Teutam, are the same words diversified. I suppose that Lethus Pelasgus, whose sons Hippothous and Pylæus

‘Τιε δὲ Ληβοιο Πελασγὸς Τευταμιδαο

came as epicuri to Ilion, was Raamah ; and that those two leaders were his *sons* in the patriarchal sense, as Agamemnon and Menelaus were Ἀτρεὺς υἱοί, that is to say, his lineal offspring governing whatever remained faithful of his two half-tribes. Larissa is the only place named as furnishing the Pelasgic contingent, and probably the great city of Resen was nearly all that remained to Nimrod of the Raamidæ. Being the head-place, and Sheba being the eldest of the semi—phylarchs, it belonged to his half-tribe. But the aged <sup>179</sup> *Peleus*

<sup>177</sup> Ctesias ap. Diod. Sic. 2. c. 22.

<sup>178</sup> Apollod. *L.* 2. c. 4. s. 4.

<sup>179</sup> The mythology, of Æacus and his three sons is very little to the purpose. It merely describes the two Corybantes, sons of Noah, and the third Corybant, Jupiter Phocus, father of Amalthæa, (Clem. Roman. Homil. 4. p. 659.) ἀμαχθέντα πασιγενῶν ὑπὸ δίσσων. Phocis, in which Delphi was situate, was called from him.

(as I suppose) was Dedan son of Raamah, who had lived better than four centuries, and who in his latter days (γηραιῷ λυγρῷ) was played upon by the daughter of Actor and her perfidious and bloody son, almost in the same way as Cush had been by Semiramis and Nimrod. His residence was at Argos Pelasgicum, whatever Asiatic city is so termed in the allegory of the Iliad.

It may be supposed that the son of Philomela and his followers the *δῖφοι Πελασγοί* were not the most cordial and submissive allies; and that they regarded the ignoble subjects of the *ἀναξ ἀνδρῶν* with the haughty scorn of a divine race. They would never have marched under his banners at all, if it had not been their only chance of bringing their own schemes to maturity. We find accordingly that the Myrmidon prince, although he was bound by the vow of conjuration, was not without much ado prevailed upon to make it good; and that afterwards a violent quarrel broke out between the king of men and his god-like allies; which ended in their temporary secession. And the result most fully evinced that they had by no means either exaggerated their own importance, or underrated the prowess of the gentiles.

## TROICA.

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I. THE events of this war are familiar to every body in their glorious garb of allegory and fable, but it is expedient to obtain (if we possibly can) some faint notion of their reality. The heathens, or posterity of Noah almost universally apostate, had submitted their consciences to the spiritual sway of the eldest son of Cham, the depositary of his written and unwritten secrets, and of so much of the wisdom of perdition as his father had preserved out of the wreck of the Nephilim ; and in lieu of the oracle of God and the theocracy, they had accustomed themselves to resort to the necromantic oracle of Jupiter Belus, Panomphæus, Agamemnon, Pelops, or Hercæus, whose effata were delivered from the temple-tomb of Cham in Shinar ; and the chief patriarchate, or supreme government and moderating power over all the tribes, which ought to have been seated in conjunction with the theocratic oracle under the tent of Shem, was transferred into the hands of the old Æthiop, and rendered dependent upon the witchcrafts and diabolical vaticinations of the oracle of Hammon. Hence it is that the earliest kings of whom the Grecian priests had any tradition were persons chosen to that rank as *ais-hymmetes* <sup>1</sup> or *singers of fate* ; the god Bacchus <sup>2</sup> was an aishymnete, and was worshipped as such in Patræ in Achaia. The two schemes of patriarchal government (the Christian and the apostate)

<sup>1</sup> Aristot. Polit. L. 3. c. 14. p. 118. c. 15. p. 120. L. 4. c. 10. p. 154. ed. Oxon. 1810. Teiorum Diræ. v. 8. ap. Chishull, p. 99.

<sup>2</sup> Pausan. L. 7. c. 20. s. 1.

had thus much of resemblance, that even the latter was not a tyranny, but on the contrary was entitled only to limited rights and honours, and was rather (in it's scheme and purpose) a moderating, rectifying, and uniting power, than one of direct and onerous government, and the fathers of the tribes lived and governed in peace according to their ancient customs, as we may see from Homer's pictures of human society. False doctrine, impiety, and the worship of evil spirits were daily plunging mankind deeper in vice and error, and each generation grew up in sin and mox daturi

Progeniem vitiosiore,

but no man had "begun to be a mighty one upon the earth," and the hard times of tyranny and of the men of valour and of blood had not yet arrived, when that meteor <sup>3</sup> of storm and shipwreck, Helena, appeared above the horizon; the great whore of Babylon.

That woman obtained from the fondness and imbecility of her aged forefather the knowledge of all his secrets, and she possessed a genius admirably calculated to make use of them, and to elicit worse from bad, to engender lie upon lie, corruption upon corruption, to add fresh usurpations to the first, and to fill the golden goblet brimming full with every kind of whoredom and abomination both moral and spiritual; the world was then become ripe for such sort of machinations and

impiger hausit

Spumantem pateram, et pleno se proluit auro.

But she did not establish her own personal supremacy upon her horrible throne until after great struggles among mankind, who were unanimous in nothing, except their contempt for their Maker and his laws, and were divided by the pursuit of different worldly interests and the belief (more or less sincerely professed) of several different lies. She was a Sibyl, and un-

<sup>3</sup> Stat. Thcb. vii. 792. Soiin. Polyhist. c. 1. p. 4.

dertook to deliver prophecies herself ; and thus by her artifices or by a real commerce with Satan she got the oracle of Belus entirely into her own hands, and became in a manner the arbitress of the fates of mankind ; and it was during the time of her officiating as the high-priestess and prophetess of Jove that she became incestuously connected with the eldest son of that false deity, his high-priest and rex sacrificus, and brought forth Nimrod. In what proportions shame, superstition, or ambition may have contributed in her mind to the great deception she practised with respect to him, I cannot determine ; but it was completely successful, and overthrew the patriarchate, set up the tyrannis, locked up the liberties of mankind in castes, and organized the military system. But that bad mother (like Agrippina and like most of those who outstep the modesty of their sex to grasp at power and corrupt their own children for that purpose) found at last, that she had bred up a hero to domineer over mankind, but not to be a slave to her base propensities ; and when she had made that discovery, she turned against him and sought to work his ruin. He departed with the main strength of the military race, and settled in Assyria. But the Sibyl, who was in possession of the keys of religion, made use of her power over men's minds to preach up the Sabian or Hellenic creed, founded (as I have already<sup>4</sup> explained) upon a superstition then first propounded by her with respect to Noah's ark.

The conspiracy originated in her accusing Nimrod of indecent violence towards her person, and it was ripened into a solemn league and covenant between the different nations, including old Cush himself and the arrogant Cushim of Babel, for the redress of grievances and mitigation of the tyranny which Nimrod had exercised. The impious charge which she made against him was taken up, and converted into a means of political intrigue in favour of the house of Saba, by a finished dissembler called in the Roman legends Brutus the Iounian ;

<sup>4</sup> Vol. 1. p. 398, 9.

and his efforts and exertions seem to have been the life and soul of the Argæan or Danaan league. He was the famous Ulysses; and I know not whether Iounius is the same word as Ionius, intimating that Ionism, or the revolt of the Ionijas (worshippers of the Dove or of a certain symbol) against the Lingayas, or worshippers of another symbol called Linga or Lingam, was instituted by him and triumphed by his means; but it is a name of Mercury, who is called by Homer Ερ-ισουρης and, by the Homerists who wrote an interpolation in the Iliad and a hymn to Mercury, 'Ερ-ισουρηος. Apollonius the sophist in his Homeric Lexicon forms that word from ἐρα the earth and ισουρηος, very rightly I believe, and the old authour of the Phoronis explained the entire name to be expressive<sup>5</sup> of his astuteness and furtive arts, which agrees equally well with the actions both of Mercury and of Brutus, whatever may be it's etymological merits. But Mercury was a deity closely connected with Ulysses, (although it is a connexion which his poet has not put forward) he was father to Autolycus Ulysses's grandfather, and the same person (Pan) was variously said to have been Penelope's son by Ulysses or by Mercury, which is in fact a mythic identification of them; and some part of the mythological history of that eloquent, ingenious, lying, and stealing god was founded (if I mistake not) upon the fraudulency and versatility of Ulysses, who was one of the anti-thei.

When once the whore of Babylon had invested herself with oracular authority and had gotten credit for being inspired with the spirit of Jove, it became evident that great power must reside with those who had her. And that will appear the rather when we consider the nature of vaticination, whether delivered in a direct effatum, or in the relation of an onar or dream, or of an ὕπαρ or second sight, or in any other way. It "came" not in old time of the will of man, but men spake as they "were moved;" and this was not more true of the effata of God, than of the dæmoniacal predictions and hariolations, for

<sup>5</sup> Phoron. cit. Etym. Mag. in 'Ερ-ισουρηος.

it appears from all that we read of the persons called Sibylla and Pythonissa, that all such were agitated with a strange and irrational phrenzy, and driven on by the over-mastering power within them. For the time they were mad, or like mad, and because the authours of their ecstasy were the daimones who were supposed to dwell in the moon, they were called *lunatic*, *mantic*, or *maniacal*, and out of the superstitions of the great mother, and of Trivia or Hecate the fury of the moon, with their raving fanatics, a wild notion has crept into medicine, which obtains a spurious verification, and is made more pernicious than most errors are, by the vast force which belongs to a distempered imagination. The prophetess of the Tower of Babel was entitled *Sibylla*, which some critics derive from Σιος (the Æolic form of Θεος) and βελη, but without altogether convincing me; it may be the eastern-pelagic form of what in the western would be *sibila*, she who hisses, that is, who utters the voice of the Serpent, and that is exactly *Pythonissa*; and her violent possession was expressed by the verb σιβυλλιαειν, to sibyllize, which was extended metaphorically to any violent excitement of the mind. They consequently did not, or affected they did not, comprehend the meaning of the verses which escaped from their lips; but we have a valuable account in the *Timæus* of Plato <sup>6</sup> of the way in which that matter was managed. There were two persons concerned in heathen prophecy; the *Mantis*, who was wholly phrenetic and ignorant of the meaning of the words which he involuntarily delivered, and the *Prophet*, whose business it was to note down the incoherent words of the spirit of Python and interpret their signification; which latter office Homer calls *Hypophet*,

ἀμφὶ δὲ Σελλοὶ  
Σοὶ ναιεσ' ὑποφῆται.

The harlot Phryne was the <sup>7</sup> *Hypophetis* of Venus, and pub-

<sup>6</sup> Plat. Tim. vol. ix. p. 391, 2. Bipont.

<sup>7</sup> Athenæus, xiii. c. 6. s. 59.

lidy represented her emerging from the sea at the feast of the Eleusinian Neptune, and she was the model of the celebrated Venus Anadyomene. It is scarcely necessary to remark that *prophecy* does not signify *prediction*, but all preaching which is inspired and which therefore is not (substantially) the work of it's apparent authour but of a superiour power ; it relates to the removal of either of the veils of time, and to the declaration alike of the past and the future, to the removal of the veil of ignorance from things actually present in time, and to general precepts or definitions of good or bad, and licit or illicit ; of which four things we have examples, where Moses reveals the secrets of the beginning, where Daniel unfolds the destinies of empires yet unborn, where Simon declares "Thou *art* " the Anointed-one, the son of the living God," and throughout Scripture where moral and religious duties are inculcated and vices prohibited, many of which philosophy even recommended to use ; all that is requisite for prophecy is, that if past, it be no tradition from uninspired sources, if future, no human harolation, if present, no human gloss or construction, and if legislative or doctrinal, that it be no philosophy or conclusion of argument from human premises. We are not to imagine that because the prophets of God obeyed the Spirit, and taught what He dictated, that their lives were spent under that violent compulsion to which the pythoneses and sibyls of the apostacy were said to be subject, or that under which Balaam laboured. They were willingly and joyfully obedient, but the matter they delivered did not come by their will, nor was it either discovered or invented by *their* intellect, any more than the songs of Balaam were. It is a mistake to suppose that the colleges <sup>8</sup> of prophets were assembled in Israel merely to foretel future events, or to infer of necessity that Saul foretold any such, because, when he met the company of prophets, "the Spirit of God came upon him and he <sup>9</sup> prophecied among

<sup>8</sup> 2 Kings, c. iv. v. 38. c. vi. v. 1. 1 Kings, c. xviii. v. 13.

<sup>9</sup> 1 Samuel, c. x. v. 10.



“them;” and I believe the source of that error (militating as it does against the scriptural use of the word) is grammatical, and comes from thinking that *προ* in the compound word *προ-φητης* means *before-hand*, but it means nothing of the sort. *Προ τινος* is vice alicujus, and that person who speaks not of himself, nor by his own will or wisdom, but speaks *for* and *instead of* an other, which other speaks not unless it be thro’ and by means of his organs, is a pro-phete or vice-speaker, just as a vice-consul is a pro-consul. In Greek a pro-consul is *ἀνθ-υπατος*, and in the same way the sibyl Eleusinian Ceres was <sup>10</sup> *Anti-ope*, the *pro-voice*, and the bloody Lamian king was *Anti-phates*, the antiphete or prophet. Those who laughed the sardonic laugh, when their mind was filled with terror and their <sup>11</sup> eyes with tears, did not laugh of themselves, the laughter was not theirs, nor came it by their will, and their risory organs belonged for the time to some other power; and dæmoniacal prophecy was in like manner delivered by the organs of the speaker, but yet *γναθμοισιν ἄλλοτριοισιν*. The pro-phets of God were *his* vice-speakers (and *his* only), but the voice of God was not always delivered vicariously, as, when it conversed with Adam and others, and when it was heard to exclaim “This is my beloved Son!” or, “Saul, why persecutest thou me?” and hence arises the false doctrine (as I conceive it) of the <sup>12</sup> *Bath-col*, for the Rabbis maintained that God always conversed with his people, while it was a people, and they admitted that Malachi was the last instance of God speaking vicariously, and they consequently feigned that from the departure of prophecy to the fall of their state they had *Bath-col*, a voice the daughter of God. But where a visionary state of the mind was produced, either by the horrors of dæmoniacal possession in such as had “a spirit of Python,” or by the intervention of natural magic and the vile contrivances

<sup>10</sup> For that personage, see vol. 1. p. 482, 3.

<sup>11</sup> Hom. Od. xx. 345...50.

<sup>12</sup> See Talmud Babylon. cit. Prideaux, vol. 2. pt. 1. p. 328, 9. ed. 1718.

of maddening drugs <sup>13</sup> and vapours, and animal magnetism, and the like, not only the communications made were not governed by the judgment and will of the speakers, but the perturbation of reason was such that neither they nor others could distinctly perceive the drift of them,

*Horrendas canit ambages antroque remugit  
Obscuris vera involvens,*

and the leaves which the Sibyl wrote upon and committed to the winds (although founded upon the practice of writing upon palm and plantain leaves) are a symbol of incoherent discourse, as the wind is of inspiration,

*verso tenuis cùm cardine ventus  
Impulit et teneras turbavit janua frondes,  
Nunquam deinde cavo volitantia prendere saxo,  
Nec revocare situs, aut jungere carmina curat ;*

it was therefore needful to have an experienced person, well practised in the style of prophetic language who should gather up, as they fell, and preserve and connect together the disjecti membra poetæ. This was the heathen prophetes or hypophetes as opposed to the mantis, of whom he was the immediate vice-speaker and only in the second degree of the deaster or spirit who inspired the mantis, whereas the prophets of the Lord spoke directly from Him. We cannot but perceive what immense power the prophet or those who employed him must have enjoyed ; he had abundant opportunities to suppress, interpolate, or forge, or if the *δεισιδαιμονια* of the age deterred him from such daring malversation, he would scarcely want either for the ingenuity or (among a superstitious people) for the authority necessary for giving such glosses and interpretations as were desired. To limit such a dangerous power the Milesians <sup>14</sup> used to choose the prophet of Apollo Didymæus *by lot* ; from out of the number of competent persons, I presume.

<sup>13</sup> See vol. 1. p. 462, 3.

<sup>14</sup> See the Milesian Inscriptions in Chishull, p. 92, 3.

II. It was therefore the great object of the discontented people, after Nimrod's regifugium, to remove the witch and prophetess upon whom so much depended out of the hands of their oppressours the Babelian Cushim, and it was the object of the Atreids and their shrewd coadjutour to get her into their own hands. Up to the time of the conspiracy against Nimrod by his own mother and this man, he had secured to himself both personal safety and a degree of influence by means the most disingenuous. He assumed an air of the merest insignificance and an almost idiotic weakness of mind, by which he became a sort of privileged person, and was surnamed *the Brute*; and moreover enjoyed this advantage, that whenever he deigned to utter any sense it would be thought oracular, an opinion which prevails unto this day regarding fools, especially in the East. It seems he had feigned brutishness so long that he could scarcely divest himself of it afterwards, and until warmed by discourse he was wont to stand motionless and downcast, ἀἰδῶναι<sup>15</sup> φωνῇ ἐοικώς. The game of chess was one of the inventions of that age, and ascribed by some to Ulysses himself, and it no doubt was one highly significant<sup>16</sup> of the affairs and opinions of the age; and one of the high-caste combatants in that warfare whom we call *bishop* is in French the *fool* or *maniac*. The subversion of the Nimrodian empire by the arts of this Mercurial character is remembered in other traditions besides that of Roman Brute. Ulysses when about to consummate the ruin of Polyphemus (the king of the free Cyclopes) gave himself out for *Outis*, *Nobody*, and assumed the disguise of a sheep. Faunus or Pan (who was not essentially distinguishable from Ulysses) was called *Fatuus*, the Fool. Vishnu chief of the Ionijas disguised himself in the form of a *dwarf*, in order to cheat the giant Belus or Mahabali out of the kingdom of the world; and the same Vishnu made his appearance as the son of<sup>17</sup> *Cuntha* or *the Idiot*.

<sup>15</sup> Iliad 3. v. 129.

<sup>16</sup> See vol. I. p. 251.

<sup>17</sup> As Res. vol. x. 139

The goddess Maha-Cali Durga (the bloodiest monster of all Hindoo mythology) made war upon the giant Mahisha Asura after he had conquered the world with his club, and destroyed him by the assistance <sup>18</sup> of the dwarfs. Ulysses was surnamed *Nanus*, <sup>19</sup> *the Dwarf*; Tzetzes says it means *a wanderer* in the Hetruscan, but he adds, that he had ascertained that Ulysses bore that name in early life and before he obtained that of Hodyseus; consequently before his wanderings. Ulysses Nanus is the same personage as Baius (*the weak or little man*) the pilot of the ship of Ulysses, from whom was named the sedes Ithacesia <sup>20</sup> Baii in Italy. In a fabulous age Nanus <sup>21</sup> reigned in Marseilles, from whom the Protiadæ were descended, and I refer both his name and the feeble decrepit Hercules of that country, called Ogmios, whose eloquence drew all men in golden chains, <sup>22</sup> which were fixed from his tongue to their ears, to Ulysses. The *dwarf* in all these traditions is the self-abasing dissimulation of the  $\Phi\omega\rho\ \delta\iota\zeta\upsilon\omicron\varsigma$  <sup>23</sup> or twice-born thief. His identity with Brutus the confederate of Lucretia and expeller of Tarquin is farther to be shewn by a minute but striking circumstance. Brutus was distinguished in his effigies upon old coins by the pileus or cap of liberty, a conical cap without a brim, like a candle-extinguisher, and Ulysses was not; but Nicomachus Aristodemi filius <sup>24</sup> Ulyssi pileum addidit. Why did he so, unless because he found out that Ulysses was himself the Brute, or liberating fool? Certain shrewd mother-wits, called *fools*, were not placed about kings for their amusement only, as I conceive of the origin of that custom, but as monitors having (by virtue of their supposed infirmity) a great privilege of speech; and their insigne the *fool's cap* is the pileus or cap of emancipation. That of

<sup>18</sup> See vol. I. p. 331.

<sup>19</sup> Tz. in Lyc. v. 1244.

<sup>20</sup> Sil Ital. viii. 539.

<sup>21</sup> Athenæus, xiii. c. 5. s. 36.

<sup>22</sup> Lucian. Herc. c. 2. tom. vii. p. 313.

<sup>23</sup> Dosiad. Ara. 2. v. 16.

<sup>24</sup> Plin. 35. c. 36.

Ulysses was literally a fool's cap, *insaniam simulans* <sup>25</sup> *pileum sumpsit*. The tyrannis and war were the two grievous inventions of Nimrod, and the patriarchate and peace were what the nations sought to reconquer; the pileus was therefore opposed to the pomp of the diadem and the terrours of the helmet. The mitre of our chess bishops is the fool's pileus. The pileus is also the distinguishing head-dress of Mercury the <sup>26</sup> *σωκος ἐρ-ιουνιος*, the *terrene thief of socage*. *Σωκew* is used for <sup>27</sup> *valeo*, I am strong enough and able, but the genuine sense of *σωκος* is *free, δυταρκης*, exempt from all burthensome and villenous dependency; and it was written with both of the convertible vowels o-mega and long a. The Saturnalia of Babylon, at which the slaves and their masters changed places, and which were commemorative of the pristine freedom of mankind, <sup>28</sup> were the *Sakaia*. The free Scythæ who were equal among each other and erect even in the presence of their kings,

θεμιστευει δε εκαςος

Παιδων ἡδ' ἀλοχων, ἐδ' ἀλλήλων ἀλεγυσιν,

were all called <sup>29</sup> *Sakai* by the Persians, who wondered at their freedom and envied it; *Σακαι δε οἱ Σκυθαι περι μιν τῆσι κεφαλῇσι κυρβασιας ἐς ὄξυ ἀπιγμενας* <sup>30</sup> *ὄρθας ἔιχον πεπηγυιας*. This Cyrbasia is the pileus; and the name of the Sacæ seems to be intimately connected with that part of dress, for Aurelius Victor <sup>31</sup> says of Trajan that *vires Romanis trans Istrum propagavit, domitis in provinciam Dacorum pileatis sacisque nationibus, Decibalo rege*; in fact it means sack-men, for the pileus is nothing but a small sack or bag. The Saxon Scythæ (whose name is from that of the Sacæ or Sacasenas) called

<sup>25</sup> Hyg. fab. 95.

<sup>26</sup> Iliad. xx. v. 72.

<sup>27</sup> Æsch. Eumen. 36. Soph. Electr. 119.

<sup>28</sup> Athen. xiv. c. 10. s. 44. et Schweigh. in Eund.

<sup>29</sup> Herod. vii. c. 64.

<sup>30</sup> Herod. ibid.

<sup>31</sup> De Cæsar. p. 126. Delph.

liberty or privilege <sup>32</sup> *soc*, whence places were called *sokes* and people, *sokemen*; and they spelt it both ways, *liberam sacam* et *socam*. *Sac* and *Soc* <sup>33</sup> have been distinguished by some as positive and negative, as jurisdiction over others, and exemption from that of others. But there is no good reason for it, that I can <sup>34</sup> learn, and I conceive them to be the same word variously pronounced and repeated in both forms for better assurance. Ulysses pretended madness or rather a sort of idiocy, and his dissimulation imposed upon the court of Nimrod, but did not escape the penetration of another highly gifted and desperate intriguer of those days, Palamedes, <sup>35</sup> who with very different views from him entered into the cabals of Ulysses and Helen, and gave an unsteady treacherous shew of support to the pretensions of the Atreidæ. Ulysses at last arousing himself from his feigned imbecility proclaimed the pretended wrongs of the Harlot, and drove out Nimrod into Assyria. I have said <sup>36</sup> once before, and shall hereafter shew by farther analysis, that the early history of Rome is a continual and varied repetition of a few aboriginal mythi. Iunius Brutus was descended from another who came to Italy with Æneas; as Ulysses is also related to have done. But in the Romulean legend we meet with an event, which is not indeed the calumny of the Regifugium, but the rape of Helen and her attendants, I mean the rape of the goddess and Sabian or Sabine princess Hora Hersilia and her virgins at the Consualian feast. And these persons were called the Brutides, λαμβανειν στρατιωτας προς γαμον παρθενες, ας εκαλεσαν <sup>37</sup> Βρυτιδας. Wherefore? Because the solemn sanction under which those ladies were placed, and which ought to have rendered them inviolable, was the grand contrivance of the Brute.

<sup>32</sup> Blackst. Comm. 2. p. 79. Edit. 1809.

<sup>33</sup> See Jacob's Law Dict. in *Sac* and in *Soke*.

<sup>34</sup> See Heywood on Anglo-Saxons, p. 147. . . 154.

<sup>35</sup> Hyg. Fab. 95. etc.

<sup>36</sup> Vol. 1. p. 386.

<sup>37</sup> Chron. Pasch. p. 113.

It was he who so strongly persuaded the chiefs of the nations, and of the schismatic Cushim, of the importance of removing Helen from the seat of the government, that they all assembled and swore <sup>38</sup> a solemn oath to defend the rights of any person the old king should select for her husband; and by the same system of intrigue procured the choice to fall upon a brother of the king, whom he contemplated setting up as the Aga-Memnon and king of men. This extraordinary treaty was carried into execution; and I conceive that the marriage in this case is not a mystical term relating to the spiritualities, but is literally meant, because the people had suffered as much from her beauty, her lasciviousness, and her trick of breeding spurious gods, as from her oracles and witchcrafts, and an absolute controul over her conduct and an undoubted lawful father for her issue were both equally requisite. The character of priest was not then, as now, wholly separated from those of king and general, *στρατηγός γὰρ ἦν καὶ δικαστὴς ὁ βασιλεὺς καὶ τῶν* <sup>39</sup> *πρὸς τοὺς θεοὺς κυρίως*, but certain great men did by preference affect the study of magic, philosophy, poetry, and such acquirements as gave them an high share of ecclesiastical power. Such were Menelaus, Palamedes, Ulysses, Paris, Antenor, Polydamas, and Helenus, and (except the first) they were all infamous for treachery. They may sometimes also be distinguished by their dwellings, as Paris, <sup>40</sup> who resided in the pergamus of Ilion. Menelaus and Helen inhabited a sort of temple called the Chalcopylum, and Dares Phryius, speaking of the rape of Helen, says Helenam *de fano* <sup>41</sup> *eripiunt*; and when he had recovered the possession of her at the end of the war, Telemachus compared his dwelling to the <sup>42</sup> hall of Olympian Jove. His union with Helen, sanctioned by the

<sup>38</sup> Apollod. L. 3. c. 10. p. 322. Troica, ap. Bibl. Uffenbach. tom. 1. part. 2. c. viii. p. 622, 3.

<sup>39</sup> Aristot. Polit. 3. c. 15.

<sup>40</sup> Quint. Smyrn. vi. 144.

<sup>41</sup> Dares, c. 10.

<sup>42</sup> Hom. Od. iv. v. 71.

oaths of all the kings, was of a sacerdotal kind, however it was not only mystical but literal, and he was *ἱερεὺς κτίλος* <sup>43</sup> Ἀφροδίτης, so that her extraordinary beauty, as well as her power, rendered her an object of general competition.

III. Nimrod had gone forth into Assur and to the northern banks of the Tigris with the greater portion of that fierce and warlike family who were the terrour of the gentiles, and he was busily employed upon vast but pacific works. Cush remained heavy with years at Ilion, and supported and controuled in the government by his proud offspring, who were directed as to military affairs by a hero called *the Holder* or *Possessour*, having the *omni-terranean helmet*, <sup>44</sup> *κρυθ-αι-ολος* Ἐκτωρ, who was so named as being the *locum tenens* of Nimrod, and as to the hierarchy, or stewardship of the tower, by one Paris, whom his enemies called *Alex-andros*, the *opponent of mankind*. But their preponderance was greatly diminished from what it had formerly been, in as much as the Sibyl, to whom all eyes were turned, was detained at a distance in the therapna of the lesser Atreid, the hollow cetoean Lacedæmon Calligyne. And a deceitful calm prevailed.

The vice-pontiff, who resided by the tomb of Assaracus, and temple of Jove,

Νῆρον τε ζαθεον Τριτωνιδος, ἐνθα δὲ ἀγχι  
Δωματ' ἔσαν, καὶ βωμος ἀκηρατος Ἐρκεισίου,

saw with bitter regret the Temple of Belus curtailed of it's glory and influence, and a rival shrine and grove of sorcery springing up under auspices the most adverse to his family and faction; and he did not hæsitare in his mind to violate the

<sup>43</sup> Pind. Pyth. 2. 31.

<sup>44</sup> Among the vulgar interpretations of Homer, which have contented the critics, there is scarcely a more wretched one than that of the various-coloured helmet, as if one man only of Greeks or Trojans was adorned with bright colours; and they forget that *αιολος* means various, only in as much as the whole earth (the richly embroidered veil of Isis) comprehends all the variety of natural forms.



oaths which the powers of the whole earth had sanctioned, and to refer the whole matter to the arbitrament of the sword, in the use of which the gentiles were not well experienced. And therefore he was not unaptly figured as a firebrand issuing from his mother's womb to embrace the world. He went to the Lacedæmonian therapna upon a friendly visit to the new husband of Helena, between whom and the hierarchy of the Tower of Babel it may naturally be supposed that some intercourse subsisted on matters of religion, and upon occasion of it's feasts and solemnities; and he introduced himself there shining with all manner of accomplishments, subtle, brave, and persevering, skilled in music and poesy, and blooming with more beauty than beseems a man,

κίθαρις, τὰ τε δῶρ Ἀφροδίτης,  
Ἥ τε κομῆ, τὸ τε φειδός.

He addressed himself to one his similar in genius, beauty, and diabolical wickedness, represented to her, that she was no more than an honourable captive in a place where the jealousy of the sworn confederates had lodged her, and held out to her all the allurements of pleasure if she would return with him to the Pergamus, and the visions of a greater power and domination over men's minds than she had ever yet possessed. He came like a new Ophion offering to a second Eve the empire of the world apostate, the golden apple from the Fortunate Garden, and the exclusive possession of the arcana of forbidden knowledge. She listened, and accepted the apple of discord, lighted Hecuba's firebrand to fire Troy,

And like another Eve betray'd another world.

Paris and Helena absconded together and went to Babel, taking with them the <sup>45</sup> brazen tripod of Pelops, in which resided the knowledge of things past and present and to come. In committing this great crime he acted in the spirit of his family's

<sup>45</sup> See vol. 1. p. 436, 7.

ambition, and was pertinaciously supported by them to the end of his life. But there is good reason to think that the blow was prematurely struck, and that even those, who supported him, heartily cursed his rashness and præcipation, by which he exposed them to the brunt of a war with all nations, at a time when Nimrod and the best part of their forces were absent, and neither at leisure nor in good humour to assist them. Certainly no man did ever so unite in his person the hatred of all parties, notwithstanding his beauty, valour, and accomplishments; and perhaps no single action ever produced such an amount of discord, misery, and ruin. He returned, as the Poet saith, bringing not a bride to Ithion, but a fury for his bed-fellow <sup>46</sup>.

Ἰλιῶ ἀπεινὰ Παρις εἰ γαμον, ἀλλὰ τιν' Ἄταν  
 ἤγαγεν ἑυναίαν ἐς Σαλαμούς, Ἐλέαν.

War was now virtually declared by the House of Cush: they had not only violated the laws of hospitality and of marriage, but they had trampled under foot that solemn sanction which all the tribes of men had bound themselves to maintain. However, the same allies, who were ready enough to swear in support of a scheme in which they were interested, showed themselves very slow in taking the field against a people who were terrible for their strength and fierceness; and it seems to have needed all the eloquence and restless activity of the quondam fool, Ulysses, in order to gather together the armament of his friend the king of men. It is recorded by the authour of the *Troica* and by <sup>47</sup> Tzetzes that ten years were consumed in getting together the Danaans or Panachaïans, they assembled ἐν ὅλῃ δεκαδὶ ἐνιαυτῶν <sup>48</sup>, dating from the rape of Helena, καὶ μετὰ τοῦτο πάντες κατὰ τῆς Τροίας ἐκπλεουσιν, which is a period

<sup>46</sup> Eurip. *Androm.* v. 104. This is the plain meaning; but *ἑυναία* may mean in disguise, secret. See Sophocl. *Fragm.* Ap. Lexic. Sophocl. in vocab. *ἑυναίος*.

<sup>47</sup> Ante-Homeric. v. 163.

<sup>48</sup> *Troica.* c. vii. in *Bibl. Uffenbach.* part. 2. p. 661.

equal to that of the active war, giving twenty years from the beginning of hostility to the taking of Babel. The delay is chiefly to be ascribed to the reluctance and shuffling of the Pelasgi when called upon to make good their engagement ; because their absence, which after eight years' incessant war proved nearly fatal to the Panachaïans, was at that time, and before they had gained any military experience, an absolute bar to the project of assailing Babel. The schismatic children of Raamah had joined themselves to the chiefs of the tribes out of hatred to the Nimrodian party, and in the pursuit of a similar and æmulous ambition ; an ambition, which was greatly promoted by dividing the forces of the Regifugium from those of the old capital city, and by separating Helen and her tripod from the Cushim and uniting them to the Gentiles. But when the latter of these arrangements was suddenly undone, and they were summoned to take part in a war of most doubtful result, of which they of necessity must bear the brunt, (from their possession of the various great qualities, in which the Æthiopic house had not only exercised themselves to perfection, but which they had monopolized to themselves) and bear it for objects and interests not their own, for the triumph and exaltation of the Sabians and not of the Dedanim, they made every evasion in order to decline taking arms. The harlot of Resen was as subtle as her of Babylon, and withheld her son from the contest, feigning (as it seems) that the oracles and signs from heaven forbade the enterprise and predicted his death if he embarked in it. This was therefore the great labour which Ulysses had to surmount ; all hopes of Troy were in Hellas Calligyne and the Pelasgic Argos, and it must be sought for there or not at all. And it seems that he ultimately succeeded in alluring the hero of the Myrmidons from his dishonourable retreat by his eloquence and ingenuity, filling his ferocious mind with such a zeal for martial glory, that he resolved to set at defiance all the warnings of prophecy, and meet death in arms ; probably also suggesting to him that his only chance of atchieving his own vast speculations was in

such a course, and simulating to be himself a friend to those designs. The memory of these transactions has crept into several of the idler and worse mythologies; it is the reluctance of Amphiaraus to march against Thebes, defeated by the treachery of Eriphyle; that of Philoctetes to bring his arrows to Troy, in which Ulysses overreached him; and they have even gone so far in absurdity as to represent Ulysses, the prime mover and the very life and soul of this war, as an unwilling party to it, and feigning that folly to avoid it, which he had really feigned in order to promote it's great objects.

The years of preparation were partly employed in negotiations and embassies, the most memorable of which is that which Menelaus himself and Ulysses undertook, and which was frustrated (I know not how) by the influence of one <sup>49</sup> Antimachus, a creature of Paris. But from what we read of his great riches we may suspect that he was a priest of the Tower, who found means to work upon the credulity of the people. Not only did the embassy fail, but Paris and Antimachus had even the wickedness to propose the assassination of the two legates, hoping that the death of the rival, Menelaus, and of Ulysses who was the soul of the enterprise, would dissolve the league; but these infernal counsels were rejected. Paris however persevered in retaining Helena, who abode with him and the old king in the acropolis, which was the Priami domus

Septum altisono cardine templum,

and consisted <sup>50</sup> of the chalcidicum or temple of Jupiter Belus and the basilica or regal palace, which two were connected together by the bridge and the tunnell under the river.

<sup>49</sup> Iliad. xi. 123.

<sup>50</sup> This is the solution for a seeming inconsistency in what Pausanias relates concerning the Theban legends; in one place, that the Cadmèa or forum of the acropolis was the house of Cadmus; and in another, that the temple of Ceres the Law-giver was the house of Cadmus and his lineal successors. L. ix. c. 12. *ibid.* c. 16. The former was erected in order to typify the palace, and the latter, the temple of Babel; Cadmus being he unto whom all Babel was built a sacred city, and it's acropolis his house.—*Divom domus Ilium.*

IV. The treaty of the marriage of Helen had been concluded with old Cush, in recognition of his supreme authority, and with a view to conciliate the legitimate freedom of the nations with that authority, in the same way as they had existed in harmony before the intrigues of that woman and the usurpations of the Mighty Hunter; or as nearly so as might be, under circumstances so greatly changed. But the violation of the treaty by the priest of the Tower, the vacillation of the old man, and the overbearing conduct of his warlike issue (the *Τρωες ὑπερβυμοι*) in refusing to repair that violation, put an end to all allegiance. The confederates finding every attempt to modify and render tolerable the government which was exercised in the aged monarch's name, by any guarantees of law or good faith, to be an ineffectual mockery, proclaimed the eldest male heir of Atreus or Saba to be the immediate representative of Jupiter Pelops Aga-Memnon, by tradition of his magic rod, and consequently the lawful possessor of the Pergamus which was <sup>51</sup> his tomb, and of his bones which were the palladium <sup>52</sup> deposited therein, and the lawful heir of that religious and patriarchal supremacy of which those sacred things were the outward visible signs and munimenta. And nothing less than the dethronement of the effete and deceitful veteran and total abolition of the Scythianus at Babel would satisfy them.

I believe we may find, in the circumstances of this great conjuration of the kings which Ulysses brought about, an early instance of those vows which were so well known among the Northern heathens and the chivalrous Christians, whereby they bound themselves to some sort of irksome abstinence, not to sleep under cover, or drink wine, or shave their beards,

And ne'er to comb their raven hair  
Or lave their visage in the stream,

until they had liberated or avenged the object of their religion,

<sup>51</sup> Vol. I. p. 269. 276.

<sup>52</sup> Vol. i. p. 489.

loyalty, or love. The vow not to cut or shave the hair was called by a sort of technical phrase  $\kappa\omicron\mu\alpha\tau\omega\ \Theta\epsilon\alpha\iota$ . And such a vow was (as I greatly suspect) taken by the chiefs confederated to recover the whore, the sancgréal, and the golden tripod. The Pan-Achaian host are continually denominated by the poet *the hairy-headed Achaians*,  $\kappa\alpha\tau\eta\kappa\omicron\mu\alpha\sigma\tau\epsilon\varsigma\ \text{Ἀχαιοί}$ , by which he cannot mean that the Trojans, Dardanians, and Epicures had no hair upon their heads by nature; but he means that for some particular cause they were themselves clothed with a profusion of flowing locks; and we may collect from the scholiast that they were so called in opposition to the soldiers of Nimrod,<sup>53</sup> who used to cut the hair from the front of their heads. Notwithstanding the capricious perfidy of which Semiramis had been guilty, the original foundation of the league against the Cushim was her work, and her name is a type of Sabianism and of the great Sabian alliance; but we read a fable of her<sup>54</sup> (otherwise told of some queen Rhodogune) that she was dressing her hair, when she heard of the revolt of her subjects at Babylon, and she took the field against them with her locks dishevelled as they were, and remained in that condition during the whole siege, nor did she set them in order again until she had subjugated all the world; for which reason a golden statue was made of her with half the hair platted and half hanging loose. It is even to be believed that, that inconsistent and fanatic woman hearing of the vow made concerning her ( $\text{Ἐλενης ἐνεκ' ἡυκομοίῃ}$ ) may have made a like resolution that her hair also should grow, until in the fulness of time she could dedicate it in the hyperovium, in token of having atchieved the triumph of her sex, and made all the kings of the earth (who were seeking to drag her back an ignominious captive) her slaves. And that would be the constellated hair of the ravished Sabine or Brutid woman Venus

<sup>53</sup> Didym. Schol. in Iliad. 2. v. 11. Plutarch. vit. Thes. c. 5. Polyæn. Strat. 1. c. 4.

<sup>54</sup> Polyæn. Strat. L. 8. c. 26, 7. 'Phlegon de Mulieribus in Bibl. Alten Liter. und Kunst. tom. 3. p. 19. Valer. Max. Mem. ix. c. 3. s. 4.

Hora Hersilia, and the corona of Venus Ariadne ; hence also would be derived the flatteries of Conon and Callimachus to Berenice queen of Ægypt, comparing her mother to Flora or Venus Zephyritis and describing the catasterism of her own hair, and hither would be referred the indescribable <sup>55</sup> crinosity of Zabba, (i. e. *Saba*) the bloody queen of Mesopotamia, and the fatal luxuriance of the traitoress Nesseira's locks. As the giants were the ὀπλοτεροὶ Τίτᾱνες revivers of the tyranny of the Nephilim, "beginning to be *mighty* ones upon the earth" in emulation of those who had been "*mighty* men of yore," the insurrection of all the Noachidæ against their tyranny was assimilated mystically to the rising of the many waters in the days of Noah to swallow up the Cainite Lamechidæ ; a circumstance which contributed to the confounding together of the two distinct families of Cainite Titanes and Sethite Gigantes. But it was known and remembered that a <sup>56</sup> Comet ushered in the darkness and storms of the deluge with it's portentous glare ; and that Comet was said to be the Pleiad or Dove-star Electra <sup>57</sup> (mother of Dardanus, of the Whirlwinds, and of the Rainbow) who sent the fatal <sup>58</sup> palladium to Ilion. Now, Helena was denominated <sup>59</sup> the Dove and the Pleiad ; and the name of Semiramis was equivalent to Peleias, and she was the Syrian Goddess <sup>60</sup> who assumed the form <sup>61</sup> of a *Dove* and inhabited *high* <sup>62</sup> *towers* ; therefore the long dishevelled tresses of the Babylonish queen assuredly were meant to symbolize a comet meteor, which

" from it's horrid hair

Shakes pestilence and war,"

and thus ancient is the superstition which regards the appa-

<sup>55</sup> Price Hist. Arab. p. 124. 145.

<sup>56</sup> See vol. 3. p. 347.

<sup>57</sup> Vol. 3. p. 349.

<sup>58</sup> Vol. 1. p. 487.

<sup>59</sup> Vol. 1. p. 451. 454. and see p. 471. L. 28.

<sup>60</sup> Lucian de Deâ Syriâ. p. 662. ed. Amst. 1687.

<sup>61</sup> Diod. Sic. L. 2. c. 20.

<sup>62</sup> Ovid. Met. iv. v. 46.

ritions of those luminaries as so many dismal prognostics. The Sibyl Elissa, Lamia, Origo, Theiosso, or Dido, (for she bore all those names) dying surrendered up her hair to Iris the daughter of the Comet-Dove; and it <sup>63</sup> will be clearly shewn that she was the great harlot, Aurora Semiramis. Servius gives us to understand, that, as her life was protected by the consecration of her hair, she could not die until <sup>64</sup> discharged (exauctorata) from that consecration. The like may be observed about Ulysses.

Among the warlike Iounians or Ionijas, who led the forces of Bacchus Osiris or Parasu Rama, there was one general pre-eminent for his skill whom the Greeks <sup>65</sup> call Pan, and the Indians, Hanuman; and that wise man was concealed by the disguise of a *Brute*, being made a goat and *Ægi-pan* by the Grecians (see in capram eo tempore converterat), and an ape (or <sup>66</sup> cercops) by the Brahmens. That person was none other than the great Hodysseus, although Herodotus, and many others after him, would have Pan to be his wife's son, and a native of Ithaca; but any one that hath ever looked into mythology knows how common it is, to multiply persons in this way, confounding the God with the Priest, the Master with the Servant, the Father with the Son, and so forth. In consequence of the oath he had himself taken and administered to so many for the recuperation of Helen, his head was loaded with a meteor stream of votive hair, and on that account he was called Κεμήτης, the Comet, or literally the Long-Haired,

Ἵστα Πηνελόπης κεφαλήναι Πανα ΚΟΜΗΤΗΝ <sup>67</sup>.

This was not Pan the Arcadian <sup>68</sup> *Huntsman* and tower-building giant, but the seafaring Pan who wandered upon the face of the deep,

<sup>63</sup> Vol. 3. p. 142, 3.

<sup>64</sup> Serv. in *Æneid.* iv. 694. See Eurip. *Alcest.* v. 77.

<sup>65</sup> Polyæn. *Strat.* 1. c. 2. Diod. Sic. 1. c. 18. Hygin. *Fab.* 196.

<sup>66</sup> See vol. 3. p. 103, etc.

<sup>67</sup> Nonnus. *L.* 24. v. 195.

<sup>68</sup> Vol. 1. p. 60.



Ἴω Παν, Παν ἀλιπλαγκτε,

the same Cometes <sup>69</sup> who was fabled to have been enclosed in an ark, who was a perfidious <sup>70</sup> counsellour to the hero *Dionede* son of Tydeus, whose cave <sup>71</sup> is an exact counterpart to the cave of the Nymphs at *Ithaca*, and the Faunus Fatuus to whom (as to <sup>72</sup> Ulysses) the ancient olive tree was sacred,

*Forte sacer Fauno foliis oleaster amaris*

*Hic steterat, nautis olim venerabile signum.*

The *Comet* Ulysses (ideot, dwarf, or brute) is the deformed priest who cursed the king of Magadha, and swore that he would never tie <sup>73</sup> up his hair till he was revenged upon him.

The Heliopians <sup>74</sup> were the countrymen of Orion, they marched under seven leaders, and sacrificed to the winds, who were the sons of the long-haired Pleiad and the brothers of Memnon; and they were ὀπισθοκομοί, having no hair but on the back of their heads,

δὲς πάλαι πατρὶς

Χάλλης <sup>75</sup> ὀπισθοκομῶν μητροπτολὶς Ἑλλοπιῶν.

Their seven chiefs represent the seven Κερχητες Κορυβαντες or *Tonsured Cherubs*. The soldiers of Theseus were bald-headed in front, in allusion to which Homer is said to have used the word *καρχημασόντες*, and we are told that they were so in order to prevent the enemy seizing them by the hair; an absurd reason (even if the helmet had not been a regular portion of heroic armour), because no warrior could seize another by the hair, until disarmed and beaten, and in that case the hair

<sup>69</sup> Theocr. Idyl. vii. 78.

<sup>70</sup> Tzetz. in Lycophr. Cedrenus. p. 141.

<sup>71</sup> Schol. in Theocr. *ibid*.

<sup>72</sup> Homer Od. xxiii. 190.

<sup>73</sup> Wilford Chron. Hind. in As. Res. vol. 5. p. 266.

<sup>74</sup> Vol. I. p. 122, 3.

<sup>75</sup> Nonnus, L. 13. v. 166.

behind would be as dangerous as that in front. The Curdians of Assyria still shave <sup>76</sup> their heads bare; and the Asiatic Ethiopes (the ancestrours of the same people) used the like artificial baldness, as I may shew in the following manner. Herodotus <sup>77</sup> in his catalogue of the army of Xerxes describes in a most remarkable way the dress of those Cushim, having their heads decorated with the skins of horses' heads, and Chærilus Samius in his poetical catalogue of the same army described a people whom he called *Solyimi* in exactly the same manner, and they must therefore be the same people as Herodotus speaks of, and came from the neighbourhood of Solyma <sup>78</sup> in Assyria; now, Chærilus said of them, that they had "squallid heads shaven all round,"

Ἀνχμαλεῖ <sup>79</sup> κορυφᾶς, τροχοκυραδεῖς.

I am persuaded that the Cushim as well as the long-haired Achæians had a superstition upon this subject, the imitation of which is forbidden to the Israelites, "the priests shall not "make <sup>80</sup> baldness on their head," and has been very idly and improperly revived in the Christian church, continuing to this day in the unreformed parts thereof. Whether this fashion arose among the Cushim in detestation of the comet and of the flood, and in honour and imitation of the sun's disc and of Cush their progenitour (who was the spirit of the sun <sup>81</sup> reappearing in heaven), or whether they had a vow never to let their hair grow till their supremacy, shaken by the events of the Regifugium, was completely reestablished, I cannot pronounce, but incline to the former opinion. The hair of Nisus was the palladium of Megara, and Scylla betrayed that city by cutting off his hair, a fable of which the explanation must be sought in these superstitions, if any where; the strength

<sup>76</sup> Jaubert Voyage en Armenia, p. 81.

<sup>77</sup> Herod. *L.* vii. c. 7.

<sup>78</sup> Steph. Byzant. in voc. *Solyma*.

<sup>79</sup> Chæril. cit. Joseph. adv. Apion. *L.* 1. c. 22. p. 195. ed. Lips. 1826.

<sup>80</sup> Levitic. c. 21. v. 5. and see c. 19. v. 27.

<sup>81</sup> Vol. 1 p. 170.

of Samson and the treason of Dalilah clearly contain an allusion to the like notions prevailing among the Philistines; but I cannot perceive a clear solution to either narrative. But as the life of Samson appears to have been marked with several circumstances of irrision directed against the false doctrines and idle customs of that people, such as their reliance upon an ass's jaw, and their palilia or feast of foxes, the hair of Samson the Nazarite was probably chosen for a talisman of strength and prowess in rebuke of the belief which those Royal Scythians entertained in the virtue of an artificial baldness. That error having prevailed in the Assyrian Solyma, it would be probable that it also existed in the neighbourhood of the Jebusitish Solyma, even if the prohibition expressly given to the Levites upon entering that country and the name of *Calvaria* or the *Mount of Baldness* did not combine to prove it. There is another reason why the party who recognized the worship of the great mother <sup>82</sup> *Achaia* should be the *καρηκομαοντες* Ἀχαιοι. "Doth not nature itself teach you, that if a man "have long hair it is a shame unto him? but if a woman <sup>83</sup> have "long hair it is a *glory* to her, for her hair is given her for a "covering." And the god in whose name they were gathered together was himself an instance of the feminine principle wearing a male form, but yet distinguished by long and flowing hair. Bacchus <sup>84</sup>, the son of the

Ἀποθανοῖσα βρομῶ  
Κεραυνου τανυεθεις-  
-ρα Σεμελα, .

was ἀκρεσκεομης and used to give to the winds a stream of luxuriant tresses; and that head-dress was ritual, and necessary in his orgies. It in like manner belonged to the fanatical soldiers of Sparta καλλιγυνη and Hellas καλλιγυνη, who both though in different forms affected gynæcotheism.

<sup>82</sup> Above, p. 13.

<sup>83</sup> 1 Cor. c. xi. v. 14, 15.

<sup>84</sup> Eurip. Bacch. v. 150. and Barnes, *ibid.* see below, cap. *Semiramis*. s. 2. ad finem.

That sense of shame in a man which St. Paul declares to be natural,

his hyacinthine locks  
 Clustering, *but not beneath his shoulders broad,*

is not of such obvious explanation as the honour of long hair to a woman ; for it is obvious that long hair would to a woman sitting down serve the purposes of original modesty. The reason of the other instinct must (as I conceive) be sought for in an important distinction of the sexes with respect to the passion of love. That passion operates with about equal force upon the minds and bodies of both, but the causes which excite it have always been very different. Beauty is the quality which usually and most forcibly stimulates the affections of men, in so much that beauty in women and love towards them have become kindred ideas ; beauty has destroyed the peace of thousands of families, and it has set the world in arms. But beauty is so far from being the leading object of feminine concupiscence, that it must be astonishing to every one who looks around him, how a sex endowed with the most acute and delicate taste in discriminating the elegance or deformity of visible objects should be so little removed from indifference as to the visage, hair, complexion, and other attractive or repulsive features of those among whom they have to select their lovers. Wit, learning, valour, or the reputation of possessing those qualities, dignity, opulence, good breeding, and among the wiser of their sex, piety and virtue, are the stimulants of a woman's inclinations, and personal beauty can scarcely rank with the least prevalent of those attractions. While feminine beauty kindles up a flame in the sphere within which it moves, a moderate degree of downright deformity will not exclude the other sex from the hearts of women. And this is a wise law of the authour of nature. The ornaments of beauty are not instruments in the natural œconomy of love as respects the brute creation, and as respects a man they are so in but a very slight degree, and no pains need be

given by him to their encouragement. But the adornment of the form by luxurious charms and graces is more than useless, and becomes infamous and abominable, by the seductions of Satan and the pravity of human nature which can elicit evil from things which are indifferent. If a man were decorated with the golden locks of Helen, it would be to him "a shame," as it was to Ganymede, Hyacinthus, and Hylas. Having explained (as explicitly as I may) for what reason the flow of hair is a natural glory to the woman, and to the man a shame which nature repudiates, it follows in order, to explain why the nazarites of God were *akersecomæ*, and "no razor came upon their heads;" why that which is "a shame to a man" was no shame to them, who were men. The service of God in general is the giving a decided preference to his kingdom over the kingdom of this world, which together with it's subjects passes away into perdition; but the especial service of God consists in the absolute renunciation of the temporal kingdom, so far as we *can* renounce it without laying down that burthen of life, which as it was not taken up by us cannot by us be lawfully set down. And that is, by abjuring all it's gratifications except those which arise from the daily contemplation and performance of that which is spiritually good; it is the life of the true and faithful ascetic, which becomes misanthropic indolence in the anachoret, and often degenerates into hypocrisy and hidden vice in the colleges of *coenobites*, but which is the most glorious of earthly triumphs to those who can walk amidst the allurements of society and minister to all it's laborious duties, and yet renounce the enjoyments which are of the earth and earthy. Such were Samuel judge of Israel and that voice in the wilderness which prepared the way of the Lord. Jehonadab son of Rechab <sup>85</sup> imposed upon his posterity a law of abstinence from wine, and a law of poverty as regards fixed and immoveable possessions, that they might be as sojourners upon the earth and in readiness to

<sup>85</sup> See vol. 1. p. 136, 7.

depart. Thus he consecrated his children for ever to the Lord ; but he could not give to a *nation* a law which in the terms thereof would prevent a nation from growing up. It was otherwise with individuals, and those who were *nazarite* or *separated* for ever, like Samuel and the daughter of Jephtha, were interdicted from the commerce of the other sex. It may occur to some readers that there is no specific mention of such an interdict in the terms <sup>86</sup> of the law. But that is not the case, for the words “ separate themselves unto the Lord ” and “ days of separation ” have that peculiar <sup>87</sup> meaning, and (as I believe) they have no other meaning, in so much that the minor particulars enumerated in the sixth chapter of Numbers are superadded, because the general sense of “ separating unto “ the Lord ” would not include them. The vow of Jephthā was in the most general phrase, “ whatsoever cometh forth “ . . . . shall <sup>88</sup> surely be the Lord’s, or I will offer it up for “ a burnt offering ; ” yet we find that *virginity* <sup>89</sup> was consequent upon that vow, as a thing of course and necessarily implied ; “ and she knew no man.” What follows ? “ And “ it was a custom in Israel.” Now I am not aware that sacred or profane history makes mention of any custom in Israel unto which this can be referred, except that of separation to the Lord. The lives of Samuel and St. John Baptist appear to have been governed in the like manner ; and they and such as they (whether separated by a legal vow, or only by the spirit which animated them, and by the love of the Kingdom in which is neither marrying nor giving in marriage) were those persons who were not *ἐννεχισθέντες ὑπο τῶν ἀνθρώπων*, but who *ἐννεχισαν ἑαυτοὺς δια τὴν βασιλείαν* <sup>90</sup> *τῶν οὐρανῶν* : those also are they *οἱ μετὰ γυναικῶν ἔκ ἐμολυνθησαν, παρθενοὶ γὰρ εἰσιν· οὗτοι· εἰσιν οἱ ἀκολούθῶντες τῷ ἀρνίῳ· οὗτοι ἡγορασθήσαν ἀπο*

<sup>86</sup> Numb. vi. 1...8.

<sup>87</sup> See Levit. xv. 20. 25.

<sup>88</sup> Judg. xi. 31.

<sup>89</sup> Ibid. 37, 8, 9.

<sup>90</sup> Matt. xix. v. 12.

των ἀνθρώπων, ἀπαρχή<sup>91</sup> τῷ Θεῷ καὶ τῷ ἀγνίῳ. Samson alone remains to move any difficulty ; he contracted espousals which were never consummated, because the spouse had already betrayed<sup>92</sup> him even in the course of her seven days ; and afterwards he allied himself to a pagan harlot, by whom he was again betrayed, and in whose arms he lost the honourable badge of naziritism and the endowments which God had (in his case) connected with it. In a word, he was *not* a faithful child of the separation, and his fortunes varied under Providence according to his behaviour. “ Let him who can “ go that length, go it,” saith the Lord, (ὁ δυναμενος χωρεῖν, χωρεῖτω) but the son of Manoah was not altogether such a man. But those who underwent the ceremony of dedication, whether for ever, or for their days of separation, did in that manner abjure virility and all it’s distinguishing particularities, not with the cowardly fanaticism of an Atyr or an Origen<sup>93</sup> (assassinating an enemy whom they dared not meet in the field), or with the infamy of a Bathyllus, but by their triumphant forbearance which had made them “ the world’s “ great masters and their own.” And that is the reason why that artificial badge of virility, the keeping of the hair close, was not to be worn by them. We should bear in our minds that such manner of vows did not lead to such evil consequences as those of Essenians, knights Templar, or cœnobite monks, being often cloaks for vice, fanaticism, or ambition ; because

<sup>91</sup> Apoc. xiv. v. 4.

<sup>92</sup> Judg. xiv. 17. see Gen. xxix. v. 27.

<sup>93</sup> That celebrated father ran wild in his presumption of interpreting scriptural narrations as allegories, and the names of places and things, as symbols for qualities and ideas, so that he became almost a Platonic visionary, and came under that great touch-stone of heresy, a thing being “ called after his name.” Yet he ended with mutilating God’s image, and intruding himself into the sanctuary “ a blemished priest” (Deut. xxiii. v. 1. Lev. xxi. v. 20.) such as were the Galli of Cybele. I am slow to speak of express providences, but it is an instructive lesson to see a man, who had all his life been turning substance into shadow and plain truth into vain theosophy, falling at last into such bestial folly from the quibbling and literal interpretation of an elegant and easy metaphor. Matt. xix. v. 12.

the power which a man possessed of dedicating himself and "separating himself to" <sup>94</sup> "vow a vow of a nazarite" was only for a limited time, "the days of his separation," after which he was to present himself to the priest and perform certain rites. But all those who were made nazarites for ever were dedicated by their parents without their own participation, as were Jephtha's daughter, Samson, Samuel, and St. John Baptist; and it doth not appear that any one was permitted in the fervour of his own zeal to make himself a nazarite for ever. However there was a freedom and a merit in such persons, because no one could be irrevocably devoted, but might regain his liberty upon paying an estimated <sup>95</sup> fine.

V. In the enumeration of these confederated powers we are told, in agreement with the allegory under which Homer and the Homeridæ related that history, that they came in so many *ships*. We have deduced the origin of the nautic mysteries from the religious tenets of the Danaans who had fallen away to the worship of the Magna Mater, of whose supremacy an imitation of Noah's ark was for good reasons made the symbol. That vessell was however at all times a type of salvation from the perils of the world by God's mercy; and it was a custom as well received in the true church as among the Hamite heretics, or pagans, (as we usually call them) to carry before them a type of the ark of God in all important marches whether of peaceful emigration or warlike expedition. It was so done by the Israelites whenever the absence of God's visible glory from the ark of the covenant permitted it's being moved, as in the march from Ægypt, when the glory and the cloud were marching before them, and in the days of Eli when the Lord had departed from Shiloh, which emboldened his sons to remove the ark <sup>96</sup> out of the sanctuary into the

<sup>94</sup> Numb. c. vi. v. 2. Acts xviii. v. 18. xxi. v. 24. Amos. 2. 11.

<sup>95</sup> Levit. xxvii. v. 2. etc. see Reland Antiq. Hebr. pt. 3. c. 10.

<sup>96</sup> 1 Sam. c. 4. v. 4. and see vol. 3. p. 317, 8.



camp at Ebenezer. The nations emigrating from Armenia into Shinar of Babylonia under the command of Cush followed the ark in which their palladium, the body of Jupiter Enwhalius, was enclosed; and I presume that the late Dr. Heber spoke upon good authority, when he thus described Pharaoh's expedition to the Red Sea,

And stoled in white those brazen wheels before  
Osiris' ark his swarthy wizards bore.

The journey to Babel in Shinar was commemorated by many of the gentiles in their mythical origins. But I must first observe that the ark (upon such occasions) was placed upon a carriage or wain and drawn by cattle, which cattle were either supposed to direct their course according to a præternatural inspiration, or actually did so, as the kine did who automatically conducted the ark of God from Ashdod to Bethshemesh. The bull, moreover, was the ruling power of the cherubic union, to which the leonine, aquiline, and human natures were annexed; it was the highest type of divinity and of power theocratic. Consequently when the abomination of adoring the pretended Female Principle, Eternal and Increate Matter, the Magna Mater and Ineffable Womb, was brought into use, the honours of tauriform Jove began to yield to those of Ἡγή βοωπις, the vacciform great mother,

Ταυρη Χίων<sup>97</sup>, βοεης ἐνομ' ἀπ' ἐστῆς,

and as the ark of Noah was another holy symbol of that all-generating and all-preserving womb the arks of the nations and the cows who drew them became equivalent symbols. *Theba* means *the Ark*, and the Ægyptian city in which Sesostris was said to have built his enormous ship was so named; but the cow which they worshipped as a form of Isis, and indeed all sacred kine, seem to have been entitled *Theba*; ἀπο

<sup>97</sup> Metrod. de Vaccæis cit. Pitisc. Lexic. Aut. Rom. tom. I. p. 99. in voc. *annonæ*.

της βοῦς φασὶ Θηβας κληθῆναι<sup>98</sup>, Θηβη γὰρ ἡ βούς Σ υ ρ ι σ ι.  
 But the *Syrian* or *Ionite* hæresy<sup>99</sup> was that of the cow-goddess  
 Io, and Io was known to be Isis. Upon this principle I was  
 saying that various mythic origins were framed. Ilion was  
 founded by king Ilus, who followed the footsteps of a cow,  
 and began to build upon the spot where she halted. Ænos in  
 Thrace<sup>100</sup> was built by Æneas, who was led thither by a cow.  
 A lady by name Corsa followed a swimming cow through the  
 sea to Corsica<sup>101</sup>, and gave her name and it's first inhabitants  
 to that island. Following the steps of an heifer<sup>102</sup>, Attila  
 found the sword of Mars and the iron monarchy of the world.  
 But the most famous instance is the founding of Theba in  
 Bœotia by Cadmus. The Pythian oracle<sup>103</sup> said to him,  
 " Cadmus, thou wanderest in vain, seeking the bull whom  
 " the womb of a cow brought not forth, a bull whom no  
 " mortal can overtake. But I bid thee renounce the *Assyrian*  
 " guide of your expedition ; follow the *terrene cow*, and seek  
 " not the *bull of Olympus* . . . . . Settle among strangers,  
 " and found a city having the same name as your native  
 " *Ægyptian Theba*, on the spot where the dæmoniacal cow  
 " lying down shall repose her weary foot." The title of the  
 cow Theba is (according to Tzetzes) *Syrian*, the Olympian  
 bull is an *Assyrian* guide, the one is essentially Sabian and  
 the other Magian. The fabulous *Syrus*<sup>104</sup> was own brother  
 to Cadmus, unto whom this oracle was given. The same  
 oracle, as reported by Johaunes Tzetzes<sup>105</sup>, commanded him  
 " to go from Eoꝝ or the East to Holy Pytho, where he was  
 " to tend the cows of *Pelugon fed upon honey*, and to select  
 " one who was adorned on both sides with the figure of a white

<sup>98</sup> Tzetz. Exeg. in Iliad. p. 145. p. 16, 17.

<sup>99</sup> Johan. Antioch. p. 32, 3.

<sup>100</sup> Conon. c. 46.

<sup>101</sup> Claud. Rutil. Itin. L. 1. v. 437.

<sup>102</sup> See vol. 1. p. 49.

<sup>103</sup> Nonnus. iv. v. 293.

<sup>104</sup> Johan. Antioch. p. 34.

<sup>105</sup> In Iliad. p. 16. and see vol. 3. p. 249.

“ moon ; she was to be his guide, and he was to follow her  
 “ footsteps until she lay down, and upon that spot he was  
 “ to do sacrifice to the dark underground tribes, and to build  
 “ a broad-streeted city upon a lofty high-place.” Jove was  
 fed upon honey in his Idæan cave, which cave was <sup>106</sup> the  
*Arkesium*, and Epimenides was fed by the nymphs in that  
 cave with the viands contained in a cow’s *hoof*, ἐν χηλῇ βοός.  
 Now this χηλή is the old Homeric word χηλος, an ark or  
 coffer, from which we must derive our phrase the *keel* of a  
*ship*. Simmias Rhodius in his punning poem called *Ara*,  
 gives Pan the epithet of *λαρνακογυιος*, having *arks* to his legs,  
 because he had *hoofs* to them, upon which the scholiast says  
*λαρνακογυιος, ἦγεν χηλοπας· χηλος γαρ το κιβωτιον και ἡ*  
*λαρναξ, και χηλη ὁ ὀνυξ.* Bacchus <sup>107</sup> was implored by his  
 votaries at Elis to come into his *marine* temple, ἀλυσιν ναον,  
 with his *cow’s foot*, βρεω ποδι θυων, that is, with the ark of his  
 mysteries, the mystica *vannus* Iacchi. The water of Styx <sup>108</sup>  
 was so corrosive that no vessell would hold it except the can-  
 thon or *hoof* of the Scythian ass ; what is this, but the ark  
 which alone was enabled to resist the waters of the abyss ? The  
 cow of Cadmus had an oracular hoof,

Και βοός ὁ μ φ η σ σ α χαμειναδος ὠκλασε <sup>109</sup> χ η λ η,

and, again, it is called “ the city-bearing hoof of the tower-  
 “ building heifer,”

Μοσχου πυργοδομοιο φερεπτολις ὠκλασε χηλη.

I have enlarged thus much upon the matter, that we may  
 not seem to be venders of paradox, or to be fathering upon  
 Homer any strange or unlikely sort of allegory, in maintain-  
 ing that the ships of the confederates were the arks under  
 which the armed patriarchs (priests and war-kings alike) led

<sup>106</sup> See above, p. 55.

<sup>107</sup> Plutarch. Quæst. Rom. p. 299. Xylander.

<sup>108</sup> Ælian. Hist. Anim. L. 10. c. 40. see Schol. in Soph. Trach. v. 702.

<sup>109</sup> Nonnus. iv. 348. xlv. 41.

their respective tribes against Troy. They were the propria <sup>110</sup> legionum numina, and contained (as I suppose) the *sacra* used in their religious sacraments and the consecrated ensigns and talismans of war. The ark of Erichthonius contained living serpents, and there were golden serpents in that of Ion, and (whatever age we would assign for the first use of ensigns in war) none is more ancient and general in the east than the dragon banner. It is therefore not improbable for these ships of the Danaï to have contained serpents either familiar or talismanic, or else the serpent standards around which they rallied in the field; I mean, among other things, for the contents of the mystic arks were strange and foul, that of the Drusian Curds contains "the nature of both sexes," and they all were filled with ineffable things, *occultis conscia cista sacris*. That opinion would come well in aid of my conjecture that the Danaans <sup>111</sup> were called after the serpent. The Parthian dragon belonged to legions of <sup>112</sup> one thousand men. Homer, if we would believe the authour of his contest with Hesiod, describes the number of the Pan-Achaïans thus <sup>113</sup>; "there were fifty hearths and fifty spits on each hearth, and "fifty joints (*κρεα*) round them, and thrice three hundred "Achaïans round each *κρεας*." If we take this in it's proper sense that *each* spit had fifty joints, the produce will be  $50 \times 50 \times 50 \times 900 = 112,500,000$ , a number which would be absurd if we understood it of the army assembled under Ilion. Supposing one joint only to each spit, it would be 2,250,000, a number within the limits of poetical exaggeration. But I conceive that the first is the true interpretation and gives the population of the whole mundane empire who were leagued under the Pelopian sceptre, and were all liable in their turns to serve against Ilion. As to the *army*, if we may compare the arks of the tribes with the Parthian dragons, the force of

<sup>110</sup> Tacit. Ann. 2. c. 17.

<sup>111</sup> Above, p. 16.

<sup>112</sup> Lucian de Hist. c. 29.

<sup>113</sup> Cert. Hom. et Hes. p. xxxv. ed. Barnes.

the millæ carinæ would rise to a million of men; but the number of ships, if I am correct, was 1186, making 1,186,000 men, a force which might well be maintained in an irrigated country of unrivalled fecundity and enriched by ages of peace. Dares Phrygius states the numbers of the Danaan army at 803,000, and that of the Trojans at 278,000. It is impossible to give accuracy even to our conjectures, in as much as the ark-bearing legions appear to have been of unequal force, those of the Bœotians having a complement of 120 men, the *κατοι βοιωτων*, while those of Philoctetes had no more than fifty *ἑξῆς*. We must now explain who these were, who are called the *curi* and *eretæ*. Wherever there has been nation set over nation, and a noble caste holding preeminence, the martial array has consisted of a certain number of the noble warriors counted by name, and a multitude of their followers counted by number only, or *capite censi*, whom they engaged to lead into the field. Of this kind were the Men at Arms, who rode to field at the head of a retinue of Gauls and Saxons in the old wars between this country and France: and in much later times, when a different system of discipline was established, the nobles retained the privilege of being military officers. So long as the spirit of castes continues in it's vigour, prudence as well as œconomy precludes the governors from equipping the governed with the same arms and appointments as they themselves use. The horse, the chariot, and the panoply, were reserved to the men at arms, while the crowd of retainers were lightly armed either for offence or defence; to hang on the skirts of the war, to harass and plunder, and annoy with missile weapons, was their province. And hence we may understand why the legions of Raamidæ were of such disproportionate importance, as they appear to have been, since almost every thing that was achieved was achieved by them, and the secession of the Pelasgi reduced the whole mundane league to the brink of ruin. These were a pure race, all *hidalgos*, and warriors to the back bone; whereas the other armies were made up of men as different from their leaders as

sheep are from the dog that guides them. In this way the armies of Sparta were often composed ; the force of Leonidas at the straits was about seven thousand, no small body to man a post naturally impregnable, but the servile multitude were scarcely carried into account, and it has been a common thing to say that he guarded the pass with three hundred men, which means, with three hundred men at arms. Those persons, of whom the Bœotian arks had 120 each, and those of Philoctetes only fifty, were *πρυλεις* or men armed cap à pié, being the Cuthæan or Cush-Atrian chiefs, of the war caste, who led the nations to war, and bore the brunt of it with their own bodies, which defensive art had rendered almost invulnerable. The importance of individual strength and prowess in the Homeric battles may be heightened poetically, but the poet's right of fiction in such matters is confined to the specific instances and to the degree of them, and it could not have been extended to the kind, without disgusting every hearer ; we must therefore conclude that the anactes and their principal officers were the men at arms. The Oar, from which the *Erelæ* are called, is (in the argonautic method of fabling) a badge of command, whereof we have a most conspicuous instance in the great allegory of the Odyssey, when the Judge of all the earth appears <sup>114</sup> *ἀθήνηλαργον ἔχων ἀνα παίδιμω ὤμω*.

VI. When there was an end of negotiating, the next business of the king of men was to assemble his allies in some convenient place and take the auspices of the war, according to the then established modes of divination ; the principal of which were, sacrifice and inspection of the victim, augury and the observation of all things *shewn* (*monstra* or *ostenta*) by the actions of animals, and astrology, including all inferences from the appearances of the heavens. In the days of Cicero a dispute existed whether those means of fore-guessing the future were at one time real and dæmoniacal but subsequently

<sup>114</sup> Od. xi. 127.

reduced to mere forms, or whether they had all and at all times been illusions of priestcraft. That illustrious person adopts, as it would seem, the latter conclusion, wherein I can by no means agree with him. Another method of ascertaining the favour of the deity was unquestionably real, that of laying a victim on the altar, and waiting for a præternatural fire to come and consume it. A modern critic can hardly deny that such manifestations of favour were really made by certain powers, when unrestrained by any superior influence, without exposing himself to great disadvantage. For any one individual may from the strong prejudice of his times, or from natural dulness, be almost imbecile in reasoning upon such matters; but a body of four hundred and fifty men could not have the simplicity of born fools, and least of all could that be predicated of the learned and cunning priests of Tyre and Sidon, or their Samaritan disciples. And surely it requires no stretch of thought to perceive that the line of conduct, which such a critic must be prepared to impute to the clergy of <sup>115</sup> Ahab and Jezebel, in the affair of Mount Carmel, amounts to a mental derangement, and is (in moral possibility) impossible for them to have pursued.

At the mustering of the allies, which Homer (in his allegorical geography) feigns to have been <sup>116</sup> at Aulis in Bœotia, it may be imagined that the turbulent priests and sorcerers were busily at work; and it so fell out that when the Aga-Memnon sacrificed, the powers whom he worshipped sent no fire. In pursuance of the poetical figure which represented the expedition as a voyage in ships, this event is described as a refusal of the gods to send them a propitious breeze, which should speed them on their voyage. But the word employed to denote such a breeze is *ὄψος*, properly signifying <sup>117</sup> *sacred fire*. The Deity was sometimes manifest to the faithful as a

<sup>115</sup> See 1 Kings, c. 18. and 2 Kings, c. 9. v. 22.

<sup>116</sup> Iliad. L. 2. v. 303.

<sup>117</sup> See vol. 1. p. 10, 11.

Fire or Luminous Glory, and sometimes as a Rushing Wind, but the latter was (as I conceive) that which *aura* properly signifies, namely, air in motion and strongly impregnated with light. Whenever a wind was especially sent by the Gods it was called *ἰκμενός οὐρός*, why, I cannot conjecture, and no doubt the word is a relique of that aboriginal language of the Gods, which Homer occasionally cites by name. But from the ouros Jupiter was known as *Ζεὺς Ὀυριός*<sup>118</sup>, under which name he had a temple at Byzantium, and it is much to our purpose to know that the Ourian Jove presided over the *command of armies*; Jupiter *Imperator*, quem Græci *Urion*<sup>119</sup> nominant, saith Tully. Upon that occasion the sophist Palamedes raised a violent faction against the Atridæ and Ulysses, and attempted to dethrone the king of men. But they managed to prevail over his intrigues, which were for the time overlooked but never forgotten. The evil spirit, with whom these wicked usurpers of human government held commerce, was not to be propitiated by any common sacrifice; and at last the deadly sagacity of that man who ruled the counsels of the Sabian court, the hortator scelerum Æolides, discovered the price at which the kingdom of this world must be purchased by the Aga-Memnon. He persuaded the king to sacrifice his favourite daughter Iphi-genèa (*daughter of the Serpent*) as a propitiation to the dæmons, and by this deadly sin he obtained from Baal the *οὐρός* which should auspicate his journey against Troy. The name of that illfated virgin is never breathed by Homer the murderer's kinsman and panegyrist; but one of the Homeridæ in after times, interpolating as was their wont, has endeavoured to get rid of that foul stain by oblique means. Agamemnon notifies to Achilles that he has three living and unmarried daughters, and the rhapsodist claps in a line made of their names,

<sup>118</sup> Arrian. *Peripl. Euxin.* p. 137. and see *Inscript.* in *Chishull. Antiq. As.* p. 59.

<sup>119</sup> In *Vetrem.* iv. p. 410. ed. Delphin.



Χρυσόθεμις, και Λαοδικη, και Ἰριανασσα,

which is not only a botch, but a *lie* of the grossest kind, for when criticism had succeeded to mere rhapsodical recitation, there was not a tiro, but knew that the triad was as follows,

Ἡλεκτρα, και Χρυσόθεμις, και Λαδίκη.

The wonderful works done by the Lord in Israel could not fail to impress the surrounding nations, but their priests by an obvious policy purloined and engrafted those events upon their own complicated records of wonder and miracle, so that we stumble upon some fragments of sacred history in the midst of heathen mythology, although the name of the Hebrew church and nation was scarcely alluded to until the age of the Macedonian dynasties. There are two famous incidents in sacred history, that of God's demanding from Abraham the sacrifice of his own child, of the cheerful obedience of that faithful patriarch, and of the reward thereof by God's substituting a ram in place of the nobler victim, and that of Jephtha solemnly dedicating his own daughter to the Lord as a virgin and a nazarite for ever. The latter of these histories was amplified into a tale of Moloch rather than of Jehovah, in defiance and contempt of the Scripture text, by the foul-minded Rabbis <sup>120</sup> who lusted after all that was monstrous in paganism; while the Homeridæ stole them away in order to gild over the bad actions of their hero. They described the sacrifice of Iphigenæa as being interrupted by the appearance of a hind, of a bull, or of a she bear, which was sacrificed in her stead, and that is the substituted ram of Isaac; and she was herself carried off to spend the rest of her days as a virgin priestess in the temple of Diana, which is Jephtha's daughter consecrated against her wish and "bemoaning her virginity."

<sup>120</sup> Josephus, being imposed upon by these absurdities, says that his offering was neither lawful nor acceptable to God. *Antiq. L. 5. c. 11. p. 271. ed. Lips. 1826.* Although, had he deigned to inquire after the apostolic writings, he might there have read concerning "Jephtha...who through faith subdued kingdoms and wrought righteousness." *Hebr. xi. 32, 3.*

Thus they did afterwards dress up the wolf of hell in the borrowed fleece of the unblemished lamb. But the truth of the matter was past concealment. The Cercopæ Eurýbatus or Embarus made a bargain to sacrifice his daughter on condition of being made hereditary high-priest, for which murder there was an annual expiation, under circumstances which (as I have <sup>191</sup> elsewhere shown) demonstrate that Iphigenæa was the daughter thus sold to purchase power. Her terroures haunted the nations, and the vengeance of her ghost pursued and overtook the house of Atreus, and she came to be worshipped as Hecate <sup>192</sup>, a dæmon presiding over cruel orgies, in a variety of places, in the Cimmerian Chersonese, at Comana in Cappadocia <sup>193</sup>, at Scythopolis or Bashan <sup>194</sup> in Syria, at Antioch in the same country, and at Aricia in Latium. And of being called *the Serpent's Daughter* she became Iphis <sup>195</sup>, *the Serpent*, or Iphi-anassa, *the Serpent Queen*. Also Oreilochia <sup>196</sup>, *lying in ambush in the mountains*, which is equivalent to *Diana*. All this can never have arisen from her father's sacrificing a hind. A variety of legends of the same sort exist; if they commemorate in the inaccurate and varying mode of the mythologists the self same fact, they prove it; if they allude to others, they shew that such practices were well known to the bloody sorcerers of the heroic age, and the Homeridæ had no occasion to be so very coy about the matter. The daughters of Ceplæus, Laomedon, Priam, Orion, Hercules, Leon, Erechtheus, Eurýbatus, Matusius <sup>197</sup>, Demiphon, Callisthenes <sup>198</sup>, and

<sup>191</sup> Vol. 3. p. 102, 3. The story of her being transformed into an animal at the moment of the sacrifice arises from a consciousness of the real truth. Tz. in Syc. 183.

<sup>192</sup> Hesiod cit. Pausan. L. 1. c. 43. s. 1.

<sup>193</sup> Dion Cassius. L. 35. p. 83. Reimar. Pausan. L. 3. c. 16. s. 6.

<sup>194</sup> Johan. Antioch. p. 177, 8.

<sup>195</sup> Lycophr. v. 324.

<sup>196</sup> Anton. Liberal. c. 27. p. 121. Teucher.

<sup>197</sup> Hygin. Poet. Astr. L. 2. c. 40.

<sup>198</sup> Hygin. Fab. 238.

Hyacinthus, were all devoted as human victims, and except the two first all actually suffered.

We possess a curious though very obscure account of certain altercations between Ulysses and another master spirit, Palamedes, during the sojourn at Aulis. It would seem as if the former had drawn some prognostics from an eclipse of the moon, which Palamedes referred to natural causes according to the rules of astronomy. He invented astronomy, we are told, and at Aulis explained an eclipse of the Moon<sup>120</sup>. But Ulysses rebuked him, saying, Jove who made the Stars knows their courses, and you would be less a trifler if you attended more to earthly matters, in the place of affecting wisdom concerning those in heaven. Palamedes is made to rejoin, that he could not know the things in HEAVEN without first knowing those on EARTH. The sense of the thing seems to require, that we should invert the words ascribed to Palamedes, "I cannot learn the things on earth without first knowing those in heaven;" in other words he was a great speculatour in astronomy, and a proficient in the sort of divination called astrology; while Ulysses adhered to those methods of which he better knew the efficacy and denied the figments of the sophist. The Greeks have set off Palamedes to advantage (as they always did) by putting into his mouth an undoubted truth of natural philosophy. But it is not improbable that the controversies in question may have gone much deeper; and that Ulysses, whose strength lay in prudence, cunning, and a shrewd judgment of sublunary affairs, and who was no friend to wild and unprofitable speculations, may have had to contend against a whole scheme of sidereal sophistry, and an astronomical rebellion of the human mind, bringing in it's train the errors of the Sabian astrolatry; and that he made somewhat light of the pretensions of Palamedes

<sup>120</sup> Philostr. Heroic. p. 146. ed. Poirsonade.

Aerías tentásse domos animóque rotundum  
Percurrisse polum morituro,

saying to him, as Elihu did to Job, “ knowest thou the ordinances of heaven, and canst thou set the dominion of them on the earth ? ” He probably denied the progressive motion of the earth, and maintained that God had laid the foundations of it that it should never be <sup>130</sup> removed, and that the sun, moon, and stars, were merely vehicles of light and warmth placed at convenient distances for it's use. And this he may possibly have known not only from the revelations of the patriarchs, but as an historical fact, supposing that of the many miracles which must have occurred in the long ages of patriarchal theocracy any were analogous to those in the days of Joshua and Hezekiah. Such a one is on the records of mythology, but seems to relate to the deluge <sup>131</sup>, during which there was neither sunrise nor sunset, but it was a *catoulas* or a darkness like that in Chaos before there were “ the morning and the evening.” The motion of the earth, if it do move, must be indesinent, for if it were to stop, all things upon it's surface would be thrown down and demolished and brought into a lifeless and shapeless ruin, being projected by their contingent motion at the instant of the primary motion ceasing. If therefore it were known as a fact that the luminaries of heaven ceased their apparent revolution during the deluge, it would also be known as a fact that the change was above and not below. Human astronomy is certainly very ancient, and it's antiquity, coupled with it's early failure and suppression, gives countenance to the idea that Palamedes first engendered it ; because when that strange character perished, all his literary works were suppressed with him, and nothing but his practical inventions appear to have survived him. The system in question and the pantheistic atheism to which it naturally leads were together revived by

<sup>130</sup> Ps. 104. Eccles. c. 1. vs. 4. and 5.

<sup>131</sup> See Plato. Politicus. vol. vi. p. 28. Bipont. and vol. 3. of this work. p. 345, 6.

the man called Pythagoras and his disciples; who were in like manner destroyed and their doctrines in a great measure suppressed. But I suspect that the charlatan so called had found access to some of the secrets of Palamedes, and was indebted to him for his notions of the mundane system. Apollonius of Tyana undertook to revive the Pythagorean discipline, and he pretended that a vision had commanded him to set up the <sup>132</sup> *fallen statue of Palamedes*. And some other circumstances lead me to the same inference; of which anon.

The divination upon which (after necromancy) Ulysses seems to have chiefly relied was augury; for the writer, who was so intimately concerned in his opinions and actions, puts into his mouth an account of the <sup>133</sup> prognostics at Aulis, from which it appears that the number of the years of the siege was foreshewn by the same number of birds. And the Deceiver kept his word strictly with the king of men; at the promised time the cup of victory was presented to his lips, and then instantly dashed to the ground.

VII. When the auspices were completed they fell upon active measures, and began the conquest of Shinar with their joint force of Danaans or United Noachidæ and Pelasgi or Schismatic Raamidæ, to which latter I should add the nine legions of Tlepolemus <sup>134</sup> son of Nimrod, who probably were disciplined in the manner of the war-caste. He was a prince imbued with the hæresy of Achilles, and therefore expelled from his father's court. Telephus son of Nimrod died soon after the Regifugium to the extreme grief of <sup>135</sup> his father, and in such high æstimation with him, that it seems as if his warlike effigy was made the prylis of the Curetic war-dance. How he died I cannot say; but I do not hæsitare to discredit

<sup>132</sup> Phil. vit. Ap. iv. c. 4, 5.

<sup>133</sup> Iliad. 2. v. 308.

<sup>134</sup> The sons of Thessalus the Heracleid, grandsons to Nimrod, were among the allies, but upon what foot I cannot tell. Iliad. 2. v. 679.

<sup>135</sup> See vol. 1. p. 94, 5. p. 411.

the fable <sup>136</sup> in the Cyprian Epics, of his being wounded by Achilles, healed again by the receipts of the Cheironian magic, and persuaded to accompany the enemies of his father and family against Troy, in defence of which his own son Eurypylus fought and fell. If it were true, what became of Telephus? was he at the siege, was he killed at it, or did he live till the taking? none of these can be answered affirmatively. The oracle likewise, in obedience to which his life was restored, that Troy could not be taken without the aid of a son of Hercules, is inconsistent; for so there would be two sons, Telepolemus and him. But the whole story relates to the Heracleid Telepolemus, and the confusion has been assisted by the similar commencements *Tele* and *Tele*. If the events ever literally happened, they happened to him; but they are rather allegorical. His wounding by Cheiron's spear <sup>137</sup> wielded by the arm of Achilles is the ruin and disgrace that fell upon him by reason of the Achillæan or Thetidæan hæresy, his being healed by Achilles means that he was kindly received and assisted by that king, and the residue is literally true, that in gratitude for that assistance, or as the price of it, he united his arms to those of the conjurati.

The little we know of the events of the Trojan war fully shews, that the Pelasgi were the only effective force which the allies had; the residue were only available for the purpose of keeping up a lax blockade. In the eight years preceding that of the quarrel which Homer describes, twenty three towns were besieged and taken in the kingdom of Troia, and they were all of them <sup>138</sup> taken by Achilles. Until the secession of the latter compelled the Danaans to make exertions, it does not appear that they made any. The most famous of these twenty three towns are called Hypoplacian Theba, Pedasus, and Lyrnessus, the fabulous geography of which places has fallen into

<sup>136</sup> Procl. Chrestom. in Bibl. Alten Liter. und Kunst. p. 25.

<sup>137</sup> Hygin. Fab. 101.

<sup>138</sup> Iliad. ix. 328.

some confusion. Hypoplacus <sup>139</sup> was in Cilicia, and Lyrnessus (as we <sup>140</sup> read) was a city in the territory of Hypoplacus, but Pedasus was upon the Hellespont; yet the interpolatour of the twentieth book <sup>141</sup> has thrown them together, and describes the attack of two places so wide asunder as one single operation. The whole of this geography belongs to the *scene* of the Homeric drama, and not to the reality of events.

The fall of some strong place, which we are to call Lyrnessus, brought on, in some degree, the secession of the Myrmidons, and the events of the ever-famous *Ilias*. In dividing the spoils of that place <sup>142</sup>, Astynome daughter of Chryses and a priestess of Apollo had fallen to the lot of the greater Atreid, and presently afterwards an epidemic, such as armies might naturally suffer in the warm and richly irrigated plains of the Euphrates, fell upon the allied army, and the augur Calchas, at the request of Achilles, declared the secret cause of this visitation, and ascribed it (probably at the secret instigation of the Pelasgian) to the detention of that woman by the Great King. Achilles supported the soothsayer with such zeal that the King gave up his captive, but insisted upon that general giving up to him a favourite captive of his own, Hippodamia Briseis; whereupon the Cushim being highly incensed against the Aga-Memnon, and probably being weary of the siege and shaken in mind by the now ripe preparations of Hercules Thrasymemnon for the raising of it, withdrew in disgust from active operations.

The quarrel about Astynome was the immediate and ostensible cause of the secession, but the ostensible causes of such things are very seldom more than pretexts, or at the most they do but kindle into flame some animosities which have long been smouldering. Such was the case between the Panachaian leader and his unwilling disdainful ally; but it was

<sup>139</sup> *Iliad*. vi. 397.

<sup>140</sup> Schol. in *Iliad*. xx. 92.

<sup>141</sup> v. 91...102.

<sup>142</sup> *Troica*, c. xxxvi. in *Bibl. Uffenbach*. tom. 1. pt. 2. p. 679.

Homer's design to colour and misrepresent the nature of those dissensions ; and indeed he could not probe the causes of schism to the bottom without mentioning one famous name, which he had firmly resolved should never " escape the barrier of his " teeth." But the learned Byzantine John Tzetzes, from the Cyprian Epics, the anonymous Troica, and other sources, gives a fuller explanation of those cabals. A general discontent prevailed among the Panachaïans concerning the rich spoils of Lyrnessus, which Achilles in great measure kept to himself, together with the captive Hippodamia queen of Lyrnessus, the widow of king Mynes, and the daughter of Briseus ; and upon the subject of that distribution he entirely set the King of Men at defiance. He was set on and abetted by the hero-philosopher Palamedes ; and obvious topics could not be wanting to such a factious orator, who might say that the labourer was worthy of his hire, and that the divine race who performed all the exploits of the war were entitled to be the first in honour and emolument. Nor was Palamedes a disinterested advocate on that subject, because he had attended Achilles in all his exploits, and had taken conjointly with him the <sup>143</sup> twenty and three cities of Troas. Abydus in particular was subdued by his exertions ; and in every thing which belongs to a civil or military engineer, as in sieges, passing of rivers, cutting through of isthmuses, the army had been mainly indebted to his inventions.

The cabals of Achilles and Palamedes were not, however, confined to such narrow objects as the plunder of Lyrnessus. At Aulis, when the auspices were delayed, and discontent was spreading among the people, Palamedes openly declared himself against the rights of Aga-Memnon and his Pelopian sceptre. Some authorities go so far as to say that Palamedes <sup>144</sup> proclaimed himself king at Aulis, but that is more likely which

<sup>143</sup> Tz. Ante Homer. v. 400. Philostr. Heroic. p. 152. Boissonade.

<sup>144</sup> Dares Phrygius. c. 19. 20. 25. Ptol. Hephest. Nov. Hist. L. 5. p. 150. Berol. 1824.



Philostratus <sup>145</sup> intimates, that Achilles the general of the Schismatic Cushim aspired to the supreme command at the instigation of Palamedes. That would in effect have been setting up a second Nimrod in their own camp, which was what the nations especially desired to avoid, while it was the secret and insidious motive which really induced Philomela Thetis and her son to join their cause. It was at this critical season that the Atreid sold his daughter and his own soul for an earthly crown, and by the horrible wickedness and unrivalled subtlety of Ulysses he prevailed over the intrigues of Palamedes, and forgave or pretended to forgive them.

And upon the subsequent occasion of Lyrnessus, the factious proceedings about the spoils were not the heaviest charge against Palamedes. He was accused of acting in secret concert with the Troes, and the money which king Priam had sent to him was found in his possession. The discovery of his treason is thus described in a declamation which bears (falsely, as I conceive) the name of Alcidas <sup>146</sup> the pupil of Gorgias Leontinus; Ulysses saw a Trojan archer shoot an arrow at Palamedes, which missed him, and fell near to Ulysses. Palamedes flung his spear at the Trojan, who picked it up and departed with it. Ulysses gave the arrow to Teucer, the only hero of the Danaans who made use of arrows, and Teucer found this writing upon it, "Alexander to Palamedes—All your stipulations with Telephus shall be performed. My father will give you Cassandra to wife as you desire, but do you perform your part quickly." He wore a trident upon his shield that the enemy might know him from the other Danaans and avoid hurting him. We have seen that Helen was the Cassandra of the Post-Homerical writers, and that Tlepolemus the apostate Heracleid was their Telephus; the meaning therefore is obvious enough, he was intriguing for a compromise of the war, by which the claims of the Atridae and the oaths of the kings should be set at nought, and Paris should surrender the

<sup>145</sup> Philostr. Heroic. in Palamede.

<sup>146</sup> Alcidas contra Palamed. ap. Reiske Orat. Græc. vol. viii. p. 64, etc.

sibyl and her tripods into his keeping; and the parties engaged with him in the plot were Achilles and the young Heracleid, who were naturally desirous to conclude a war on their parts so unnatural. Another accusation brought up against him was, that after the rape of Helen, when the conjurati were in course of being assembled, he was sent by Agamemnon to Cinyras in <sup>147</sup> Cyprus to ask for succours; but secretly advised him to send none, and received from him great sums of money. This is an obscure and vitiated legend. Cinyras <sup>148</sup> was the aged Assyrian king, father to the Son of the Morning, and the same person as the Homeric Priam; and his name has been idly foisted into <sup>149</sup> the text of the *Iliad*. But the legend means that he privily advised old Cush to stand all risks in support of Paris, having ends of his own to answer. The descendants of the Eastern Pelasgi vehemently espoused the cause of his posthumous fame, maintaining that the finder of the money was the hider of it, and that the whole story was trumped up by Ulysses; of which idea traces <sup>150</sup> also exist among the Pelasgians of Italy. Some people imagined that Ulysses hated Palamedes because the latter had succeeded him <sup>151</sup> as commissary-general to the army. Whatever was the truth, he was found guilty of treason and put to death. And we may infer that his designs were immediately aimed against the house of Saba, because Diomede and Ulysses <sup>152</sup>, the two most immediate supporters of Agamemnon, were the men by whom he was drowned. Or, according to the *Heroics* of Philostratus, he was stoned to death by the Peloponnesian and Ithacan troops; but that is exactly the same thing, for Mycenæ, Sparta, and Argos Achaicum, were the poetical king-

<sup>147</sup> Alcidas, *ibid*.

<sup>148</sup> See vol. 1. p. 68. 173, 4. 363. 449. and above, p. 25. 35.

<sup>149</sup> *Iliad*. xi. v. 20, 1, 2, 3.

<sup>150</sup> See vol. 3. p. 41.

<sup>151</sup> Serv. in *Æneid*. 2. v. 82.

<sup>152</sup> Pausan. *Phoc.* L. x. c. 23. Diet. Cret. L. 2. c. 15.

doms of Agamemnon, Menelaus, and Diomedes respectively, and Ithaca that of Ulysses. My own persuasion is that a great treachery was going on, and that Ulysses was on this as on so many other occasions, the main stay of the cause, such as it was, which he had determined to uphold.

VIII. Such is the historical catastrophe of Palamedes, but many and curious remarks are yet to be made upon his character. The Thetidean heresy of Philomela the daughter of Actor was set up in the court of Dedan son of Raamah, and its leading feature was a veneration of Hell or Hades, and especially of that portion thereof, which ever since the deluge had been most dreaded, the oceanic and stygian water. The trimundane system, of which we discerned the earliest vestige in the three <sup>153</sup> Cainite Lamechidæ, again forces itself upon our notice. Of three who affected divine rule and cosmocracy, the celestial kingdom of preference appertained to Nimrod τῶν Ἀους παῖδ' Ἀθιόπα, the terrestrial to the sons of Saba whose counsellour was Pan god of the earth, and the son of Thetis was a knight errant sent forth from the abhorred waters ὑποκατω τῆς γῆς. Not that either was inclined to exercise a divided authority, but they entertained conflicting sentiments as to the comparative dignity of the three worlds, and chose to place their reliance accordingly. This was the foundation of the superstition of Stygobaptism, of which the rites were solemnized in such rivers or lakes as were esteemed and called "branches <sup>154</sup> of Styx," and (probably) the more gloomy and atrocious part of them were had in certain subterranean pools, like the Hundred Wells <sup>155</sup> in the Mauritanian province of Cush. The Dodonæans had also a cauldron of brass, which was a type of the Stygian waters, used in some of their lustrations and enchantments, and bearing a close analogy to the

<sup>153</sup> Vol. 1. p. 135, 6.

<sup>154</sup> Vol. 1. p. 53.

<sup>155</sup> Vol. 1. p. 321, 2.

*Levitical Sea in the Temple* and the *Corinthian Sea* <sup>156</sup> in the *Acropolis*; in which latter was an infant *Venus* (*Venus Urania* was <sup>157</sup> called *Dodona* by some), and it was supported by *Nereids*, and was a vessel consecrated to the honour of *Achilles*. The cauldron of *Dodona* by repeated pulsations was kept incessantly ringing out its brazen chime,

Δαδωνγθε Πελασγοι,

<sup>158</sup> Γηλεχέες, θεραποντες ἀσιγητοιο λαβητος.

The Stygobaptist hæresy did in great measure rely upon an indistinct remembrance of God's oath which he swore to Noah concerning the abhorred waters, and of which the rainbow bears witness. Thence flowed the idea that all covenants of God were sworn by *Styx*, that its waters were the fountain of truth, and as such inviolable even to *Jove* himself, and that the rainbow was the messenger of *Persephone*, *Pherephatta*, *Proserpina*, or *Infernal* <sup>159</sup> *Juno*. *Philomela*, therefore, when she baptized her child in *Styx*, charmed his life with a charm that was nothing less than fate itself, and which even the gods could not gainsay. But another declaration of God was remembered and misinterpreted. He had declared to the *Magna Mater* that her Seed should bruise the serpent's head, but that the serpent should bruise his heel. This is the mythology of the vulnerable *heel*; that of *Talos* *Orion*, whose body was all brass <sup>160</sup> save one vein in his leg, which if wounded would bleed to death; that of *Orion*, whose heel was stung by the scorpion of the earth; that of *Hercules*, who while he was crushing the hydra's last head, was stung in the heel by a

<sup>156</sup> Pausan. *L.* 2. c. 1. s. 7. s. 8. Not only the *Acropolis* of Athens was filled with religious memorials of the deluge, and said to be the centre of the earth, and the first spot which was discovered after the flood (*Theodoret. de Græc. Affect. L.* 5. cit. *Fray Luys de Urreta Hist. Æthiop. L.* 1. p. 20), but that of *Corinth* was equally so. See vol. 3. p. 30.

<sup>157</sup> Clem. Rom. Hom. 4. p. 653. 5. p. 659.

<sup>158</sup> Callim. Hym. Del. v. 286.

<sup>159</sup> Virg. *Æneid.* vi. 138. Stat. Sylv. *L.* 2. carm. 1. v. 147.

<sup>160</sup> Vol. 3. p. 271, 2, 3.

land-crab; that of Cheiron <sup>161</sup> the centaur, whose foot was wounded with a hydra-poisoned arrow; Philoctetes wounded with the same; the name and wounded feet of Œdipus; and lastly the heel of Achilles. A Stygobaptist might have obtained exemption from death, and wounds, and decay, and become

*ἀθανατος καὶ ἀγήραος ἡματα πάντα,*

had it been possible for him to keep that little portion of his body, his left heel, out of harm's way; the covenant was inviolable so far as it extended, but it extended not to the heel of the neophyte. The Baptists of this sect regarded their left foot as being so completely in the hands of Predestination, that it was not lawful to guard it by any means of human precaution, and therefore they always had it bare. Jason of Thessaly is the Achilles of the Argonautic school of poets, and when Pelias the tyrant saw the *bare left foot* of Jason he trembled, and said in his heart, "king of men, I know thee now."

*Ταφε δ' ἀντίκα, πα-  
-πτήναις ἀριγνώτων πεδῖλον  
Δέξιτερό μόνον ἀμφὶ ποδί.*

The Ætoli were the purest and roughest remnant of the antique Pelasgi, of any that remained in Hellenized Greece; and they had the custom of marching to battle

*το λαὸν ἰχθυὸς ἀναβυλαὶ <sup>162</sup> ποδός,  
Τὸν δ' ἐν πεδίλοις, ὡς ἐλαφρίζον γόνυ  
'Εχκοῖεν, ὃς δὴ πασὶν Ἀιτωλοῖς νόμος.*

The Hernicians of Latium (who were the descendants according to Virgil of Cæculus son of Vulcan, but according to Hyginus <sup>163</sup> of Hernicus the *Pelasgian*)

<sup>161</sup> Hygin. Poet. Astr. 2. c. 38.

<sup>162</sup> Eurip. cit. Macrob. Sat. 5. c. 18.

<sup>163</sup> Hygin. cit. Macrob. ibid.

vestigia nuda sinistri

Instituere pedis ; crudus tegit altera pero.

The Romans (a colony of Pelasgi) had the like opinions with respect to a volcanic pool, whereof their ancient annals made mention, called the Lacus Curtius ;

Hic quoque lucus erat juncis et arundine densus,

<sup>164</sup> Et pede velato non adeunda palus.

It follows, that Philomela was not guilty of any omission or neglect, but observed the express conditions of her creed, when she forbore to immerse one heel of her child in the Stygian water. And it was not a circumstance peculiar to him ; but the immersion of the foot was forbidden to the whole college of the priests of Styx, who expounded the oracles of the *Jupiter of the Schismatic Dodanim*. Achilles invokes him in these words,

Ζευ ἀνα, Δωδωναιε, Πελασγικε, τηλοθι ναιων,

Δωδωνης μεδεων δυσχειμερου· ἀμφι δε Σελλοι

Σοι ναιισ' ὑποζηται, ἀνιπτοποδες, χαμαιευναι.

Alexander Pleuronius <sup>165</sup> affirmed that their having “unbathed feet” was an hæreditary custom belonging to their worship of Jove. Thetis assumed the form of a phoca <sup>166</sup> or sea-cow in order to destroy Helena ; and those same animals are called in the *Odyssey* <sup>167</sup> by a name which signifies *having no feet*, and are said to belong to Halos-Hydna the Beautiful,

φωκαι νεποδες καλης Ἀλοσυδνης,

which is a name of Thetis,

Θετιδος, καλης <sup>168</sup> Ἀλοσυδνης.

<sup>164</sup> Ovid. *Fast.* vi. 412.

<sup>165</sup> Cit. Schol. *Iliad.* 16. 234.

<sup>166</sup> Ptol. *Heph.* 4. 149.

<sup>167</sup> Pseud-Homer. *Od.* iv. 404.

<sup>168</sup> *Iliad.* 20. 207.

The heel of Achilles was of so insecure a tenure, that it was not even *his own*; when Thetis baked him in the fire his heel got burnt, and Cheiron dug up the body of Damasys the giant and fitted <sup>169</sup> on his heel to the foot of Achilles. And when he was pursued by Apollo the borrowed heel dropped off, and so he was killed. It may seem extraordinary that the works of Homer should not present us with a single trace of a legend so famous as the heel of Achilles. But I will hazard my opinion that Homer rarely mentions the hero, of whose glory he is the unwilling herald, without some allusion to that mystery. The words *ποδας ωκυς* are applied to Achilles so often as to excite ridicule, and (one instance <sup>170</sup> excepted, from the *Odyssey*) are applied to no other man in the works of Homer. I believe that we ought in all those places to read *ποδ' δσωκος* *Ἀχιλλεύς*, for *σωκος* means having privilege, immunity, or sorage, and such had Achilles obtained for all the rest of him, but to one of his feet that immunity did not extend; the alteration of *υ* into *ο* is as nothing. We are told that Iris and Arca <sup>171</sup> were the daughters of Thaumās, that Arca assisted the Titans against Jove, for which offence her wings were cut off, and that Thetis obtained them as a present from Jupiter, for which reason Achilles was *ποδαρκης*. This word has given rise to the imaginary word *ποδωκης*, which is a mistake for *ποδαρκης* wherever it is applied to Achilles, and where it is applied to Dolon the construction of the sentence evidently shows the proper spelling of it,

Ὅς δὲ τοι μὲν ἐν ἐίδος κακος, ἀλλὰ ποδ' ὠκυς,

that is, *ποδε ὠκυς*. Iris was the superintendant of that stream of Stygian <sup>172</sup> water from which the Gods obtained the sanction of their great oath, and it was administered to the Gods by her.

<sup>169</sup> Ptol. Heph. 6. p. 152.

<sup>170</sup> Od. 13. 260. It is never applied to Achilles in the *Odyssey*; it only occurs in that one instance.

<sup>171</sup> Ptol. Heph. 6. 152.

<sup>172</sup> Hesiod. Theog. 780, etc.

She therefore presided over the rites of Stygobaptism at Dodona and the river Titaesius,

Ὅϊα γὰρ δεινὸν Στυγὸς ὕδατος ἔστιν ἀπορρωξέ,

and as I observe that the like phrase ποδὰς ὠκέα is constantly applied to Iris, and never applied to any one else, and never used at all in the Odyssey, it seems to follow that in all those places (eight in number) we ought to read ποδ' ἄσσηκη φίρις. The instability of her feet may also be collected from the expression ποδὴν ἐμὸς ὠκέα φίρις. If Iris was windy-footed, so Thetis also was watery-footed,

Ἄργυροπεζα Θέτις θυγατὴρ Ἀλκίονιο γερωντος,

for silver was a type of water as gold was of celestial fire; nay, the former was a *firing* or *alchemy* of water, as the latter was of *fire*; therefore the chambers of Oceanus <sup>173</sup> were supported κίονιν ἀγγυρεῖσιν. Orion was produced by a shower from the Gods in the house of *Hyrieus* at the town of *Hyrie*; and the lake of *Hyrie* <sup>174</sup> in Thessaly was made from the tears shed by the mother of Cynus,

Delicuit, stagnumque suo de nomine fecit.

These names are all formed from ὕω, and *arg-hyros* in like manner signifies the *rain-water of the ark*; so that in *Arca* child of *Thaumas*, who had wings, and lost them when she had saved the remnant of the Titans, we perceive the ark which drifted on the flood, and afterwards rested to move no more; in windy-footed Iris, the rainbow, which shone out upon the subsiding Ocean attended by the <sup>175</sup> desiccating blasts, and in the watery-footed Thetis the diluvial waters themselves. Those mystics who remembered the bruised heel of the Seed of Eve did not fail also to bear in mind that it was a wound inflicted in earnest of victory, and of the total overthrow of the

<sup>173</sup> See vol. I. p. 54.

<sup>174</sup> Ovid. Met. vii. 380.

<sup>175</sup> Gen. viii. v. 1. The Ἀεπυιαί or Whirlwinds were also sisters of Iris.



enemy of mankind ; the infirmity of the foot was coupled with it's glorious all-sufficiency ; therefore he who was ποδ' ἄσσωκος was also ποδαρκης. The idea was akin to that of redemption, and king Priamus who took that name from πριαμαι, *I redeem*, was <sup>176</sup> also Ποδαρκης. It is only in conjunction with the latter, and not with the former title, that Achilles is called *divine*, ποδαρκης διος Ἀχιλλεύς. From this persuasion, immemorially old, the city Narayana-pura, resplendent like an hundred million of suns, where is the fire that shall consume the world, is the "place of the <sup>177</sup> most excellent feet." The Grand Lama of the Boodhists <sup>178</sup> is saluted as "the most excellent feet," and the Emperour of Ava as "the golden feet." The common word *patam* ending the names of Indian cities appears to mean *feet* ; and the name so endlessly varied, pervading all languages, and perplexing their etymologists, of Boodha, is in my suspicion the same as those cognate English words *foot* and *boot*. The British Museum contains a gigantic gilded foot, a type of Buddha, the sole whereof is divided into compartments and covered with mystical figures. This brings me back to the *quoit*, which I believe was of two kinds, the δισκος which was round or *dish-shaped*, and the σολος which was oblong and like the *sole of a foot* ; that of Achilles was σολος δυροχαινος, a remarkable term <sup>179</sup> which we have heretofore discussed.

The priests of Dodonæan Jove were called Selli by Homer, and Helli by <sup>180</sup> Pindar, and their name is derived from *Hell*, the Infernal Regions. Dodona was situated in a district called *Hellopia*. Some derived the Selli <sup>181</sup> from one Hellus of Thessaly, to whom the Dove first revealed the oracle of Dodona, and others from a colony of <sup>182</sup> Tyrrheni, both of which

<sup>176</sup> Apollod. 2. p. 208, 9.

<sup>177</sup> As. Res. xi. p. 103.

<sup>178</sup> Ibid. 171.

<sup>179</sup> Vol. 1. p. 295, 6.

<sup>180</sup> Cit. Schol. Hom. Iliad. 16. v. 234. Strab. 7. p. 475.

<sup>181</sup> Schol. Hom. Iliad. 16. 234.

<sup>182</sup> See above, p. 50.

legends connect them with the people called Pelasgi. And I believe that Palamedes was the inventour of their sect, and the instigatour of the woman called Thetis, as he was afterwards the friend and counsellour of her son. He was (as it were) the Ulysses of Pelasgianism. Palamedes was the son of Nauplius, who was said to be a *fisherman*; but that is clearly a mystical title, (like Nimrod's of the mighty *hunter*) and not a literal one, for Nauplius was the son<sup>183</sup> of Neptune and Anymone; it means that his business was in the third or oceanic world. All that is said of Palamedes shows plain enough that he did not come to Troy the satellite of another; therefore at the mustering of the forces, by which Homer's catalogue is introduced, and which was almost immediate after his death, his forces must have remained under some commander or other. The ancients, imbecile in the criticism of authors, could not see this, and so they feigned that he came without a ship<sup>184</sup> or a companion, except Oiax his brother. Homer, as he never mentions *him*, of course can mention no one as *his* successour. But his successour should be some person of great importance, sparingly mentioned by Homer, but closely connected with Dodona and the Selli. He is to be found in the lines which follow, the last enumeration excepting one;

Γούνευς ἐκ Κυφου ἦγε δῶα καὶ ἑκοσι νῆας·  
 Τῷ δ' Ἐνιηγεὶς ἐπόντο μενεπτολεμοὶ τε Περαιβοί,  
 'Οἱ περὶ Δωδωνὴν δυσχείμερον οἴκι' ἔθεντο,  
 'Οἱ τ' ἄμφ' ἡμέρτον Τιταρῆσιν γεργ' ἐνεμόντο,  
 'Ὅς ῥ' ἐς Πηνειὸν προῖε καλλιῤῥοον ὕδωρ·  
 'Οὐδ' ὅγε Πηνειῷ συμμισγεται ἀργυροδίνῃ,  
 'Ἄλλα γὰρ μιν καθυπερβεν ἐπὶ ῥέει, ἦ ὑτ' ἔλαιον·  
 'Ὅρκου γὰρ δεινὸς Στυγὸς ὕδατος ἐστὶν ἀπορρωξ.

From this passage of Homer we may collect the great antiquity at which he lived, because it was before the oracle of Dodona,

<sup>183</sup> Nauplius ap. Hoffman.

<sup>184</sup> Philostr. Heroic. p. 715. ed Olcar.

the great centre of Pelasgic worship, was removed eastward into Thesprotia, and while it still remained <sup>185</sup> in Thessaly. Achilles is the hero of the *Iliad*, and Guneus was the general of that country which he held most sacred, that of Dodonæan Pelasgic Jove. But in the forty-eight books (as now divided) of his works, Homer never once again names his name; never again does he name an Enienian, or a Peræbian, or the town of Cyphus. Was Guneus, then, such a fainèant that nothing could be said of him or his people, or did other motives operate to seal the lips of Homer? Let Ausonius, who wrote a book of epitaphs on the heroes, answer that question.

Gunea pontus habet. Tumulus sine corpore nomen.

Fama homines inter. Cælum animus repetit.

Cuncta elementa duci tanto commune sepulcrum.

Quæ? cælum, et tellus, et mare, et <sup>186</sup> *aura* virôm.

A fame thus described must have been great, although it is now a prey to oblivion. He must have been the successour of Palamedes in the command of his forces, and probably in the hierarchy of the Selli; and he was the personage sometimes called Oiax brother of Palamedes. It seems that Baii in Magna Græcia (called <sup>187</sup> after Ulysses) enjoyed likewise the ancient Graic title of Sellè;

Graia refert *Selle*, <sup>188</sup> Graius quâ puppe magister  
Excidit.

And it is chiefly from that name, that we learn the causes of the banishment of Tlepolemus from his father's court, and his connexion with the allies. He was the son of one Astyochoa who came from the banks of the *Sellæan* river, and by whom

<sup>185</sup> See Steph. Byzant. in *Dodona*. p. 743. ed Berkel.

<sup>186</sup> I have made bold to substitute the popularis *aura* for the unmeaning word *ora*. He lived also in the fourth element, air; but how? in the air breathed out of the lips of men.

<sup>187</sup> See above, p. 77.

<sup>188</sup> Stat. Sylv. 5. 3. 127.

he was consequently bred up in the doctrines of the Selli, and when he grew up to manhood was driven out by the other Heraclidæ, who had all reason to be jealous of the Stygobaptist heresy. An idle story of a murder has been introduced by the rhapsodists; but we should read the passage thus,

Τῶν μὲν Τληπόλεμος δουρικλυτός ἡγεμονεύειν  
 Ὅν τεκεν Ἀστυχεῖα Βῆ Ἡρακλεῖη,  
 Τὴν ἄγει' ἐξ Ἐφύρης ποταμὸς παρὰ Σελλήεντος.  
 Τληπόλεμος δ' ἐπεὶ οὖν τραφὴ ἐν μεγάρῳ εὖτυκτῳ  
 Βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γὰρ δι' ἄλλοι  
 Τῖσες υἱῶνσι τε Βῆς Ἡρακλεῖης.  
 Ἄνταρ δ' γ' ἐς Ῥόδον ἦλθεν ἀλχημένος, etc.

Homer, I say, never makes mention of Palamedes. But he mentions one Thersites as a factious orator and a wit, who openly raised his voice against the Atridæ in the great crisis which ensued upon the death of that heresiarch. The passage in question afforded a good opportunity for some of the buffoon rhapsodists, and has therefore been cruelly interpolated, the lines 216 to 220 both inclusive, 252 to 256, and the verse 262, must be regarded as forgeries. The first passage is an infamous and dastardly allusion (and probably untrue) to personal deformity, and is moreover written in language which resembles<sup>189</sup> not Homer, if it resemble any thing but the style of the lowest strollers. Thersites was not the commander in chief of any of the contingents of troops, for he is not in the catalogue. To which of the allied corps did he then belong? To the Palamedean. His harangue against Agamemnon is on the same subject, which brought on the death of Palamedes and caused the secession of Achilles, namely, the distribution of plunder from the towns. In the sculptures, which adorned the temple of Delphi, Thersites was represented playing at

<sup>189</sup> What has Homer to do with *συναρχαίοντι*? or with *φάλαρος*, *φάξας*, and *ψάδιον*? *ἐπινηνός* occurs in *L. x. v. 134*, a line which seems to be itself an intruder; but wherever it occurs it is a corruption of *ἐπ-ει-νηνός* by people who were only accustomed to the contracted form *νηνός*.

<sup>190</sup> dice with Palamedes ; and by such a sculpture in such a place, we must not understand a mere game, but the practice of <sup>191</sup> *astragalomancy*.

Palamedes was venerated by the Greeks for his learning and ingenuity, to an absurd extent, and as the inventour of almost all arts and sciences ; of <sup>192</sup> alphabetic writing, arithmetic, astronomy, navigation, the division of time into hours, months and years, coined money, weights and measures, long measure, beacons or telegraphs, all sorts of engineering, and the games of dice and backgammon. Others say that he did not invent the alphabet, but only added to it the double <sup>193</sup> aspirated consonants, theta, ksi, chi, and phi. But even from that statement I withhold my belief ; because I cannot think that the character *theta* was invented until after the letters *t* and *h* had ceased to be distinctly articulated and had coalesced into the lisping sound which theta represents, and at the same time I would not impute such a barbarous way of speaking to Palamedes or to Homer. The reader will feel the extent of this corruption, if he will compare the two ways of pronouncing the letters *o t h* in the following sentence, “ it is “ nOT Her, it is anOTHER.” The French, who speak *th* as a simple *t*, offend less ; but in that ancient Celtic articulation called the Irish *brogue* (perhaps in ridicule of their lawgiver, king Brian *Boroghe*) the words *another*, *mother*, etc. are more properly spoken. The same remark applies to *phi* ; and there is the like difference between the pronunciation of the letters *u p h* in *up hill* and that of *o p h* in *sophist*. And I am far more ready to think that those characters were devised either by Simonides or Epicharmus, in order to meet the degeneracy of pronunciation then prevalent.

<sup>190</sup> Pausan. x. c. 23.

<sup>191</sup> Sueton. Tib. c. 14. Julius Cæsar Bulenger de Oraculis, c. 108.

<sup>192</sup> See Philostr. Heroic. in *Palamede*. Gorgias pro Palam. in Reiske Orat. Gr. viii. p. 118. Sophocl. Fragm. *Nauplii*. Brunck. Oxon. 1808. Troica in Bibl. Uffenbach. p. 667.

<sup>193</sup> Plin. Nat. Hist. vii. c. 57. p. 267. Franz.

Whatever he did or did not invent, he left a reputation of being πανσοφος, and all the world are familiar with the verses of Euripides,

Ἐκανεν ἔκανε

Ταν πανσοφον, ταν ουδεν ἄλ-

-γυνουσαν ἀηδονα Μουσων.

However his enemies thought (and with more probability) that he was rather πανεργος. He was deep in all the machinations of his day, and an active authour of the new religious doctrines which then agitated the church of Satan. There is a wide difference between the Sabian or Bacchic religion in general and the horrid *Bacchanalian* orgies, which latter the Romans, who celebrated the *Liberalia* from the earliest times, would not tolerate for a moment; and between the worship of the Great Mother, and the frantic ravings of her howling eunuchs, which were barely tolerated in Rome even after the Idæan mother was brought from Pessinuns, although as Rhea and Vesta she had been known to them from the beginning. The total silence of Homer with respect to these frantic orgies makes it probable that Palamedes was their inventour. The authour of such rites must have been of a terribly fanatical temper, and like mad; for madness was affected and openly professed by the votaries of Cybele and Bacchus, the gallantes and bacchantes, who were called *Maïades*, and Bacchus himself was honoured by the title of a maniac,

μαῖνομενοι ο Διωνυσιο <sup>194</sup> τῖθηναι.

Confitetur (said Varro) a Bacchantibus talia fieri non potuisse, nisi mente <sup>195</sup> commotâ. The first of the Galli was in a phrenzy,

Stimulatus ubi *furenti rabie, vagus animi,*  
Devolvit illa acutâ sibi pondera silice,

<sup>194</sup> Pseud.-Homer. in Iliad. vi. v. 132.

<sup>195</sup> Fragm. incert. p. 230. Bipont.

Ubi capita *Mænades* vi quatiunt hederigeræ.

Although Homer is silent altogether respecting Palamedes, (even in describing the visit of Ulysses to hell, where he meets his old friends and *one* enemy, Ajax) yet he did indirectly bestow some tributes of his ill will upon the sophist's memory. Besides the *Ilias* and *Hodysea* he writ another poem whose loss we sorely regret, the *Margites*; all others ascribed to him are the works of his posterity and imitators in later times. *Margites* was a satire against a fool, and the name became a sort of proverb for a fool. But *μαργος*, from which the name is formed, does not signify stupid imbecillity, nay, it is inconsistent with such a feeble character; it will signify a blasphemous defiance <sup>196</sup> of the gods, intemperate and <sup>197</sup> running into excess, declaiming <sup>198</sup> violently and falsely, indulging in wild <sup>199</sup> imaginations, embarking in rash <sup>200</sup> and headlong enterprizes, in a word, all desperate infatuations of the human mind

Ἦν ἐπισυμια ἡνιοχέϊ μαργοῖσι <sup>201</sup> χαλινούς.

There are diverse sorts of fools; some, who are contented with supine ignorance, and whose inoffensive obscure life is no object for the satyrst, and others, full of pride and conceit, aiming at all knowledge and all power, bent upon all manner of innovations in human affairs, and of rash speculations upon divine things, “the beginning of the words of whose mouth is “foolishness, and the end of whose <sup>202</sup> talk is mischievous “madness.” That is to say, the greatest and worst of fools may be such as are accounted preeminently wise in their generation; and such was *Margites*. He was a man whose

<sup>196</sup> *Iliad*. 5. 882. *Odyss.* 16. 421.

<sup>197</sup> *Odyss.* 18. 2. *Pind. Olymp.* 1. 82.

<sup>198</sup> *Pind. Olymp.* p. 2. 175.

<sup>199</sup> *Odyss.* 23. 11.

<sup>200</sup> *Pind. Nem.* 9. 46.

<sup>201</sup> *Linus in Poet. Minor.* p. 466. ed. Winterton.

<sup>202</sup> *Ecclesiastes*, c. x. v. 13.

studies were dedicated to no end of practical use, or, as Homer figured it, the Gods neither taught him to dig nor to plough,

Τὸν δ' αὖτ' εἰ σκαπτῆρα Θεοὶ θέσαν, ἐτ' ἀροτῆρα,

but his attainments nevertheless were great and various, altho' such was the perverseness of his understanding that all his knowledge turned into folly and mischief,

Πολλὰ ἤπισατο φεργα, κακῶς δ' ἠπισατο πάντα.

In all that, I clearly recognize *τον πανσοφον*, the ambitious <sup>203</sup>, fanatical, and highly gifted priest Palamedes, and I harbour not a particle of doubt that the bitter poem *Margites* was directed against his memory. Dion Chrysostom <sup>204</sup> makes mention, out of that poem, *Μαργιτου . . . ἀγνοοντος ὅτι χρηγῆματα χρῆσθαι τῇ γυναικι*. In which we have not only a sample of Homer's mode of deriding the phrenzy of Palamedes, but also a key to some strange doctrines and actions of the latter. He stood forward to support the rebellion against Nimrod, and to set up the dogmas of gynæcotheism. But he pointed out the danger, as well as the spiritual impurity, of intrusting the beauteous Helena to any prophet or hypophet, as his wife or concubine. He contended that it was really of slender importance whether Menelaus or Alexander shared her bed, and that true religion could only prosper in peace, by intrusting her into the safe keeping of some eminent priest who would not or rather who could not betray the sanctity of his trust; and whose own nature should be rendered more conformable to that of *Deity, feminine-essentially*. For this high charge Palamedes offered himself, no mean or unworthy candidate, and made to his wild ambition that sacrifice which the hunted beaver made to his love of life. He was accused as we have seen of intriguing with Priam to procure the sibyl Alexandra for himself, but, *Margites*-like, without the wish or the

<sup>203</sup> See vol. 3. p. 104, 5.

<sup>204</sup> Dion, orat. 2. de Glor. p. 614. Casaubon. and see Suid. Lex. in *Margites*.



power *χρησθαι τη γυναικι*. He was the first of the semiviri, the first man who said,

Ego Mēnas, ego mei pars, ego vir sterilis ero.

His Selli or college of hypophets were styled *chamai-eunæ*, *sleeping on the ground*,

*ἀμφι δε Σελλοι*

*Σοι ναιεσ' ὑποφῆται, ἀνιπτοπόδες, χαμαί ευναι,*

which they did in hopes of receiving <sup>205</sup> the geomantic afflatus. But of all greek etymologies the most curious is that, under which a word synonymous with *chamai-eunæ*, *chlo-eunæ*, *sleeping on the grass*, signifies <sup>206</sup> *emasculate*. *Chloe* means *grass*, and it was also one of the Athenian titles <sup>207</sup> of Ceres.

*εὐδῶσ' ἐν ἀσρωτῷ πεδῶ <sup>208</sup>*

*Πηγασί Σελλοι δ' ἐκ ὕγραινεσιν ποδας.*

What remote affinity is there between castration and sleeping on the ground? There is none whatever. But the word obtained that anomalous meaning from *the fact* that the Dodo-næan fanatics *were* semiviri. Thus ancient was the enormity of mutilating God's noblest work, an evil which He saw good reason to interdict in his laws of Leviticus and Deuteronomia, forbidding such persons to "enter into the congregation of the Lord;" but, in the place of that odious maiming, the law given to Abraham devised a more innocent ceremonial, in which the excision of an unclean part was made to symbolize the extirpation of <sup>209</sup> evil from a man's heart. And I observe, not without a little surprise, that Æschylus <sup>210</sup> has made

<sup>205</sup> This was technically called *ἰγκοιμησις*, and many of the *dii daimones* were supposed to send dreams and visions to their *incubators*, whence the proverb, *ille incubat Jovi*. Serv. in *Æn.* vii. 84. Minerva. Pind. *Ol.* 13. v. 107. Amphiarus. Pausan. 1. c. 34. s. 3. 2. c. 13. s. 6. Nonnus. 13. v. 69. Æsculapius. Cic. de Div. 2. c. 59. Plaut. *Cure. act.* 1. sc. 1. v. 60. and Pausan. Cic. de Div. 1. c. 43.

<sup>206</sup> Suidas, in *Χλουναί* and in *Γυνή*. Schol. Hom. *Iliad.* ix. 535.

<sup>207</sup> Pausan. 1. c. 22.

<sup>208</sup> Eurip. *Erechth.* ap. Clem. Alex. *Strom.* L. vi. p. 739.

<sup>209</sup> See Rom. c. 2. v. 29.

<sup>210</sup> Eumenides. v. 183.

Apollo deliver from his adytum at Delphi a like explanation of the unnatural sacrifice of the chloeunis, κακοῦ τε χλῆνις, the *excision of evil*. Palamedes was remarkable, above all other warriors who served in the war of Troy, for his <sup>211</sup> *chastity*; and, what is more conclusive, that mighty sage was the only general who appeared at the siege of Troy <sup>212</sup> *without any beard*, τούτοις πλὴν Παλαμῆδαι γενεῖα ἔστι τοῖς ἄλλοις. It is now my time to remark that Homer, who never names Palamedes, does allude to his μαργουσιν and to his mutilation in the Iliad, upon occasion of mentioning *Dorium*, or *Dotium*, the place where (as he says) it happened;

καὶ Δωριον, ἐνθαδὲ Μῦσαι

ἄντομεναι Θαμυριν τὸν Θρηϊκά παυσαν ἀοιδῆς

᾽Οἰχαλῖθην ἰόντα παρ' Ἑυρυτοῦ ᾽Οἰχαλῖτος.

Στευτο γὰρ ἔνχομενος νικησέμεν, εἴπερ ἂν αὐταὶ

Μῦσαι αἰδοῖεν κούραι Διὸς ἀγκυχοῖσ'.

Ἄι δὲ χολωσάμεναι πηροῦν θέσαν, αὐτὰρ αἰδοῖν

Θεσπεσίην ἀφελόντο καὶ ἐκλελᾶθον κιθάρῃσιν.

The word *πηρος*, *mutilated* or *maimed*, has been arbitrarily construed to mean loss of *sight*, but it here means something very different; and the context points to such a mutilation as spoilt his *singing*, which blindness could never do. It points to the orgies of Atys. With Thamyris son of Agriope and Philammon (Carmines vocali clarus citharâque Philammon) sprang up certain enormities closely connected with hemiarrhenism; *πρωτοῖς ἀξέξαμενος* <sup>213</sup> *ἔξαν ἀρρενῶν*. And Thamyris <sup>214</sup> is said to have carried music to such a perfection that the Scythians elected him to be their king on that account merely, and although he was a foreigner; which is another way of describing the attempted usurpations at Aulis and at Troy. Of such a man as

<sup>211</sup> Philostr. vit. Ap. Tyan. *L.* 4. c. 5.

<sup>212</sup> Pausan. *L.* 10. c. 31.

<sup>213</sup> Apollod. *L.* 1. p. 17. Heyne.

<sup>214</sup> Conon. c. 7.

Palamedes, and in such an age, it need scarce be said that he excelled in music and poesy ; Suidas <sup>215</sup> assures us that all his poems were suppressed and destroyed by order of Agamemnon. Those of his pupil Corinnus appear to have survived.

The fabulous war of the Centaurs and Lapithæ was waged in support of an injured bridegroom who claimed the possession of the ravished Hippodamia or Deianira. But who was he ? Pirithous the <sup>216</sup> *eunuch* ; and he slew Centaurus the son of *Lamius*, i. e. Nimrod, who did in reality fall a victim to the talents and intrigues of Palamedes. The Lydians took their name from *Lydus* son of <sup>217</sup> *Atys*, who in a time of public famine invented <sup>218</sup> the games of dice, of draughts or backgammon, and another to be played with balls, in order to divert the people's minds from their sufferings, and was contemporary with king *Cotys* <sup>219</sup> and his son *Asius* who dedicated the palladium in Ilium. And the Tyrrheni <sup>220</sup> whose name is used as synonymous to Pelasgi, and who were Pelasgians from the kingdom of *Resen* in Assyria, claimed *Atys* <sup>221</sup> for the founder of their state. These anecdotes will square with no <sup>222</sup> character in mythology but that of Palamedes, who invented dice during the long delay at Aulis. But *Atys* is renowned far and wide as the first man, who in the phrenzy of enthusiasm, laid aside his sex ; and *Lydia* was so famous in it's early days for the Bacchic orgies, that *Bacchus* was surnamed <sup>223</sup> *Lydius*. *Atys* was beloved by the goddess *Rhea Cybele*, but her love towards him was of that spiritual kind, that instead of cohabiting with him she enjoined to him a vow of perpetual virginity,

<sup>215</sup> Suid. in *Palamede*.

<sup>216</sup> Ptol. Heph. *L.* 3. p. 149.

<sup>217</sup> Herod. *l.* c. 7. vii. c. 74.

<sup>218</sup> Herod. *l.* c. 94.

<sup>219</sup> See F. Creuzer. *Hist. Græc. Fragm.* p. 149. 152, 3.

<sup>220</sup> Above. p. 50.

<sup>221</sup> Herod. *l.* 94.

<sup>222</sup> Philostr. *Heroic.* c. 10. p. 708. ed. Olear.

<sup>223</sup> Statius. *Sylv.* 3. 3. 61. Nonnus. 43. 171. Plutarch. *Sympos. L.* 1. p. 613. Xyland.

Phryx puer in sylvis facie <sup>294</sup> spectabilis Attin

Turrigeram *casto* vinxit amore Deam.

Hunc sibi servari voluit, sua templa tueri,

Et dixit, "semper fac *puer* esse velis."

Puer is here equivalent to the greek *ἡθεος*, *unmarried* and even *unspoused*, and therefore *quasi-deus*. But in a moment of frailty he violated his vow, and went raving with remorse,

Hic furit . . . . et cursu Dindyma summa petit,

. . . . . onus inguinis aufert,

Nullaque sunt subito signa relicta viri.

The vow, and it's violation, are very likely to have been the real precursors of the desperate act in question.

Combabus was ordered by Seleucus <sup>295</sup> king of Assyria to take charge of his queen Stratonice, while she was employed in founding the temple of the Dea Syria, to establish the sacred rites of that temple (*τα ἱερα τελεσται*), and to command his armies. Foreseeing the temptation to which both the queen and he might be exposed, and the jealousy that might arise against him, Combabus determined to seek refuge in the argument *ab impossibili*, and having performed a remarkable sacrifice, he sealed up in a jar and offered to the Dea Syria a no less remarkable oblation. It presently appeared that his apprehensions had not been vain, and Stratonice becoming enamoured of him importuned him with prayers and menaces to gratify her desire. He was thus compelled to reveal to her what he had done, and Stratonice continued ever after to cultivate his society, as a solace to her fruitless passion. He was celebrated for his wisdom and the purity of his life throughout Assyria. He received divine honours as a hero in the temple of Hierapolis. And some people said that the goddess Juno had been enamoured of him, and that the race of fanatics called

<sup>294</sup> Ovid. *Fast.* iv. 223.

<sup>295</sup> Lucian ? de Deâ Syriâ. c. 17...29. See vol. 3. p. 372, 3.

Galli and the orgies of the *phallus* deduced their origin from him. If any one should at this day be disposed to maintain that the Babylon of Seleucus and not the old city was the real scene of these adventures, that there were heroes and enamoured goddesses to be found in the days of Nicator and Stratonice, or that the Galli and the phalli were brought into use under those recent Macedonians, I would not waste time or patience in discussing those matters with him,

Non me vocabit pulcra per Cotyttia  
Ad feriatis fascinos.

I will rather endeavour to point out the circumstances which led to the revival of so ancient a mythology, and the bringing of it down into the Seleucian court. Seleucus was the re-builder of Babylon; that is to say, he founded in it's neighbourhood, but upon the river Tigris, the city of Seleucia, which was called Babylon, and which began before long to be even confounded with ancient <sup>226</sup> Babylon. And his queen Stratonice was in the spirit of flattery called *Venus*, as I collect from the mention of the Asylum Στρατονικίδος Ἀφροδίτης <sup>227</sup> in a treaty between the republics of Smyrna and Magnesia. The scandalous <sup>228</sup> and strange adventures of her life were also well suited to the revival of such traditions as belonged to old Babel and it's harlot Venus Mylitta. The diversified character of Combabus, undertaking the dedication of temples and the institution of religious mysteries, and at the same time the command of armies, honoured with the love of a goddess and an Assyrian queen, but avoiding its carnal fruition by self-mutilation, can be reconciled to no fabulous personage but Palamedes. Indeed it was on record that the temple of the Dea Syria was built by Semiramis <sup>229</sup>, or otherwise by Rhea

<sup>226</sup> See Steph. Byzant. in *Babylon*.

<sup>227</sup> Inscr. in Marm. Oxon. p. 43.

<sup>228</sup> Appian Syriac. c. 59, 60, 61. Valer. Max. *L.* 5. c. 7.

<sup>229</sup> Luc. de Dea Syr. c. 14.

and <sup>230</sup> Atys ; but Semiramis and Rhea are the same woman, who in the time of Palamedes personated the Magna Mater, and who in later times was called the Dea Syria <sup>231</sup> ; it was a temple erected *by her* and also *to her* ; Atys and his votaries consecrated certain crypts or subterraneous nuptial-chambers (θαλαμὸς ὑπογείους) to Rhea, ὅπερ ἐκτεμνόμενοι τὰ <sup>232</sup> μῆδεα κατετίθεντο, and the action ascribed to Combabus is precisely the same, a terrible fanaticism, the details of which are totally inapplicable to the alleged motives of precaution. Combe <sup>233</sup> is a name clearly allied to that of Combabus, and Combe is a woman as clearly agreeing with Semiramis in the circumstances of her life and of it's miraculous <sup>234</sup> termination. The last illustration I need offer is that of Panionius who ἐξέταμε πολλὰς, and so gained his fortune ; Hermotimus, one of those whom he had thus abused, became preceptour to the king of Persia's sons, and inflicted a terrible vengeance upon him, which may be read in <sup>235</sup> Herodotus. But Panionius is a name about equivalent to Semiramis, and denotes the ancient leader of the Pan-ionic or Pan-achaian sect. His enemy Hermotimus (the *Honourer of Mercury*) is meant for Ulysses ; he was worshipped by the <sup>236</sup> Clazomenians, who admitted no women into his temple, and related incredible things concerning him. The enemies of Hermotimus who brought about his death were the <sup>237</sup> *Cantharidæ*, and if we look into the mythology of the *Cantharus* we shall find *Palamedes*. Cerrambus <sup>238</sup> was son of Euseirus, son of Neptune and Eidothea, (Palamedes, son of Nauplius, son of Neptune and Amymone) and kept sheep on mount Othrys in Thessaly. He invented

<sup>230</sup> Ibid. c. 15.

<sup>231</sup> See vol. 1. p. 289.

<sup>232</sup> Schol. in Nicand. Alex. v. 8.

<sup>233</sup> See above, p. 35, 6.

<sup>234</sup> See Ovid. Met. vii. 383.

<sup>235</sup> Herod. viii. c. 103. etc.

<sup>236</sup> Apollon. Dysc. Hist. Comm. c. 3. Plin. N. H. L. vii. c. 53. p. 241. Franz.

<sup>237</sup> Plin. ibid.

<sup>238</sup> Anton. Liber. c. 22.

the shepherd's pipe and the lyre, and composed such delightful melodies that the nymphs made themselves visible to him and danced to his music. By means whereof Cerambus was elated with vaingloriousness even to infatuation, and he threw out unguarded and opprobrious words against the nymphs, that they were not really the *daughters of Jove*, but of Neptune and a daughter of the river Sperchius. The nymphs in their resentment turned him into a creature *ἐοικώς* <sup>239</sup> *τοῖς μεγάλοις κανθαρίοις*, being (I believe) what we call the stag-beetle. No reader can refuse to recognize Thamyris and the *κ ο υ ρ α ι Δ ι ο ς διγιοχοιο* who

*Ἄντομενας Θαμυριν τον Θρηγικα παυσαν δόιδης.*

We may also observe some vestige of the peculiar doctrines of the Selli in setting up the Oceanic Muse or Spirit of Prophecy against the Cœstial. The river Sperchius was an object of great veneration to Achilles, who nourished his long hair as a votive offering to that demigod; and the first lieutenant of Achilles, Menesthius the myrmidon, pretended to be the son of Polydora daughter of Peleus by the river god <sup>240</sup> Sperchius. The Cantharidæ therefore who were such sworn enemies to Hermotimus were the descendants of Palamedes, and Panionius (as we must conclude) is that sophist.

There is an old superstition that Palamedes derived his learning from the Cranes, and some were so fanciful as to think that he made the letter Φ in imitation of a crane roosting upon one leg, and Τ of a crane flying:

*Et gruis effigies Palamedica porrigitur Phi* <sup>241</sup>.

Before I part with this sage, I will try to explain what this means. The Cushim boasted to be the oldest of men, or rather to be the representatives of the ancients, and the postdiluvian depositaries of their sacred lore; and as the Bird was the

<sup>239</sup> Anton. Liber. c. 22. p. 100. ed. Teucher.

<sup>240</sup> Iliad. 16. v. 174.

<sup>241</sup> Ausonius de Literis. v. 25. Philostr. Heroic. c. 10. p. 709. ed. Olear.

symbol of the Holy Ghost, and represented the God of the inspiration of wisdom, they were therefore figured as birds, such as Eagles, Hawks, or Cranes. Their wars with the other races of men, who were their inferiors in stature and prowess, were by a grotesque fable turned into the wars of the Cranes and the Dwarfs, which absurdity is not wanting in the yet imperfectly cleansed Augèan stable,

Ἀνδράσι Πυγμαλίοισι φόνον καὶ κήρα φέρησαι <sup>242</sup>.

The root of the word *γερανός* is *γέρας*, age, or antiquity, and from that also the Pelasgi were called *Γεραῖοι*. Pelasgi is the greek name for *storks*, the birds most nearly allied to cranes, and that most ancient historian Myrsilus of Lesbos <sup>243</sup> maintained that the two words were in fact the same, and that the nation called Pelasgi were so called because they wandered about like storks. But the crane was not a symbol confined to the Cushim of the Thetidæan schism; the Asiatic Æthiopes from near India <sup>244</sup> used the skins of cranes to cover their shields. Ælian in his Natural History <sup>245</sup> informs us, men are said to have learned the art of navigation from the skill displayed by the flights of cranes in steering their way through the air. The connexion of Palamedes with the *cranes* certainly tends to rivet more closely his connexion with Achilles and the Pelasgi.

IX. To return from this long digression, a variety of circumstances caused Achilles to secede, The tardiness of the war, the epidemic pestilence, and the intrigues of Palamedes, which probably were not quite unconnected with the great preparations of Memnon. The death of the philosopher seems to have immediately preceded the secession according to Pro-

<sup>242</sup> Iliad. *L.* 3. v. 6.

<sup>243</sup> See vol. 3. p. 97. and Strabo, *L.* 5. p. 313.

<sup>244</sup> Herod. vii. c. 70.

<sup>245</sup> Æl. Hist. Anim. 3. c. 14. Conrad Gesner in his edition seems to mistake τῇ κυβερνητικῇ, navigating or piloting, for civil government; a somewhat gross error for so great a man.



clus's account of <sup>246</sup> the Cyprian Epics, *Παλαμῆδὸς θανάτος . . . και Διὸς βεβλη, ὅπως ἐπικεφίσθη τῆς Τρῶας Ἀχιλλεῖα ἀποσησας*. The Dios Boulee of the Cyprians is worthy of notice, with reference to the fifth line of the Iliad. Nothing is more natural than for a proud man, strongly suspected of a participation in a detected treason, to fly off upon the first showy pretext that offered itself, such as was the matter of Briseïs. But if Philostratus borrowed from authentic sources, bitter allusion was made to Palamedes in the quarrel of the Kings. Achilles having recounted his achievements, especially the capture of the twenty-three towns, said, "And such as these" "were the treasons of Palamedes; bring me also to trial, for" "his actions are mine also, *ἀπο τῶν αὐτῶν ἴκω*." Ulysses declared that it was treason to justify a traitor, and expelled him from the council with the approbation of the Achaians, who were offended at the discourse of Achilles. Thus, according to Philostratus <sup>247</sup>, began the famous secession. Not only Achilles, but Ajax also (a kinsman of Achilles, but a gentile chief), was indignant at the death of the sophist; and buried him <sup>248</sup>, in defiance of an edict which denied him the rites of sepulture. Ajax however was loyal at heart and soon pacified. After the schism between the allied nations and the Cushim, the Iliad gives a curious account of the rascality of Paris and Pandarus, and the operations of the war, which were highly disastrous to the confederates. Driven to their ships, that is, to the Stations of their Legions, they found themselves compelled to raise a line of circumvallation, with ditch, rampart, and palisadoes. They seem to have laboured at this work with vast diligence, and somewhat of Themistoclean faith, during a truce for the interment of the dead: it is true, that if faith were a debt to man (and not, as it is, to Almighty God), they owed but little to the friends of Alexander and Pandarus.

<sup>246</sup> Procl. Chrestom. p. x. ed. Bekker.

<sup>247</sup> Heroic. p. 734. ed. Olear.

<sup>248</sup> Philostr. Heroic. p. 714.

The Achaians thus left to their own resources, with the greatest difficulty maintained even their rampart against the Trojans, become assailants, and all their principal leaders were disabled by wounds, when the cousin german and brother in arms of Achilles obtained leave to go forth to their assistance. His fall, which soon after happened, turned the hero's stormy passions into a new channel, and the revenging of his friend became a duty in his mind paramount to all others. His reconciliation with the King of Men was easily and, as it would seem, cordially effected, and the lady <sup>249</sup> who had been the ostensible cause of their quarrel was restored to him undefiled. The army of Priam now felt the bad effects of that temporary success which had drawn their forces into the open field; they were completely worsted, and the military viceroy of Shinar, Hector, the wearer of the Æolian helmet, was slain in battle. By this means the allies, although the tug of the war was yet to come, were fully redeemed from all those difficulties which the *Wrath of Pelides* had so quickly brought upon them, and therefore the business of Homer's Epic was full and ended.

The discomfited garrison withdrew within their walls, and waited in hope,

. . . . . εἰσοκεν ἔλθῃ  
Μεμνων ὄριμθυμος, ἀγων ἀπερεια φyla  
Λαων οἱ ναισι μελαμξιστον Ἀιθιοπειαν <sup>250</sup>.

The fable of the Amazon Penthesilæa was made by the Cyclics to fill up the gap. In the interval Thymoetes and Polydamas, gifted seers and men of pacific temper, advised submission, but Priam, and his sons, relied upon the faithful promises of the King of the Giants, ἑασιλγα πελωριον, that he would raise the siege,

Ἄνταρ ὄγ' ἀσπασίως μοι ὑπέσχετο πάντα τελεῖσαι  
Ἐλθῶν ἐς Τροίαν, καὶ μιν σχεδὸν ἐλπομαι εἶναι.

<sup>249</sup> L. xix. v. 261.

<sup>250</sup> Quint. Calabr. L. 2. v. 30.

The firebrand Paris was especially vehement in opposing those pacific counsels of Polydamas, who appears to have had the women on his side,

Πηλυδάμα συ μὲν ἔσσι φυγοπολεμος καὶ ἀνάλκεις . . .  
 Φυξὰ δὲ νηπιαχοῖσι, καὶ ἑυαδὲν ἦδὲ γυναῖξι,  
 Κεινῆς Συμὸν ἔοικας,

and it is from this passage of the history that Persius is led to call the effeminate and degenerate Romans *Polydamas and the Women of Troy*,

An quia Pulydamas et Troïades Labeonem  
 Prætulerint ? Nugæ !

Soon after, ἔμετα δῆρον <sup>251</sup>, Nimrod arrived in person at the anxious solicitation of his father, and brought with him the main force of the Æthiopians who were settled under his auspices beyond Tigris,

Et quot Susa colunt Memnoniamque Ninon <sup>252</sup> ;

for the rebellion which threatened to overwhelm the city of Bel extended, as I conceive, from the Euphrates to the Sea and the Nile ; the lower Mesopotamia was the debateable ground in which this war we treat of was waged ; while the chief strength of the House of Cush had retired into Ashur, Elam, and Persia. The arrival of Lucifer, the son of the Morning, changed for a time the character of the war ; it was no longer a blockade, in which the heroes of Troas, with a few bands of Epicures, laboured to defend one city, but an open struggle between the forces of those two great powers which, as I have shown, may properly be called Assyria and Syria. The host of the former was great in number as well as unrivalled, unless by the Pelasgi, in all martial qualities, and the earth-born children of the locust Tithonus are well

<sup>251</sup> Quint. Calabr. L. 2. v. 100.

<sup>252</sup> J. Milton. Eleg. 1. v. 67.

enough resembled to the swarms of that insect, "and the shapes of the locusts were like unto horses prepared unto battle, and the sound of their wings was as the sound of chariots with many horses running to battle."

Ἀΐψα δ' ἄρ' ἐπλησθη πεδίων ἅπαν' οἱ δ' ἔκεχυντο  
 Ἀκρίσι πυροβόροις ἐναλιγκιοί, αἱ τε φερονται  
 Ὡς νεφός, ἢ πολὺς ὀμβρὸς, ὑπὲρ χθονὸς εὐρυπεδοιο,  
 Ἀπλητοί, μεροπεςσιν αἰεκεᾶ λιμὸν ἀγῶσαι.  
 Ὡς οἱ ἔσαν πολλοὶ τε καὶ ὄβριμοι, ἀμφὶ δὲ γαῖα  
 Στείνεται ἐπεσσυμένων, ὑπὸ δ' ἔγχετο ποσσι κόνιων <sup>253</sup>.

Imagining ourselves to be reading a production of the fifth century, we are roused as it were with a peal of thunder. The truth is that the second book of Quintus is but an abridgment of the five books of the *Æthiopica* of Arctinus, one of the more ancient Homeridæ. If the army was formidable, its leader was many times more so. Though Achilles, Ajax, Hector, Sarpedon, were the Coryphæi of that passage of the war which the editors of Homer call *Iliads*, they shrink into littleness before the power and genius and divinity of Hercules Thrasy-Memnon, who, as Tlepolemus his son well observed, was a very other-guise man,

Ἄλλοιον τίνα φημι, Βίην Ἑρακληεῖην,  
 Ἔναι ἔμῳ πατέρα Θρασυμειμονα θυμολέοντα.

His military skill and prowess were among the least of the causes which rendered the approach of Nimrod terrible to his enemies; they knew that the eyes of mankind were lifted up towards him. The descendants of the Myrmidons affected to set their leader upon a line with this hero, and boasted that he had slain the stratarch of the *Æthiopians*. But Homer uses no such freedoms with his name: he compares his warriors only one with another, τῶν ἄλλων Δαναῶν μετὰ Πηλε-

<sup>253</sup> Quint. Calabr. 2. v. 196.

ιωνα, but not with others who were at a distance : and when he mentions Memnon or the Heraclæan Virtue it is with awe and reverence. Ulysses, after all was over, is made to say of Eurypylus,

Κεινον δὴ καλλιστον φιδον μετα Μεμνονα διφον <sup>254</sup>,

and king Priam in Quintus thus loftily commends him,

Και γαρ δὴ μακαρεσσιν ἀτειρεσι παντα ἐοικας  
Ἐκπαλως, ὡς ἐτις ἐπιχθονιων ἡρωων <sup>255</sup>.

He was equally modest, temperate, and magnanimous, as we may learn from that beautiful book of the <sup>256</sup> Paraleipomena ; but whether his virtues are the fictitious ornaments of a poetical hero, or whether they were the fruits of a better <sup>257</sup> mind in that great man, who had experienced a variety of fortunes, and had abundant opportunities of knowing good from evil, I cannot say. His undertaking was *παντα τελεσσαι*, to make a *complete settlement*, but of what kind it was to be and in what spirit it was conceived we are unable to pronounce.

His lieutenants whose names, or the greek versions of their names, have reached us, were Pyrrhasides, Halcyoneus, Nychius, Alexippus, Cladon, and Meneclus, SEVEN in number ; the seven champions or Curetes, military phylarchs of the Cushim. Memnon came “ from the dwellings <sup>258</sup> of “ immortality where his father and his mother resided, and “ the streams of infinite Tethys, and the holy waves of the “ subsiding Oceanus, and the boundaries of the earth, and the “ risings of the sun.” In fact, he came from Nineveh and from the parts of Curdistan and Armenia, stretching northward to Van or Semiramocerta and it's lake, which was the

<sup>254</sup> Od. xi. v. 521.

<sup>255</sup> Quint. 2. v. 132.

<sup>256</sup> See Quint. Cal. L. 2. v. 148. v. 300.

<sup>257</sup> See vol. 1. p. 403. 408.

<sup>258</sup> Quint. 2. v. 115. etc.

most famous of the Oceanic sources, being that out of which the Euphrates originally flowed, and into which the garden of Eden was absorbed. The armour in which he came to Iliou

(quibus Auroræ venisset filius armis)

had been procured <sup>259</sup> by his mother long before from among the reliques of metal from the forges of Thubal-Cain,

(Te potuit precibus Tithonia flectere conjux)

and was esteemed a masterpiece of talismanic enchantment. His Ἡφαιστοευκτος <sup>260</sup> πανοπλία gave rise to the superstition of Talos Orion being the last of the *cummelians* (or titans born out of the mystic ash-tree) and having a body of solid brass with only one vulnerable point; in him the goddess Aurora did especially delight,

Ὠριων' ἔλετο ῥοδοδακτυλος Ἥως.

X. Upon his way to Troy Memnon encountered and utterly destroyed the *holy army* of the Solymi,

ἔδαιξεν ὑπο σιβαρῆσι χερσῶν

<sup>261</sup> Ἀργαλέων Σολυμῶν ἱερὸν στρατὸν, οἱ μιν ἰόντα

Ἔργον· ὃ καὶ σφίσι πῆμα καὶ ἀσχετὸν ὥπασε πύτμον.

In this particular the son of the Morning manifestly identifies himself with Bellerophontes (and through him with Perseus, <sup>262</sup> Hercules, and Triptolemus) who,

<sup>263</sup> Δευτερον αὖ Σολυμοῖσιν ἐμαρνατο κυδαλιμοῖσιν,

Καρτιστὴν δὴ τὴν γε μάχην φάτο θυμεναὶ ἀνδρῶν.

The Solymian name seems to have been not uncommon in the

<sup>259</sup> See vol. 1. p. 385. l. 20. vol. 3. p. 274.

<sup>260</sup> Procl. Chrestom. p. x. ed. Bekker.

<sup>261</sup> Quint. Calabr. 2. v. 122.

<sup>262</sup> See vol. 1. p. 79....90.

<sup>263</sup> Pseud-Homer. Iliad. vi. v. 184.

original ages of paganism. Immediately behind Phaselis of Pamphylia rose Mount Solymus <sup>264</sup>, and close to it (probably one of it's peaks) was Mount Olympus surnamed Φοινικοεις or *the Red*, and emitting a lambent flame, which flame (as Maximus Tyrius <sup>265</sup> affirms) was both the temple of the deity and the visible form of the deity himself. Also a lophos or conical hill above Termessus in Pisidia was called Σολυμος <sup>266</sup> λοφος, and hard by it there was a work of antiquity called the Rampart of Bellerophon. One or other of these ridges are supposed to have been the Solyma from which Neptune took his survey,

<sup>267</sup> Τονδ' ἐξ Αἰθιοπῶν ἀνίων κρείων Ἐνοσιχθῶν  
Τηλοθεν ἐκ Σολυμῶν ὄρων ἶδεν.

The nation of the Lycians in general seem to have been called <sup>268</sup> Solymi in the most remote times of which there remained any tradition. In Gaulonitis <sup>269</sup> in Syria there was a place called Solyme. But the most illustrious of all is a city of the maritime Syria, of immemorial sanctity, and containing within it's purlieus several high-places dedicated to the mysteries of the Syrian or Ionian religion, especially the Mount Moria, Calvaria or the Mount of Baldness, and the Mount Sion. That city, founded by the Jebusite Canaanites, was called Solyma, and by way of honour Hiero-Solyma. It was taken from it's subsequent possessors, the Jews and Benjamites, by Nebuchadnezzar the Great, a prince of the Syrian religion, which hæresy he raised to an unexampled pitch of splendour; and after the destruction of Hiero-Solyma he founded a new city <sup>270</sup>, Solyma, in Assyria, as a grateful dedication, no doubt, to the Olympian Gods. Hiero-Solyma was the chief place of

<sup>264</sup> Strabo. xiv. p. 952.

<sup>265</sup> Dissert. 8. c. 8.

<sup>266</sup> Strab. xiii. p. 904.

<sup>267</sup> Od. L. 5. v. 283.

<sup>268</sup> Herod. L. 1. c. 173. Steph. Byzant. in voc. *Μίλητα*.

<sup>269</sup> Reland Palæst. 2. 1121.

<sup>270</sup> See Asinius Quadratus apud Steph. Byz. in Solyma.

that land which the Lord had reserved for his own demesne, but which various tribes of the apostates had presumed to occupy. Of these, the Philistim, a potent and warlike race of Cushim, occupied the sea-coast, from Gaza to the Cilician Gates, and seem to have been divided into two great leagues, the one commonly called Philistine or Palæstine, and the other Phœnician. These two were, I believe, of the same stock and family; Ἀσκαλων πολις *Tyriων*, says the Geographer <sup>71</sup> Scylax. But to the Israelites it was known as the Land of *Canaän*, by whose posterity it was mainly occupied. Hiero-Solyma was not occupied by the chosen people till the time of Joshua, but it was solemnly consecrated to the uses of the Christian worship in the days of Abraham, by the symbolical offering of his son; and the same Abraham having vanquished a league of kings, met in this neighbourhood with a personage named Melchisedek, King of Salem, who initiated him into the mysteries of the Christian sacrament. Sacrifice, with immolation and libation, was appointed for anticipation of an atonement to come; but the two latter were thought sufficient for the commemoration thereof when complete. Abraham therefore was placed (by anticipation) in the same situation as if he had actually witnessed the fulfilment, and, like the Apostles, he received the bloodless elements from the hand of the King of Peace. Therefore did the Lord say that Abraham had **SEEN HIS DAY**. We are not told what place it was, that was called Salem in the days of Abraham, but we find the Israëlites, when in possession of Hiero-Solyma, invariably calling it Ieru-Salem, *Behold Peace*; and Josephus <sup>72</sup> informs us that it was so called from the time of Melchisedek downwards. Here then we have the truth; The name Solym was changed to Salem, and Hiero-Solym to Ieru-Salem, by a sort of Parodia upon the gentiles such as God often resorted to by way of rebuke to them, and upon the occasion of Abraham *Seeing his Day and Beholding Peace*. “In this place will I give peace,

<sup>71</sup> Huds. Geogr. Minor. tom. 1. p. 42.

<sup>72</sup> Ant. Jud. L. 1. c. 10. p. 33. Lips. 1826.



“saith the Lord,” speaking by the mouth of Haggai. Jerusalem from that time forth was solemnly appropriated to “Shem” “the father of the sons of Heber,” and received in the Chaldean language (which was that of the descendants of Heber) the name which it was always to bear. It would be absurd if I pretended to affix a meaning to the word *sol-hym*; it was certainly a pagan word of superstitious import, and it may be conjectured to mean *discus terræ*.

The Solymi who encountered Memnon were (I believe) people from Solyma in Assyria, who as I have already <sup>273</sup> shown were an Æthiopian tribe. It is of course a consequence of that belief, that Nebuchadnezzar did not originally construct the Assyrian Solyma, but adorned it with the spoils of Jerusalem and peopled it with the captives. The remains of the Jebusites <sup>274</sup> or ancient Solymites and of the Sodomites were probably removed to the other Solyma. *Sodoma* may be thought to be another way of pronouncing the same word which in Greek is written Solyma.

In the Roman mythology we read of three hundred and six persons (that is 300 divided into companies of fifty, with their six captains) going forth to meet an overwhelming enemy and perishing to one man. The division into fifties <sup>275</sup> occurs in another curious instance of pagan bigotry. They were called Fabii (that is to say, *Beanites*, of or relating to *beans*), and they undertook to maintain with their own swords a contest to which the whole power of Rome was not more than adequate <sup>276</sup>. *Vos alia bella curate! Fabios hostes Veientibus date.* They were certainly fanatic enthusiasts of some sort. But, even supposing that part of Roman history was not mythical, Dionysius of Halicarnassus <sup>277</sup> has shown the absurdity and impossibility of the circumstances told of the Fabii. That

<sup>273</sup> Above, p. 91.

<sup>274</sup> Judges. i. v. 21.

<sup>275</sup> See 1 Kings. c. 1.

<sup>276</sup> See Livy. 2. c. 48.

<sup>277</sup> *L.* 9. c. 21. c. 22.

name <sup>278</sup> was used as early in their mythology as the reign of Romulus, in a sense avowedly *sectarian* and not *gentile*; and the Roman <sup>279</sup> superstitions thought much of beans. The *Cylonium scelus* was a sacrilegious crime equally famous among the Pelasgi of Greece and those of *Great Greece* or *Italy Proper*, but they gave very different accounts of it: which in my estimation stamps it to be a mythus, and to have certainly taken place in neither country, and as certainly to have occurred in some quarter from which they both derived the memory of it. At Athens they described it as a murder committed by the Alcmaeonidae <sup>280</sup> upon the followers of a factious chief called Cylon, in violation of the sanctuaries of Minerva and the Furies, in which they had taken refuge. All perished except two. But the other legend is of a <sup>281</sup> college (*sodalitium*) of *three hundred* enthusiasts formed by Pythagoras at Crotona, and who were destroyed by the people of that city under one Cylon, except two <sup>282</sup> who made their escape. Iamblichus pretends that they were banished by Cylon, and that several years afterwards, when they were recalled, they marched out to meet the Thurians who <sup>283</sup> were invading their country, *and all died together*, like the Fabians. But Pythagoras and his followers were eminently *fabian*, they expressed the greatest abhorrence of beans as an article of food, while yet they venerated the beans as if they were their <sup>284</sup> *fathers*,

Ἴσον γὰρ κυάμους τε φαγεῖν κεφαλὰς τε τοκῆων.

The miracles of God were for the general purpose of making manifest His resolution to reward and uphold his faithful servants, and to overwhelm those who ventured to stand up in

<sup>278</sup> See vol. 3. p. 59.

<sup>279</sup> Vol. 3. p. 60, 61.

<sup>280</sup> Herod. Hist. 5. c. 71. Thucyd. Hist. 1. c. 126. Diog. Laert.-Epimemnid. c. 3.

<sup>281</sup> Justin. L. 20. c. 4.

<sup>282</sup> Porph. vit. Pythag. c. 55.

<sup>283</sup> Iambl. de Pyth. Vita. c. 264.

<sup>284</sup> See vol. 3. p. 57, 8.

defiance of their Maker ; but in every instance there were many modes of doing that, and as it is certain that the modes selected by Him were often highly significant, so it is probable that they always were. It was sometimes His pleasure to display his power in derision of the heathen gods and their sorcerers, and to turn their own superstitions against them. “ By *three hundred* <sup>285</sup> men, said the Lord to Gideon, will I “ save you, and deliver the Midianite into thine hand. Let “ all the other men go every man to his place.” Not only in the number, but almost in the very words, this declaration of the Lord is the vaunt of the Fabii repeated. But the men of Gideon did not go forth as warriors mad with confidence ; they had no weapons except trumpets and dark lanterns, and it was a victory achieved by the Lord himself. “ Jashobeam “ the Hachmonite lifted up his spear against three hundred, “ <sup>286</sup> slain by him at one time.” And Abishai the brother of Joab lifted up his against <sup>287</sup> three hundred and slew them. It seems therefore that the heathens of those parts attached some peculiar notions to a select band of 300. My conclusion is, that the Fabians marching to meet the Thuscans, and the Pythagorean Beanites marching against the Thurian Sybarites, and being all cut off, is the legend of Memnon Bellerophontes and the Solymi.

It does not appear to us whether Nimrod destroyed the holy Solymi by means of his army, or whether he “ lifted his spear “ against three hundred.” I understand that the Philistine bands came down as challengers, and that the Hachmonite, and the prince Abishai, accepted their challenge, and fought them not collectively but seriatim, being armed with strength from the Lord to prevail in three hundred single combats without intermission. And such was perhaps the nature of this battle fought by Nimrod, in which case he might well say,

<sup>285</sup> Judg. c. 7. v. 7.

<sup>286</sup> 1 Chron. c. xi. v. 11.

<sup>287</sup> Ibid. v. 20.

την γε μάχην καρτίστην θυμεναι ἀνδρῶν.

After the Pelasgians of Alba Longa had removed to the site of Rome and founded a new commonwealth there, distinct from and independent of the Hetrurian league, the usual confusion began ; and the name A by which the Romans and the name B by which the Hetrurians called the man C were turned into two people, father and son, brothers, friends, rivals, etc. : all in the regular way of mythology. Nimrod in the imaginary catalogue of Roman kings is Tarquinius Superbus, and by his side (like his own reflection in a mirror) appears king Lartēs <sup>268</sup> Porsenna his ally. But these heroes are one. Some time after the Regifugium king Porsenna marched upon Rome and encamped before it. And while he was there a young man named Mucius came into his tent to slay him, and displayed a mind so ecstatic with fanaticism, as to burn off his own hand in the fire without any seeming sense of pain. His words <sup>269</sup> are much to our purpose ; “ longus post me ordo est *idem petentium decus*.” . . . . “ TRECENTI conjuravimus principes juventutis Romanæ, “ ut in te hæc viâ grassaremur. *Mea prima sors fuit*.” If the Romans had not disgraced their narrative by making him a detected assassin, this would be exactly a defiance to “ lift a “ spear against 300.”

No such people as the Solymi are mentioned in the Homeric Catalogues as serving on either side, and by all we can learn of the word it seems to be of religious import. Who then were the Solymi who attempted single-handed to stop the march of the Son of the Morning and his tremendous host ? They were the college of Selli or Chamai-eunæ, the fanatic wizards and warlike eunuchs of the army of Guneus, which Palamedes had commanded. Pythagoras is a name to which innumerable fables are attached, but circumstances indicate a

<sup>268</sup> See vol. 1. p. 319. 320.

<sup>269</sup> Liv. L. 2. c. 12.

connexion <sup>290</sup> between his perilous sophistries and those of Palamedes, and the indignation excited by his abominable proceedings in Italy and the consequent ill treatment and expulsion of his fraternity was compared to the fate of the Palamedæan Solymi (after the constant practice of the old semi-mythic histories), and the circumstances of the latter were related as of the former. Such (for one) is the circumstance recorded of Pythagoras being an officer in the army with which the king of <sup>291</sup> Babylon conquered Asia. The *beans*, which the Roman and Pythagorean mystics made such a talk about, are certain things with respect to which Palamedes (we have shown) entertained strange notions. The following lines, describing the phrensy of Atys before he did himself injury, seem to indicate that the country of Solyma Salem was no stranger to his peculiar species of spiritual insanity.

Hic furit, et credens thalami procumbere tectum

Effugit et cursu Dindyma summa petit.

Et modò, *tolle faces, remove modò verbera* clamat,

<sup>292</sup> Sæpe Palæstinas jurat adesse Deas.

The rites of the Stygian pool and the orgies of hemiarrhenism were celebrated, I know not how anciently, at the lake of the vale of the Siddim or Dæmons; and the Lord swallowed up the most offensive communities of those filthy sorcerers into their own cauldron. Hence the idea of the Deæ Palæstinæ. I certainly am strongly impressed with the suspicion that *Sodoma* is a Chaldee pronunciation of the same word which in the Greek is *Solyma*, in like manner as *solum*, the ground, corresponds with the Teutonic word *sod*, the turf. So the Cadytis of <sup>293</sup> Herodotus (Gath of the Philistines) is Calytis in Stephanus; and Chasdim (the descendants of Chesed) is

<sup>290</sup> See above, p. 109, 10.

<sup>291</sup> Abydenus cit. Euseb. Chron. p. 25. ed. Milan. 1818.

<sup>292</sup> Ovid. Fast. iv. 236.

<sup>293</sup> See Reland. Palæst. 2. p. 669.

converted into Chaldæi. It seems doubtful whether <sup>294</sup> Enggaddi and Engallim are not variations of the same word. If that be so, it has a tendency to connect the Solymi with the Selli, for *Sodoma* <sup>295</sup> has been interpreted to mean *a heel*. The names <sup>296</sup> Jebus and Jebusi are explained, *treading or trodden under foot, and tumbling*; in short it is something or other about *a foot*. Now, the Jebusites when summoned by king David to surrender their city of Sion, made this extraordinary <sup>297</sup> answer, "Except thou take away the blind and the lame thou shalt not come in hither, thinking, *David cannot come in hither*." This has been thought to mean, "we will resist so obstinately, that even the lame and blind will take up arms against you." But a little reflection will show that specious explanation to be absurd. First of all, the women, who could be really very useful in defending a strong place, would have been mentioned in preference to blind men and cripples; and secondly, it implies a resolution to sell their lives and possessions dearly, but it does not imply any confidence that David *could not take Sion*. But a stronger reason remains; David gave orders to smite the Jebusites, "and the lame, and the blind, *that are hated of David's soul*, because <sup>298</sup> they had said, even the blind and the lame, *he shall not come into the house*." Therefore it seems that the *lame and blind* were not a mere hyperbolical phrase to express *every body*, but they were a set of people abominable in the eyes of David, peculiarly loud in their vaunts, and apparently guardians of the temple or *house* that was in Sion. The *lameness* seems to refer to the ideas contained in the etymology of *Jebus*, and the *lame* would be *οἱ τοῦ ἀσυναι*. The blindness cannot reasonably be regarded as an euphemia, like the construction

<sup>294</sup> Ibid. p. 763.

<sup>295</sup> Oliver Scripture Lexicon. p. 241.

<sup>296</sup> Ibid. p. 125.

<sup>297</sup> 2 Sam. c. 5. v. 6.

<sup>298</sup> 2 Sam. c. 5. v. 9. This is the version in the margin, which alone appears to make sense of it.

set upon the word *πηρος* (mutilated) in Homer's *Thamyris*, but it is rather a superstition of the Palestine Solymi by which another kind of fanatics, those whose "eyes had of-fended them," and who had "plucked them out," were held in veneration. The people of Sodoma (the Heel) may be thought to have laboured under the same delusion, as we find that a general *blindness* was the first miraculous infliction upon them. The Theban mythologies are rarely susceptible of any thing like historical analysis, owing (as I conceive) to the gross and illiterate style of fable used in the Hesiodian school as compared with the Homeric; and this remark strongly applies to the history of *Œdipus*, which considered as a man's history is susceptible of no analysis. But it bears some strong traces of the superstitions of Sodoma and Solyma Jebus. *Laius* (inventour<sup>299</sup> of the sin of Sodom) had a son *Ioccas* whom he exposed with thongs<sup>300</sup> through his feet, or with his feet in a sort<sup>301</sup> of fetters called the *cuspus*; but he was reared by a shepherd, and surnamed *Oidi-pous* by reason of his *swollen feet*. He discovered<sup>302</sup> the mysterious enigmas of a cruel woman called *Sphynx*, who reigned in *Moab*. Afterwards having committed incest, *he put out his own eyes*. I cannot but discern in this farrago a manifest allusion to the same erroneous doctrines which prevailed in Palestine.

My supposition that the *Selli* were the Solymi of *Memnon* explains, what otherwise would want an explanation, why *Sellos* is a boaster, and *sellizing* is extravagant vaunting. *Σελ-λίζειν*<sup>303</sup> *Σελλινίζειν ἀλαζονεύειν*. *Achilles* was by his baptism invulnerable, and he was also by the conditions thereof aniptopous, from whence it follows that the *Selli* aniptopodes had the same pretensions to invulnerability as he had; and thence arose their infatuation. *One* of the *Fabii* returned to

<sup>299</sup> Plato de Leg. L. 8. c. 5.

<sup>300</sup> Apollod. L. 3. p. 272. Heyne.

<sup>301</sup> Johan. Malal. Chronogr. p. 59.

<sup>302</sup> Ibid. p. 60.

<sup>303</sup> Suidas.

Rome; from the Cylonium scalus at Athens Cylon and his brother escaped; and Guneus was not slain upon this fatal day of the Solymi, because he lived till after the taking of Troy and till the reign of Semiramis. The hyperbolical praises <sup>304</sup> of Guneus filling (as it was said) the world and all it's elements, combined with the almost entire silence as to his actions, and with the profound mystery under which this business of the Solymi (seemingly not even mentioned in the *Æthiopis* of Arctinus) was concealed, shows that he enjoyed a sort of secret glory, perhaps in the Pythagorean sodalitiis juris <sup>305</sup> sacramento quodam nexis; and convinces me that he was the leader of this wonderful band of warlike devotees. He was the one who returned to tell the fate of his comrades, being dismissed by the magnanimity of the conquerour; the *Scævola* of the heroic Porsenna. But the story of the burnt hand is nothing but a fiction, got up to account for the name *Scævola*, Σκαυφολας, of which the meaning is to be sought for not in the defect of the left hand, but that of the *left foot*,

τα λαίον ἰχθυος ἀναρβυλον ποδός.

Guneus surviving the Trojan war figured under the Semiramian dynasty of the *Æneadæ*, and we must regard him as being the *Solymus* to whom the town of Sulmo affected to refer it's origin.

Serus ab Iliacis et post Antenora flammis

Attulit Æneas in loca nostra Deos.

<sup>306</sup> Hujus erat Solymus Phrygiâ comes exul ab Idâ

A quo Sulmonis mœnia nomen habent.

Sulmo indeed was only a corruption of Solymos,

<sup>304</sup> See above, p. 124.

<sup>305</sup> Justin. xx. c. 4.

<sup>306</sup> Ovid. Fast. iv. 79.



<sup>307</sup> *Ex sese dictam Solymon; celebrata colonis*  
*Mox Italis paulatim attrito nomine Sulmo.*

Hercules claimed the sovereignty of Epirus, because he had vanquished the *Selli* <sup>308</sup>, Chaones, and Thesproti, when they sought to take from him the oxen <sup>309</sup> of Geryon.

The probable site of the Solyma of Palamedes is near to the lake Arethusa through which the Tigris flows. The circumstances related of that lake are so similar to those told of the lake of Sodom, that it is likely to have been the scene of similar superstitions. *Influit in lacum Arethusam* <sup>310</sup> *omnia illata pondera sustinentem, nitrum nebulis exhalantem.* Homer says <sup>311</sup> of the river Titaresius whence Guneus came, "it does not mix itself with the silver waters of Penæus, but flows on the top of them like oil." That is a circumstance that seems connected with the very name of Arethusa, with whom

*Doris amara suam non intermiscuit undam,*

and it was a name much used among the tribes of Greek origin; there was an Arethusa in Sicily, in Bœotia, in Eubœa, and in Macedonia; and also another in Syria proper. And the property in question belongs in a remarkable degree to the lake Arethusa on the Tigris. *Aquæ "dulces mari in-," vehuntur, leviores haud dubie. . . . Quædam verò et dulces "inter se supermeant alias. . . . Nihil in Asphaltite Judææ "lacu qui bitumen gignit, mergi potest, nec in Armeniæ "minoris* <sup>312</sup> *Arethusâ."* Solinus <sup>313</sup> says, *Influit in Arethusam lacum omnia pondera sustinentem, cujus pisces nunquam se alveo Tigridis miscent, sicut nec amnici pisces in stagnum*

<sup>307</sup> Sil. Ital. ix. 75.

<sup>308</sup> Anton. Liberal. c. 4. Verheyk in not. ibid.

<sup>309</sup> See vol. 1. p. 401.

<sup>310</sup> Plin. N. H. vi. c. 31.

<sup>311</sup> Above, p. 123.

<sup>312</sup> Plin. L. 2. c. 106.

<sup>313</sup> Polyhist. c. 7.

transeunt Arethusæ, per quem dissimilis colore volucris meat cursu. Mr. M'Donald Kinneir <sup>314</sup> thinks the lake Nazook at the foot of Mount Nimrod is the lake Arethusa. Between that and Niniveh lay the kingdom of Resen Larissa or that of the Raamidæ, a portion of which belonged to Dedan, the father of Achilles and head of the Danaizing Pelasgi.

XI. Having overcome this curious obstacle, Memnon came to Ilium, and his campaign against the allies is confined by Quintus to one day, but Dictys seems to imply a longer term, by saying, in hoc <sup>315</sup> bello Antiochus Nestoris filius obvius forte Memnoni interficitur. The events are very indistinctly known, but it is certain that he was slain. Quintus gives a tedious and vague account of a combat between him and Achilles, hand to hand, and Pindar makes a boast of the same,

<sup>316</sup> Λεγε, τινες Κυκνον, τινες Ἐκτορα πεφνον  
 Καὶ στραταρχον Ἀιθιοπων ἀφοβον  
 Μემνονα καλχοσαν.

But the Odyssey is quite silent as to this unparalleled achievement, and other sources represent the pretended victory to have been a very disgraceful business. He was first (says <sup>317</sup> Tzetzes) thrown down by Ajax and then furtively (κευβδην) stabbed from behind by Achilles. Ctesias, physician to Artaxerxes Memnon, consulted the royal parchments of the Kings of Persia, from which he collected that Memnon was slain by an ambuscade (λοχος) of the Thessalians or followers of Achilles. With his death the short campaign ended; and the whole Æthiopian army broke up in the most profound grief and consternation. A Syrian calendar records that Nimrod was killed <sup>318</sup> on the eighth of July, and the Roman

<sup>314</sup> Journey through Asia, p. 382.

<sup>315</sup> Dict. Cret. L. iv. c. 6.

<sup>316</sup> Pind. Isth. 5. v. 49.

<sup>317</sup> Post-Homer. 334. and see Dict. iv. c. 6.

<sup>318</sup> Cit. Hyde de Vet. Pers. Rel. p. 74.

calendar fixes the death of Romulus on the Quintile nones or seventh of July ; the day in question, be it seventh or eighth, is the " summer's day" of *Thammas* yearly wounded. *Phaeton* was not only prince of the *Æthiopians*, but son of <sup>319</sup> *Tithonus*, and his fall from heaven is indisputably the same event as the death of *Memnon*. " How art thou fallen from heaven, Lucifer, son of the Morning ! thou art cut down to the ground, which didst weaken the nations. For thou hadst said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the Mount of the Congregation in the sides of the North."

The Hellene authours inherited such poetical histories as they found in vogue among the Pelasgic governments ; the dejection of *Ulysses*, the hyperbolical admiration of *Palamedes*, were hereditary in Greece ; and whatever subjects were too tender to be described in their true colours among the violent Pelasgi remained in obscurity ; such as were the intrigues of *Thetis* and *Palamedes*, the shocking fanaticism of the latter, his treasonable plots with *Achilles*, the adventure of the *Solympi*, and lastly the murder of *Nimrod*. For we cannot doubt that his great expedition undertaken in order to settle the affairs of men, thus miserably perplexed, was cut short by treachery and murder, of which the moving springs were to be found within and without the walls of *Babel*. The faction of *Palamedes* and *Achilles* had been for some time in communication with *Helena* and others in the city. To her the triumphant return of *Nimrod* from his ancient *Regifugium* was the completion of shame and ruin.

In almost all the legends which relate to the close of his wonderful life we meet with mystery and a strong smell of murder. The death of *Orion* by the scorpion, by the arrow of *Diana* aimed at him when bathing, or by the fascinations and evil eye, the venom, and the familiar spirits of *Medea*, are to

<sup>319</sup> *Apollod. Biblioth. p. 354. Heyne. 1803.*

that purpose. She said <sup>350</sup> to the confederated Argonautæ; "Hear *me*! for I alone can subdue for you this man, all "brazen though his body may be." Orion or Talos Tripator made of brass was Memnon  $\delta \kappa \alpha \lambda \chi \omicron \alpha \rho \eta \varsigma$ , the Brazen <sup>351</sup> Mars, whose armour of brass was enchanted by charms almost indissoluble. Hercules in the moment of his victory over the many-headed monster was stung from behind by a land-crab or scorpion; or (with the veil of allegory a little raised) he was consumed by a fiery poison administered to him by the <sup>352</sup> Bacchic amazon and harlot Deianira; I say *harlot*, upon this ground, that she was the woman whose abduction set the world in arms. Thus did Thrasymemnon the Heracleân Virtue exchange life for immortality. King Romulus, the god Enyalius, and Quirinus, departed from this world in the midst of terrific portents; he ascended like Hercules to heaven. That was a fine tale. But the truth cleaves to the very fable, that he was cruelly murdered by the great men of his day who had plotted his destruction, because they saw that the affections of the people were fixed upon him. Adonis, the deified Son of the Morning, was slain in the course of his mystical hunting, by Mars *concealed in the disguise* of a wild boar. Meleager of Calydon was murdered in the halls of Deianira's father and his own, by the witcheries of his own mother. Theseus, after his maledictory departure from Athens at the *Place of Cursing*, was assassinated by Lycomedes king of Scyrus; but Scyrus was the pretended lurking place of Achilles, where he learned the Bacchic <sup>353</sup> orgies. Hippolytus the huntsman died a miraculous and monstrous death by the contrivance of his own father and mother. Actæon died by the magic arts and glamour of the Terrestrial Diana, and by the hands of the <sup>354</sup> Bacchiadæ (off-

<sup>350</sup> Apoll. Rhod. iv. 169.

<sup>351</sup> See vol. 3. p. 276, 7, 8.

<sup>352</sup> See vol. 1. p. 480.

<sup>353</sup> Stat. Achill. l. 646, 7, 8.

<sup>354</sup> Diod. Sic. L. viii. p. 25. Bipont. Schol. Ap. Rhod. iv. 1212.

spring and votaries of Bacchus) who tore him piecemeal. But his ghost haunted and pursued the authours of his death ; I will venture to say, that no ghost of a man slain hand to hand in a fair field of battle ever did so, or was ever feigned in fable or romance to have done so. The warrior and god of war, Triptolemus<sup>325</sup>, was hospitably received at the court of Carnabon<sup>326</sup> king of the Goths, otherwise<sup>327</sup> called Lyncus king of Scythia, but ere he had been long arrived a plot was laid to murder him, from which he was rescued by the interposition of Ceres ; but that interposition was merely *apotheosis* (like the departures of Hercules and Quirinus), because Triptolemus<sup>328</sup> was murdered at the fount of Callichorus in the therapna of Eleusin by Ambas or Ascalaphus son of Metaneira, and became after his death one of the<sup>329</sup> Infernal Judges. Perseus<sup>330</sup> the founder of Magian fire-worship at the close of his wonderful career was engaged in war against Cepheus king of the Æthiopes, who by reason of his *extreme old age* was blind, and the Medusæan head had therefore no effect upon him ; Perseus wondering at it's sudden inefficacy turned his own eyes upon Medusa's head and was instantly destroyed, but his posterity reigned in Babylonia. He fell by the arts of Medusa in the last period of his father's long protracted longevity ; and Hecate or Infernal Juno (whose Gorgæan head was in the abyss of Herebus) bore the name of Perse-phonèa, the murderess of Perseus. Æsculapius the huntsman offended Astronoe the mother of the gods, and was ultimately destroyed by Jove's lightning. Pentheus was<sup>331</sup> destroyed by lightning as some say, but was generally understood to have been murdered by his own mother. Iasion (the

<sup>325</sup> See vol. 1. p. 81, 2. p. 85.

<sup>326</sup> Hygin. Poet. Astron. L. 2. c. 14.

<sup>327</sup> Ovid. Met. L. 5. 658. Serv. in Æneid. 1. v. 327.

<sup>328</sup> Nicand. Theriac. v. 485. schol. ibid.

<sup>329</sup> Cic. Tusc. Disp. 1. c. 41.

<sup>330</sup> Johan. Antioch. Chronogr. p. 45.

<sup>331</sup> Porphyryon in Horat. L. 2. Od. 19. v. 14.

hunter and husbandman of whom Ceres became enamoured)  
was consumed by lightning,

*Ζεὺς κατέπεφνε βαλὼν ἀργητὶ <sup>332</sup> κεραυνῷ,*

yet Hyginus <sup>333</sup> numbers him with those who were hurled from a four-horse chariot. It follows that Iasion is the same person as Phaethon the Æthiop, son of the morning, whom Jove fulminated as he rode in his father's car,

*Intonat, et dextrâ libratum fulmen ab aure  
Misit in aurigam.*

Cyanippus the Huntsman, having refused to worship Bacchus, was dragged to the altar and there sacrificed by the incestuous Cyane. Amphion, being at variance with his own subjects and with Dirce the favourite of Bacchus, was waylaid by a party of his <sup>334</sup> revolted subjects and privily cut off. Antheus the giant was cajoled by the harlot Cleobœa to descend into a well, and when he was there she dropped a millstone upon his head. The whole tenour of tradition, as we trace it through its various channells, evinces that Nimrod did not even die by an ambuscade, in the more honourable and warlike sense of the word *λοχός*, but by a foul and mysterious murder.

The truth is that very little blood was shed by the great army of the Cushim, and their king was destroyed at a solemn conference had under pretence of coming to a settlement, by means so awful and mysterious as to deceive even his own followers. In the legends which bear upon the subject, we find the idea of a sudden apotheosis, and also that of magic and veneficious arts; Hercules and Phaethon in particular were scorched with a præternatural fire, and Æsculapius and Pentheus were consumed by lightning. Romulus disappeared in the midst of a portentous storm. Zoroaster the founder of the Magi was co-æval with Ninus king of Niniveh and with

<sup>332</sup> Pseud-Homer. in Od. 5. v. 128.

<sup>333</sup> Fab. 250.

<sup>334</sup> See vol. 1. p. 382.

Semiramis, and he was burned by *fire from heaven* at his own request, being told by Oromasdes, that if he were <sup>335</sup> immortal, the dive Tourbratoresch would be immortal also, and there would be no resurrection of the dead. In other words Zoroaster was an Anti-Christ. But the Sad-der says that Zoroaster <sup>336</sup> was murdered by Turbratur; and others again deliver, that Zoroaster was a bloody tyrant and a sorcerer who had daily conversations with the devil, and who was surnamed *Zohawk* or *the Serpent*, and that having wearied human patience by his cruelties he was at last seized by his enemies and thrown <sup>337</sup> into a *pit of burning sulphur*. Tyrannus *primus* <sup>338</sup> fuit Phalaris, and he set up the atrocious worship of the Tauriform Magian Fire, or Moloch (which is also meant by the *firebreathing bulls* of Æetes the Scythian), but it was his just retribution to perish by the same contrivances of magic fire which he had devoted his youth to establish;

Utque <sup>339</sup> ferox Phalaris, linguâ prius ense resectâ,  
More bovis Paphio clausus in ære gemas.

Cai Cosrou (the Persian Perseus <sup>340</sup> and Bellerophon) was struck from his horse by one of the seven magic fires or azurs. And it is the general tradition of the Christian fathers and in the Mahometan parts of the East, that either God or Sutan <sup>341</sup> destroyed Nimrod by fire from heaven. The cosmocrator and god Sesostris who reigned over the Assyrians, Æthiopians, Scythians, and Ægyptians, returning home from his travels and conquests was met by a plot to assassinate him; the house in which he sojourned <sup>342</sup> was surrounded with combustibles

<sup>335</sup> Zendavesta, tom. 2. p. 23.

<sup>336</sup> Hyde. Vet. Pers. Rel. p. 440, 1.

<sup>337</sup> Mos. Choren. Hist. Armen. p. 80. See Herbelot in *Zohawk* and in *Zerdusht*.

<sup>338</sup> Plin. L. vii. c. 57.

<sup>339</sup> Ovid. Ibis. v. 441.

<sup>340</sup> See vol. 1. p. 89, 90.

<sup>341</sup> See vol. 3. p. 21, 2.

<sup>342</sup> Herod. 2. c. 107.

and set on fire. We are told he was not burnt ; but we must remember that the Ægyptian priests pretended, that he (whose subjects they were sure enough) was an Ægyptian king, and that they never told any thing inauspicious as concerning their own country, where it was possible to give a false colour.

The alleged scene of Nimrod's catastrophe is the Birs el Nemrood, a pyramidal ædifice of which a large ruin remains ; and of which rabbi Benjamin of Tudela <sup>343</sup> says, hoc ædificium cœlitus igne tactum fuit, qui ad ima usque omnia dif-fregit. The art of making chemical preparations, by which violent eruptions of fire, and detonations æmulating the thunder of the heavens, should be produced, is so ancient, that no conjecture can assign a time for it's first contrivance. No doubt the feu gregeois and gunpowder (or compounds nearly similar to them) are <sup>344</sup> among the oldest of human inventions ; and they may be regarded as secrets of Thubalcain and the antediluvian Cyclopes who were said to *forge thunder and lightning* for Jove in their caverns, and of the *firebreathing* Titanes who rebelled against heaven. And these were among the number of those great secrets of natural magic, which the son of Noah received from the Nephilim and delivered into the custody of Cush his son, by means whereof that patriarch and his family subjugated all mankind ; and they were preserved as secrets for an extraordinary length of time and to an extraordinary degree. Although it is said that in Assam and China they have been long used for warlike purposes. The pretended Christian friar, Roger <sup>345</sup> Bacon, received these secrets, together with the most blasphemous and absurd superstitions, and with those compounds of cruelty and obscenity upon which the notions of Rosierucian medicine are founded, from the secret associations which had been formed in Palæstine during the crusades, under the auspices of the Assassin patriarchs and other *bathenians* or illuminated pantheistic atheists ; for although he

<sup>343</sup> Benj. Tud. Itin. p. 136. ed. Elzevir.

<sup>344</sup> See vol. 3. p. 8, 9.

<sup>345</sup> Bacon Epist. de Mirabili, etc. c. xi. p. 69. ed. Hamb. 1618.



might have learned the existence of such secrets from the books of Avicenna and other Arabs, he could not have thus obtained the actual possession of those arcana, whereof he makes such great boasting in his letters to his friends William of Paris and Raymond (Lully) *of the Green Dragon*. His whole delight in these curious prescriptions is centered in the idea of keeping them a snug secret, as a means of doing mischief, and of deceiving, terrifying, and oppressing others; of which ruling passion his works afford many examples. With a most lively intellect he had a soul profoundly masonic, and is very unworthy of the respect with which he is often mentioned. Certainly no authour ever was more fully sensible than he was

How clear, convincing, eloquent, and bold,  
The downright lie with manly courage told.

Since that time the whole matter (as concerns gunpowder) has been made public, to the great improvement of the art of war and mitigation of it's horrors. Magianism was not in the outset a mere worshipping of the elemental fire, as a natural idol of the deity; it was armed with mimic but not inoffensive lightnings and Salmonëan thunders. When the God was supposed to visit the hyperovium, or Heaven of the Tower, thunders and lightnings and sheets of chemical fire seemed to enwrap the *Διος καλχοβατες δω*, and when mysteries were celebrated in the infernal labyrinthus, the noise of thunder and the fires of hell astonished those who were initiated. That species of natural magic was never made use of in war, unless where it was intended to give the idea of a præternatural victory, and to impress both the conquered party and the uninformed portion of the victors that a god or dæmon had interposed. A transaction of that kind seems to lie at the bottom of Homer's fable in the 21st book <sup>346</sup> of the *Iliad*.

<sup>346</sup> v. 341. etc.

Old Raoul Lefevre <sup>347</sup> describes a battle between Hercules and Cacus, in which the latter assailed the army of his antagonist with such eruptions of fire and smoke, that they took it for thunder and lightning. Hercules consulted Atlas on the subject, who said, *scachez que cette fumée est une chose faite par art*, and told him that Vulcan first invented the art and imparted it to Cacus. Hercules after building a very high tower and burying eleven giants in it, devoted himself so exclusively to the study of the sciences, that he learned to make artificial fire like Cacus. By means such as these Nimrod was killed in the place which has never ceased to bear his name, the Birs el Nemrood. It was given out at the time that he had suddenly disappeared from their sight, and been carried up as a God to heaven, in the midst of an appalling fiery tempest; the piety of the Fathers and the Musulmans, looking to the impious behaviour of Nimrod's early life, explains it to have been a stroke of judicial fire from heaven; but those, who have examined it more carefully than Benjamin of Tudela did, pronounce that the great fissure in the Birs el Nemrood was occasioned "by the bursting <sup>348</sup> out of *internal fire*." A strong and, considering the vast distance of time, a curious evidence of the murder of that hero. The giant Hitinacasipu (as we read in Brahminic legends) denied the omnipresence of God, and struck his foot against a lofty column, saying "God is not there," but God, in the form of the Lion Nara-singh, burst out from the *interior of the column* and devoured him; now, the lion is known to be a type of fire.

The name of *Nimrod* has led Benjamin and many of his followers to suppose that this tower was the tower of Babel. But it is utterly incredible that such a transaction should have taken place in that Tower, which was in the very central point of the great city. Achilles and the Pelasgian leaders would not have trusted themselves alone within fortifications which

<sup>347</sup> Second Livre du recueil des Histoires de Troye, pages not numbered.

<sup>348</sup> Buckingham's Travels in Mesopotamia. p. 482.

removed them so many miles from their followers ; nor would either Nimrod or Paris have admitted their army within the walls. Neither is it to be thought that the Tower, being the *ιερον κρηδεμνον* of Babel, and containing the palladium of Jove, would have been subjected to any such rough treatment as the Birs has been. But we have shown by strong arguments that the Tower of Babel lay to the east of <sup>349</sup> the Euphrates, whereas the Birs el Nemrood lies to the west. Justin says of <sup>350</sup> Alexander, *ob hæc omissâ Babyloniâ, in Bursiam trans Euphratem, desertam olim, concessit*, and this agrees with the Birs, for Alexander was coming from the East. The Birs appear to have been as far removed as possible from the central tower, being situated <sup>351</sup> on the outermost line of the several concentric enclosures of Babylon. And I believe it to have been that place upon the outer line of the defences of Ilion, where there was a temple of Apollo Thymbræus, and which was called the Scaian gates. This was not the only deed of darkness perpetrated at those gates ; and there is more difficulty concerning them than people are commonly aware of. In a fortified place which is not battered in form, but only blockaded, as appears to have been the course of proceeding in the siege of Ilion, a person who only comes to the gate and no farther does not expose himself at all to the besiegers. But Achilles describes the conduct of Hector during the whole time anterior to his secession in these terms ;

’Οὐκ ἔβλεσκε μάχην ἀπὸ τειχεὸς ὀρνυμεν Ἐκτωρ, <sup>352</sup>

’Αλλ’ ἴσον ἐς Σκαίας τε πυλᾶς καὶ φηγον ἱκανεν.

’Ενθα ποτ’ οἶον ἔμιμνε, μογὶς δὲ μευ ἐκφυγεν δῖμην.

Which implies that coming to the Scaean gates was a movement in advance, and something intermediate between an entire confinement in garrison, and a position in the field. There

<sup>349</sup> Vol. 1. p. 233.

<sup>350</sup> *L.* 12. c. 13. s. 4.

<sup>351</sup> See Buckingham's Travels, p. 490. p. 476.

<sup>352</sup> *Iliad.* ix. 353. & see xvi. 712.

was a notion of the importance of those gates, not as a mural defence, but as having a talismanic virtue ; one of the fates of Troy's fall was <sup>333</sup>

quum portæ Scææ limen superum scinderetur ;

and the fable (false as it is) of the palladium bones being there deposited evinces the reverence in which those gates were held.

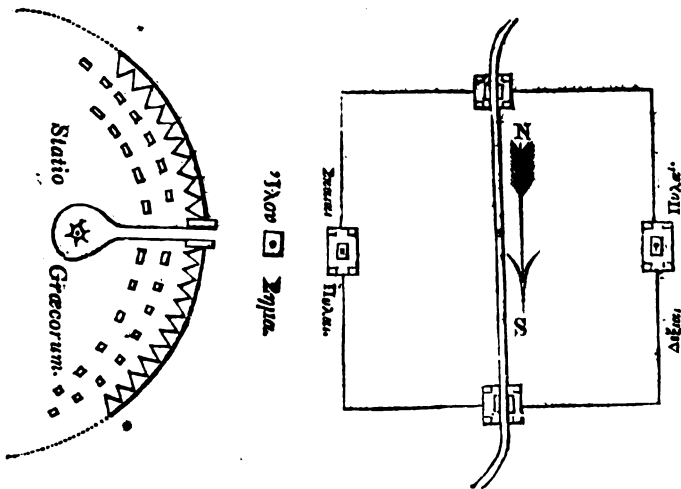
The truth of the case is, that the plan of Babel was laid out and its line of fortifications traced, but the outer enclosures were not inhabited or filled with houses, but contained a quantity of fertile and cultivated land. And at the principal gates of the outer wall there were stupendous towers and temples erected. And the forts upon the outer wall were not by any means so secure a station as the inhabited city <sup>334</sup>, which I believe ended with the third of the seven walls. The Scæan gates, on account of their sanctity as containing the Shrine of Thymbræan Apollo, and their remoteness from the body of the city, were the place of interview and pacific meeting, when any such occurred between the belligerents ; Priam and all his court repaired thither, during the truce for the single combat of Paris and Menelaus, and we shall see farther negotiations there presently. The city of Babel being built in the form of a *regular square*, with the river drawn in a straight line through the centre of it, was probably built to the four points of the compass ; and in the middle of each of it's sides was a principal gate, being not merely what we call a *gate*, but a strong fortress containing dwellings and a considerable temple. Of these four, one was the Scaian gates containing the Temple of Thymbræan or Thyberine Apollo, said to be so called from a certain river Thymbris, which is even now to be seen in Troas ; that river gave it's name to the Roman Thymbris or Thyberis. The principal gates of

<sup>333</sup> See vol. 1. p. 498.

<sup>334</sup> See vol. 1. p. 252, 3, 4.

Babel with their forts were situated upon that artificial stream of the Euphrates which surrounded it and formed the wet fosse ; and there, also, there were (as I presume) the outlets of the subterraneous canals belonging to the Labyrinth, of which such remarkable imitations were <sup>355</sup> made at the Æthiopian Thebes and at Rome. So that they were stations of the greatest security, even if an enemy should penetrate into the plains enclosed by the exterior walls ; and they were also admirably fitted for deeds of darkness and mystification. The waters of the surrounding stream communicating with the great Cloacæ of Babel were the real Thymbris. The *left* gates will vary, according to the *kebla* or quarter of the heavens which is assumed for the standard point of the compass. If it be the East, the North is on the left hand. But if the aspect most honoured was that which looked towards the Mount of the Congregation *in the sides of the North*, and towards the ancient paradise and Olympian mount of which Babel was symbolical, then the left was to the West. And the Scææ portæ were on the western wall of Babel. It does not appear that any regular investment of that great city was kept up, but it was assailed on one side by the confederacy, and expeditions chiefly of Pelasgians were sent to take in or to devastate the surrounding country with its towns and forts. As the confederates came chiefly from the west of the Euphrates, and as it would have been dangerous to divide their army by the interposition of so great a river, the site of their camp must have been on the west, fronting the Birs el Nemrood.

<sup>355</sup> See vol. 1. p. 321.



That ædifice was the temple of Apollo Thymbræus, and the sacred tree called *fagus* was planted in it's purlieus, and furnished to the authour of *Argonautica* <sup>356</sup> his "deadly *fagus*" upon which the golden fleece was hung. Opinions differ whether the Birs el Nemrood actually coincides <sup>357</sup> with the outer line of the ruins of Babylon; or whether it falls two or three miles <sup>358</sup> beyond the walls. But the long deserted Bursia of Justin lay a little on the outside of the Babylonian walls to the west, in the time of Alexander, and was probably the Birs. The dreadful crimes and disasters of which it had been the scene are sufficient to account for it's being early deserted, and being left outside of the walls by Nebuchadnezzar. The greater fame and sanctity of the Scaian gates and their connexion with all the mysterious mechanism of the city, points them out for the scene of Nimrod's death; altho', as far as mere topography goes, Homer's

<sup>356</sup> Orpheus. v. 766. ed. Herman.

<sup>357</sup> Buckingham, p. 490.

<sup>358</sup> Ibid. p. 476.

Ἴλα σῆμα παλαιοῦ Δαρδανίδα<sup>359</sup>

might be the *Birs*.

The two legends of Hercules and Quirinus are those which approach most nearly to the character of history, being given with some consistency, and relating to persons whose names have been sometimes considered historical. Deianira sent to Hercules a robe impregnated with combustible fluids of so subtle a nature, that they would ignite if exposed to the action<sup>360</sup> of the sun, and charged him to put it on at the moment of performing a solemn sacrifice with incense,

Non ante vestes induat conjux jube<sup>361</sup>

Quam *thure flammæ* spargat, et poscat Deos,

His garments took fire and scorched him in so dreadful a manner that, in order to escape from his torments, he ascended a lofty funeral pile and burned himself outright. But while the pile was burning, Hercules<sup>362</sup> was sent up to heaven in a storm of clouds and thunder. Concerning Romulus we learn, that he either summoned his army<sup>363</sup> to harangue them, or his people in order to give<sup>364</sup> them laws, to certain marshes called Caprææ, and that in the very moment of his addressing the multitude a fiery tempest broke out,

Hinc tonat, hinc missis abruptitur ignibus æther,

and Romulus ascended to heaven in the midst of it.

From which I draw this inference, that he was invited to preside at a great act of pacification at the temple of Apollo Thymbreus, and that the internal mechanism of that building was so charged with chemical fire as to destroy any man whom

<sup>359</sup> Iliad. x. 415. xi. 166.

<sup>360</sup> Senec. Herc. Cæt. v. 726. Soph. Trach. v. 699.

<sup>361</sup> Ibid. 577.

<sup>362</sup> Apollod. L. 2. c. 7. p. 225.

<sup>363</sup> Liv. 1. c. 16.

<sup>364</sup> Ov. Fast. 2. v. 491.

should be officiating upon the summit of it. But, lest he should by any chance escape from the destruction prepared for him, he was supplied by his cruel mother with a suit of sacerdotal robes tinctured with unextinguishable fire, and it was contrived that the strong spirituous or resinous smell of them should be merged in the overpowering fumes of incense. As soon as he approached the altar he was of course in a blaze, and at that moment the mine was sprung which sent him like a blazing rocket into the air, and throwing him probably within the walls dashed him to pieces, while to the superstitious multitude without he seemed to disappear amid thunder and lightning and the portents of the Gods.

It is said that when Memnon died there was darkness in the heavens ;

Ἦως δ' ἐσυναχθε καλυψαμένη νεφέσσιν <sup>365</sup>,  
Ἠχλυνθή δ' ἀρα γαῖα.

And that tradition is repeated in so many <sup>366</sup> quarters, that we cannot easily deny it some degree of foundation. A prophecy which is with good reason thought to describe the fall of the last Anti-christ, declares that "the light shall not be clear " nor dark <sup>367</sup>, but the day shall be one which shall be known " to the Lord, not day, nor night," which seems as though it might describe some imperfect and frustrate attempt of the "principalities and rulers of the darkness." A perfect miracle will follow after this ambiguous day, for "at evening time it " shall be light."

Whatever were the natural and artificial wonders of that great day of the Birs el Nemrod, they completely overawed the minds of Nimrod's army, in so much that a superstitious panic took the place of that insatiable thirst of vengeance which they would otherwise have felt and quenched to the last drop of Danuan and Myrmidon blood.

<sup>365</sup> Quint. Smyrn. 2. 548.

<sup>366</sup> See vol. 3. p. 18, 19.

<sup>367</sup> Zech. c. xiv. vs. 6, 7. see Matth. xxiv. v. 29.



The Winds were the sons of Aurora <sup>368</sup> and the brothers of Memnon, and we read in Quintus Calaber that the winds carried away the dead body of Memnon to the banks of the river Æsepus (whence he came) and the nymphs his daughters buried it ;

νεκυν δ' ἀκαμαντες αἴται

Μεμνονος ἀγχεμαχοιο θέσαν, βαρεα σενάχοντες,

Παρ ποταμοιο ῥεεθρα etc.

which Tzetzes explains thus,

Μεμνονα δε σμυρνη τε και 'Ασσυριη φρυγανιδι<sup>369</sup>

'Αιθιοπες ταρχυσαντες θέσαν ἀμφιφορη,

very improperly ; for the winds carrying off his body means that it was blown to pieces, and dissipated to the winds of heaven in the tempestuous moment of his death. They could offer him but a cenotaph.

Nor did his body obtain sepulture at the hands of his enemies. But one part of him ultimately did, his HEAD, which has been a cause of terror and superstition to after ages, and whether that superstition is yet at an end, they best know to whom the light of day is poison and the very element of whose existence is secrecy. The head of Memnon was taken up ; and there is a story, that one of his chief assassins, Achilles, burned it as <sup>370</sup> an offering upon the funeral pile of Antilochus. But this was not so. His head was preserved and applied to magical uses by the monster to whom he owed his shameful birth, his worse education, and his cruel death. When the Bacchic furies found Orpheus irreclaimably their enemy, they scattered his limbs far and wide, like Memnon's to the winds,

Discerptum latè juvenem sparsere per agros,

but his head was preserved, and spoke after he was dead, calling upon her who had occasioned his death,

<sup>368</sup> Above, p. 47, 8.

<sup>369</sup> Tz. Post-Hom. 346.

<sup>370</sup> Philostr. Heroic. p. 699. Olear.

## Eurydicen vox ipsa et frigida lingua.

The head of Orpheus was removed (saith Philostratus) to Lyrnessus <sup>371</sup> (the favourite conquest of Achilles and Palamedes, mark that) and gave a musical sound to the stones, which (he says) may even now be heard issuing from the rocks of Lyrnessus by the sea shore. This head of Orpheus at Lyrnessus is the bust of *Memnon* which sung at the sun-rising. Another story tells, how the head <sup>372</sup> of Orpheus was placed on a lyre, and was driven by the winds (which all the way made sweet music from the strings) to Lesbos, and was buried in the Bacchæum. "His head inhabited a <sup>373</sup> chasm in "the earth" and gave oracles, which not only the Ionians, and Æolians, but even the people from Babylon used to consult. The first Cyrus sent to consult him, and Orpheus, foreseeing his fate, answered, *τα ἔμα, ὦ Κυρε, σα*. Had he happened to say, *ἔγω, ὦ Κυρε, σὺ*, he would have spoken more to the purpose. The character of that heroic patriarch, who was called by God (and called by name before his birth) to restore his altars, has been described to us by a man whom both Minervas adorned, and in whose bosom virtue and wisdom seem to have built their nest; his knowledge was derived from his residence in Persia, and from an intimate acquaintance with the second Cyrus. But Herodotus was not a man whom education had so well armed against being deceived, and it was his fate to be cramm'd by the Egyptian and Chaldee lodges. The latter held the name of Cyrus in the last degree of abhorrence; nor could Herodotus obtain from the conquered subjects of Belteshazzar any thing better than a set of hobgoblin stories, about bitches suckling children, kings killing children, and fathers eating them, burning kings alive, dividing rivers into 365 parts, because a grey horse was drowned, a man chopping off his ears and nose in order to become

<sup>371</sup> Philostr. Heroic. p. 713.

<sup>372</sup> Lucian. adv. Indoct. c. 14.

<sup>373</sup> Philostr. Heroic. p. 703.

governor of a city and then betray it, and cutting a man's head off and ducking it in a tub full of blood ! But this last mythus is the catastrophe of Nimrod's life. His head fell into the hands of a cruel amazon<sup>374</sup>, *Tomyris*, whose name is the same as Homer's *Thamyris*. Cyrus being killed, she procured *his head*, and cast it into a vessell filled with human blood, saying, I will keep my promise, that I would give thee thy fill of blood. There is no account of *the rest* of Cyrus's body. The story had thus much pretence of truth, that Cyrus or Coreish *was a title of Nimrod*, as well as of the great founder of Persia and Judæa ; it is the name of the Pegasæan horseman Cai *Cosrou*, upon whom fire came down from heaven. At the moment of Orion's murder by the arrow of Diana, " his head alone<sup>375</sup> was visible." Every year, at the feast of Adonis, *his*<sup>376</sup> *head* (and no other part of him) was found upon the Phœnician shore. The fulminated Pentheus incurred the hatred of his mother by his determined opposition to the Bacchic orgies, and was lacerated by her and her adherents in such a manner that his limbs were scattered abroad, but *his head* and only his head was brought home in triumph by her. It was first an object of savage exultation and afterwards of terrour to her. At the burning of Hercules it is said that he seized one Lichas and shot him into the skies like an arrow ; but that is only a double of himself, expressing how he was projected like a sky-rocket from the tower of Thymbrean Apollo. The *head* of Lichas was separated from his body, and fell on the dry land,

In astra missus fertur, et nubes vago  
 Spargit cruore ; talis in cœlum exsilit  
 Arundo Geticâ visa dimitti manu.  
 . . . . corpus in pontum cadit,  
 In saxa cervix ; funus ambobus jacet.

<sup>374</sup> Herod. 1. 212. ets. Getarum regina *Tamiris*. Jornand. Getic. p. 91.

<sup>375</sup> Hygin. Poet. Astr. *L* 2. c. 34.

<sup>376</sup> Auctor. de Deâ Syriâ. c. 7.

Neither head nor body obtained the honours of sepulture, for I understand *jacet* as a verb of negation. Tarquin the Proud found upon the Capitolium (where he was about to build a temple) the head of a recently slain man <sup>377</sup>, with warm blood still streaming from it; it was afterwards revered as the head of Summanus or Pluto. It was *struck with lightning* <sup>378</sup> and hurled into the river Thyber. Rahu or Graha, a king of *Barbarasthan*, was deprived of his head by Vishnu; but his head fell to the earth and was conveyed to Rahusthan, where it was worshipped <sup>379</sup> and gave oracular answers. Nimrod's head was the first and greatest of the postdiluvian *teraphim* <sup>380</sup>, heads of murdered men animated by magic to deliver responses. And images of it were the Gorgon or Charon of Antiochus Epiphanes and of the Marcionite hæretics; it was worshipped with atrocious rites, which occasioned Prudentius to say of that head,

cæde frequenti

Humanas animas non cessat plectere Nembroth.

Mr. De Fourmont, who published the result of his inquiries into the magical practices of modern times, says, *Nembroth* <sup>381</sup> recoit la pierre qu'on lui jette le mardi. *Astoth* est appellé le mecredi. The gorgon head of Medusa was that of the whore of Babylon, which was made into *teraphim* long afterwards, and when her turn came. The origin of the superstition was older than the flood, and was connected with the mark which God set upon Cain. The head of Nimrod, after it had long been the sport of his enemies, was at length solemnly interred in the Tower of Babel, from whence the idea of the *head* of Summanus, Infernal Jove, or the murdered <sup>382</sup> *Olus Vulcentanus*, being solemnly interred in the

<sup>377</sup> Dion. Hal. Arch. iv. c. 60.

<sup>378</sup> Cic. de Divin. L. 1. c. 10.

<sup>379</sup> Wilford on *Ægypt*. As. Res. vol. 3. p. 333.

<sup>380</sup> See vol. 1. p. 79. p. 16. p. 107. vol. 3. p. 282. 298. n. 883.

<sup>381</sup> Sur les exorcismes magiques, in the Hist. de l'Acad. Royale des Inscr. tom. 12. p. 55.

<sup>382</sup> See Arnob. L. vi. c. 7. and compare Herod. L. 5. c. 114.

Capitolium, was derived by the Romans ; and that is the story of the *head* <sup>383</sup> of the youngest of the three Corybantes being brought in a shield and buried at the foot of Olympus, the mythologists having confounded the *body of Cham* (whereof they really meant to speak) with the *head of Nimrod*. The same is likewise the funeral of Pentheus's head,

Colla caputque ferens supremo tradidit igni  
Questa quod *hoc solum* <sup>384</sup> nato rapuisset Agave.

Princeps, bicepsos, tricepsos, and so forth, signify the first, second, or third head, and *Necepsos*, founder of the college of Magi, means the *Man without a head*,

Quique magos docuit mysteria vana Necepsos <sup>385</sup> ;

and men without heads, saints without heads, and even whole nations without heads, have arisen out of the Gorgon head of Nimrod to people the realms of superstition. Plutarch <sup>386</sup> mentions that he observed during his sojourn in Crete, that a feast was there celebrated in which they displayed the image of a man with no head, saying that it was Molus father of Meriones, who having forced a nymph, was found without his head. In all the contumely to which Nimrod's head was exposed, the *δυσπτοκτεδεις* or knights of the vulnerable heel, undoubtedly did not forget their favourite prophecy, " it shall bruise *thy head*, and thou shalt bruise his *heel*." The magian king was *ne-cepsos*, while the son of the sea-cow Thetis was only *ne-pous*. And that is the sense in which Nimrod's head has obtained secret veneration ; it is the type of the *Head of Satan*. Rahu was king of the Berbers or Barbaras (Cushim) and was at the same time said to be a cruel dragon or monster with four talons, and his amputated head (as I have said) was *teraphim* ; but Rahu <sup>387</sup> was worshipped as *Hailal or the Devil*.

<sup>383</sup> See vol. 1. p. 32. vol. 3. p. 264.

<sup>384</sup> Lucan. vi. 358.

<sup>385</sup> Auson. Epist. 19. v. 18. see Varro Ling. Lat. L. 4. p. 16.

<sup>386</sup> De Orac. Defect. c. 23.

<sup>387</sup> Wilford on Ægypt. As. Res. vol. 3. p. 334.

To those who were not in the secret, the whole affair of Nimrod's aphanism might and did appear in various lights ; in that of a hero who was taken up to heaven and deified ; of an impious tyrant whom the bolts of Jove had smitten like the Titans of yore, or at least of a man whom some hostile deity had destroyed ; or of a man deprived of life by the fraud and wickedness of others. To those who were within the walls of Babel and saw his head and the other shattered remains of his body, the first idea could not even be pretended. But it was admitted by the Whore of that City, that some awful miracle had deprived her son of life ; and she undertook by her magical arts to restore him to life in due season. Semiramis of Babylon <sup>388</sup> conceived a violent lust for Aræus the Beautiful, prince of Assyria, which gave rise to a war in which Aræus was killed ; and Semiramis determined to attempt his resuscitation. She published this declaration, " I have given orders " to my gods to lick the wounds of Aræus, and resuscitate him " from the dead ;" and at the same time she really " did hope " to recal Aræus to life by her magical præstiges, so mad was " she with libidinous desire." At last, and when his remains were putrid, she flung them away ; but she pretended that she had been successful, and erected a new statue to the gods, and performed splendid sacrifices, giving every one to understand that by the power of the Gods she had raised Aræus from the Dead. The stories of Medea <sup>389</sup> chopping up the bodies of people and stewing them in her cauldron, that they might come out in fresh life and youth, do probably originate in the scattered fragments of Nimrod's body being collected by his mother and subjected to her filthy practices. But if you have brought him back to life, where is he ? Oh ! he is bound by a spell which forbids his returning to rule the earth for an appointed number of years, known to none but Jove. Meanwhile he resides in an enchanted paradise, and his mortal

<sup>388</sup> Mos. Choren. Hist. Armen. L. 1. c. 14. p. 42, 3.

<sup>389</sup> Vol. 1. p. 477.

wounds which he is doomed to suffer afresh each succeeding year are annually healed by my wonderful arts. Such was the tale which the hyæna told and has deceived many people even to the day which now is.

On the anniversary day of the death of Nimrod, the river of Adonis ran red with blood to the sea at Byblus, and on that day <sup>390</sup> *the finding of his head* was solemnized with great rejoicings; it was nothing but a piece of wickerwork made in the shape of a head.

His annual wound in Lebanon allured  
The Syrian damsels to lament his fate  
In amorous ditties all a summer's day,  
While smooth Adonis from his native rock  
Ran purple to the sea, suppos'd with blood  
Of Thammuz yearly wounded.

When Memnon was slain at Troy walls, many drops of blood flowed from his wounds ;

them the gods <sup>391</sup>

Into a rushing river did collect  
By natives call'd the Paphlagonian stream,  
Whatever tribes round leafy Ida dwell.  
When Memnon's mournful day, his day of death,  
Annual returns, along the fruitful earth  
Gory and red it runs, and from it steam  
Such odours, as when ulcerous drops distill'd  
Flow from a purulent and tabid wound.

And the name *Adonis* did not entirely supersede that of *Memnon* even in Syria; near Apamæa Pella in the vale of the Orontes, which flows to Antioch,

Παντὴ ἔργα βωὼν θαλάρας βεβρίθεν ἀλῶας <sup>392</sup>  
Μεμνονιον περὶ νηὸν, ὃς Ἀσσυριοὶ ναετήρες  
Μεμνονα κωκυβοῖσι κλυτοῦ γόνον Ἑριγενείης.

<sup>390</sup> Lucian de Syriâ Deâ. c. 7.

<sup>391</sup> Quint. Cal. 2. v. 359.

<sup>392</sup> Pseud-Oppian. Cynege. 2. v. 151.

King Arthur was wounded to death, and he took his leave of his friends saying, " I will into <sup>393</sup> Avillion to heal me of my " grievous wound ;" and he has never yet returned. He continues to reside in Damalis or Innis Avalon, in the bowers of *Morganda the Fatal* or *Urganda the Unknown*, who annually heals his vulnera quotannis <sup>394</sup> recrudescencia. The last of these superstitions was one fostered in secret under various names and disguises, after it had by God's mercies become unlawful to bring such abominations into the open market. The dealers in secret Satanism believed in the prophecies of God to a certain extent, and used them as guides in their own hariolations. Their dæmon god, Nimrod Anti-Christ, who was to return after stated years, was " the man child who should rule all nations with a rod of iron," and who was carried with his mother into the wilderness to be fed there for <sup>395</sup> 1260 years. Nimrod reappeared in Attila, the Arthur or Artegael of Taliessin and of the knights Templar. But he again received " a grievous wound" in his premature attempt, and was packed off again to Innis Avalon. When Roger <sup>396</sup> Bacon tells us that one *Artefus* was then living, who had already been kept alive 1250 years by the *occult powers of nature*, and who had seen Tantalus upon his golden throne, and received homage from him, it is only an other way for that <sup>397</sup> man to

<sup>393</sup> See vol. 1. p. 465.

<sup>394</sup> See vol. 3. p. 492.

<sup>395</sup> Rev. 12. v. 6.

<sup>396</sup> Epistola de Mirabili Potestate Artis et Naturæ. c. 7. p. 50.

<sup>397</sup> The blasphemies of that hypocrite priest are the most shocking I have met with. He announces a mixture of all the elements, which could heal all diseases, keep the young in their present state, multiply blood *καὶ το σάρκα*, make the old young again, and bring the dead to life! And he ushers in that filth with the following words, " Let the secret ones hear the secret of " secrets which I speak of, and let the beloved ones hear the words of my " mouth. *The Spirit bloweth wheresoever He listeth.* And therefore may " he be burned in the abyss of repentance who shall reveal this great secret to " an evil or a foolish man ;" i. e. to any Christian, or to any heathen having the ordinary feelings of morality. *De Arte Chymicæ.* p. 285, 6. ed. Franc. 1603. It is impossible to read this passage, and compare it with many others of his writings, without an awful declaration of the Lord's recurring to our minds.



say that Anti-christ was about to return in 10 years from that time. Creditur, he says, ab omnibus sapientibus <sup>398</sup>, quod non sumus multum remoti a temporibus Antichristi, and in another place he says that the time of Antichrist might be *fixed* <sup>399</sup> *with certainty* by comparing scripture with the prophecies of Sibylla, of Merlin, and of Joachim of Calabria, with history, with the books of philosophy, and the courses of the stars.

I have said that the *Aetiopians*, or men inspired with the eagle's voice, were sometimes contented with the symbol of the hawk, which was also a bird <sup>400</sup> of prophecy. Dædalion  
*Son of the Morning*

(illo genitore creatus

Qui vocat Auroram cæloque novissimus exit)

was transformed into a hawk, and *Adonis* likewise took the form of the hawk <sup>401</sup> *Cyris*. Memnon it seems had also somewhat of the hawk in him for his companions were changed into black hawk-shaped birds called the Memnonian birds, and used to assemble at his monument, and fight till they destroyed each other,

rostrisque et aduncis unguibus iras <sup>402</sup>

Exercent, alasque adversaque pectora lassant.

Crementius Cordus (as cited <sup>403</sup> by Pliny) affirms that the combat of the birds was renewed every five years at the Memnonium of Susa. The meaning of this is, that quinquennial games with the gladiatorial anthropothysia were had in his honour and in expiation of his death; the Babylonish Olympiads of Jupiter Pelops (which Nimrod himself established in Babel) were revived at Elis in Greece, and the games held in commemoration of his premature death were the Nemeans of Greece;

<sup>398</sup> Opus Majus, p. 254.

<sup>399</sup> Ibid. p. 169.

<sup>400</sup> See above, p. 46. and Diod. Sic. L. 1. c. 27.

<sup>401</sup> Hesychius in *Kuqis*.

<sup>402</sup> Ovid. Met. 13. v. 613. Ælian. Hist. Anim. 5. c. 1. Quint. Cal. 2. 645.

<sup>403</sup> Nat. Hist. 10. c. 37.

Archemori Nemeæa colunt quinquennia Thebæ <sup>404</sup>.

"People will have it (says Lactantius <sup>405</sup> Placidus) that the Archemorian games are celebrated in honour of Jove, for they believe that Archemorus was the great increment of Jove."

Clara Deôm Soboles, magnum Jovis incrementum,

said Virgil, when his wicked patron was aspiring to sit in the "siege perilous." The great mysteries at *Eleusin* were the "mystery of iniquity" or of the three worlds, the great "deception of unrighteousness;" but the little mysteries at *Agræ*, near Attica, were sacred to Diana the Huntress, and were <sup>406</sup> named after her *hunting*, of which that place had been the earliest scene, but they were celebrated in memory of the death of *Myuns the Huntsman* <sup>407</sup>, who was said to have been killed there. They were in expiation of the murder of Nimrod.

Whatever was said or done, the spirit of the Cushim was subdued for a moment, and they withdrew to their own country; leaving the contending parties still unreconciled.

XII. By the death of Nimrod the management of affairs returned into the hands of Paris, who was hard put to it to defend the now *leviora tolli Pergama Graiis*. Therefore he proposed in the name of old Priam to conclude a separate treaty with Achilles, and to give him the princess Polyxena in marriage, for the solemnization of which double treaty they were to meet at the temple of Apollo Thymbræus at the Scaian gates. As no event of the war is recorded to have intervened between the death of Memnon and that of Achilles, I regard the transaction in question to have been a sequel to the murderous compact which had so lately been made between the

<sup>404</sup> Ausonius de Ludis, p. 157. ed. Tollii.

<sup>405</sup> Schol. in Stat. Theb. 3. v. 479.

<sup>406</sup> Pausan. L. 1. c. 19. s. 7.

<sup>407</sup> Clem. Alex. Cohort. p. 10. Potter.

ruling spirits of the city and those of the Pelasgian camp. And Achilles reaped the full recompense of the crimes he had committed, and of the folly which could lead him to trust in his own accomplices and step into the very pit he had dug for his rival's feet. He repaired to the Scaian gates in full confidence, as a peace-maker and a bridegroom, and he was there murdered by Paris and Deiphobus. The accounts of this transaction are various; some say that he was stabbed with <sup>408</sup> a dagger in the sanctuary, and others that Paris concealed himself behind the statue of Apollo and shot him in his fatal heel. Quintus, degenerating into mere fable, pretends that he was <sup>409</sup> shot upon the field of battle by an arrow of the God Apollo. Homer, who never alludes but with a cautious delicacy to any of those deadly crimes which disgraced not only Ulysses, but all the age in which he lived, puts a prophecy into the mouth of dying Hector which divides the responsibility of Achilles's death between Paris and the God,

I knew thee well, nor might to ruth persuade <sup>410</sup>  
Thine heart as stubborn temper'd as thy blade.  
But think on me, Thou Mighty, at the date  
Foredoomed of old, when by the Scaian gate  
Phœbus and Paris bring thy turn of fate.

The force of this guarded language is, that Paris really slew him as he was accused, but that he did so with the sanction and command of the Deity. The mode of his death is left by Homer in complete obscurity, but the place is ascertained. The Alexandra of Lycophron predicting the death of Achilles says,

Κρατῆρα Βαλχου δυσεται <sup>411</sup>,

<sup>408</sup> Dict. Cret. L. iv. 11. Dares, c. 34. Tzetx. Post-Homer. 395. Tz. in Lyc. v. 296.

<sup>409</sup> L. 3. v. 61.

<sup>410</sup> Iliad. xxii. 355.

<sup>411</sup> Lyc. v. 273.

in allusion to a story that he was buried in a vast golden goblet full of wine and oil,

Ὅινῳ ἐν ἀκρητῷ καὶ ἀλειφατὶ, δωκε δὲ μῆτηρ <sup>412</sup>  
 Χρυσέον ἀμφιφορέα, Διωνυσσοῖο δὲ δωζον  
 Φασκ' ἔμεναι, ἔργον δὲ περικλυτὸ Ἡφαιστῖο.

A sentence of condemnation having been unjustly obtained against George Duke of Clarence by his brother, the latter did not venture to face the indignation of his country, by a public fratricide ; but had him privily dispatched in the Tower ; so that no man knows to what end he came. A romantic and ridiculous tale was set afloat by Fabian the historian of his having been chucked head-foremost into a butt of <sup>413</sup> Malvasia wine, and so drowned. In about an other century, when Shakespeare writ his Richard 3, it was altered to their first stabbing him and then throwing his body into the wine cask,

Take that, and that—if all this will not serve,  
 I 'll drown you in the malmsey-butt within.

The application of this fable probably arose in an ill-natured jest upon the Duke, as if a drowning in wine were the appropriate death to follow his intemperate life. But whence doth the matter of it proceed ? Probably from a romance of the murder of Achilles, in which the circumstances of that event were more truly given, than in the productions of the Greek poets ; for it cannot be supposed that Simon Magus and those from whom he <sup>414</sup> inherited his wisdom, Joshua Jason and Onias Menelaus, were not infinitely better acquainted with the truth and reality of these things, than we are ; and those in whom *Romance* originated, and who composed the allegories of Arthur king of Britain, Lucius emperor of Rome, and Morganda the fatal, or of Lucius king of Britain, Sir Amadis

<sup>412</sup> Pseud-Homer. Od. L. pseudo—xxiv. v. 73.

<sup>413</sup> See Fabian's Chron. p. 1660. Ed. 1811.

<sup>414</sup> See vol. 1. p. 486. vol. 3. p. 402.

of Gaul, and Urganda the unknown, inherited in a direct line the wisdom of Simon, though of course in a less perfect and classical form than he enjoyed it. The authour of fire-worship died in the midst of fire, by means of the natural magic of the Magi; and the great champion of Stygobaptism perished by a similar immersion in one of the harlot's golden sancgrèals or cups of whoredom and abomination. Whether by Providential decrees in order that the ends of their lives might form a bitter rebuke to their actions, or by the cruel mockery and derision of their enemies, or by both.

XIII. The death of Achilles left the most important part of the confederacy without a commander, and the Vulcanian arms which seem to have been the pledge or muniment of that command, without a wearer. And a dispute arose about the choosing a successour to Achilles. That is the only rational interpretation of the contest, who should have the arms of Achilles. The Myrmidons looked to the famous Ajax, a kinsman of their murdered chief; but the king of men desired nothing less than to give such a trust to a prince as proud and independent as the former one, and who had shown a similar feeling to his in the recent affair of Palamedes; and he prevailed in obtaining it for his prudent and useful counsellour, Ulysses.

Ajax, overpowered with rage and grief, became insane, thus fully justifying the choice of which he complained. Quintus Calaber, speaking in his own person but in the character of Homer, says

Σμυρνῆς ἐν δαπεδοῖσι περικλυτὰ μῆλα νεμοντι,

meaning that he educated that famed college of poets the Homericæ, and the authour of Hesiod's Theogonia means the like when he says that the Muses visited him

Ἄρνας ποιμαίνονθ' Ἑλικωνος ὑποζαθεῖο.

Kings were called *shepherds* and their subjects *their flock*,

(Πολυανδρὲς δ' Ἀσίας θούριος ἄρχων <sup>419</sup>)

<sup>419</sup> Persæ. v. 72.

Ἐπὶ πατὸν χόνα ποίμιοιον  
Θείον ἐλαυνει)

in the same allegorical sense ; which is likewise of frequent occurrence in holy writ. The Cushim, who were men at arms commanding a comparatively feeble multitude, and who regarded themselves as a superiour race of beings, were especially similar to shepherds set over sheep. Therefore when we read that Ajax in his phrenzy clothed himself in his panoply, and rushing out sword in hand made havoc among the flocks of sheep, we must understand that he made a desperate carnage among the people. His insanity was the furor Berserkicus. And when he recovered his sanity of temper, and beheld what he had done, he fell upon his own sword and killed himself.

The greatest discontent now broke out against Ulysses, and he was even more hated among the Pelasgi for the death of Ajax than for that of Palamedes, and under his command their services could not be relied on for a moment. In addition to so many misfortunes, the grandson of Nimrod had gathered a fresh army to raise the siege, and revenge the fate of his forefather. In that cruel dilemma Ulysses abdicated the command of the Pelasgians, and undertook to go himself and bring to the camp the son of Achilles called Pyrrhus or Neoptolemus <sup>416</sup>, who was now adolescent, and resign to him the Vulcanian armour. The place in which the son of Achilles and Deidamia was said (in the fictions of the Homeridæ) to reside, was the isle of Skyros. The fable of Philoctetes remaining in the isle of Lemnos, and being brought from thence by Ulysses much against his will to join the siege of Troy, is a compound made out of the original reluctance of Achilles to march against Troy, which Ulysses surmounted, and of the expedition of that negotiatour to bring Neoptolemus his son. The *lame and wounded foot* of the pretended Philoctetes is the

<sup>416</sup> Quint. Cal. vi. 77. vii. 194.

vulnerable heel of Achilles, of which his son as the prince of the Stygobaptists might be considered the lawful heir. Philoctetes was the son of one Poians, *who set on fire the pile which burnt Hercules*, a crime of which Achilles was certainly a prime mover. Ulysses and Diomedes went to Skyros to fetch Neoptolemus, and the same two heroes went together to <sup>417</sup> Lemnos to fetch Philoctetes and his arrows; but the latter story is only a mythical way of describing what the former relates in plain intelligible terms, and is a superstructure erected upon the verses 721, 2, 3 of the catalogue. The verses 724, 5, are a subsequent interpolation.

We have seen that upon the death of Nimrod the assembled powers of his empire broke up without attempting to strike another blow: but this superstitious panic was not of long duration, and his successor was soon enabled to bring a respectable force into the field again, to which renewed effort the death of Achilles was a great encouragement. And the son of Achilles arrived not an hour too soon, for Eurypylos had previously arrived and gained a great victory, in which Machaon, Nireus, and other heroes fell, and was about to storm the rampart or contravallation in which the allies had sought refuge <sup>418</sup>.

Eurypylos was the grandson of Nimrod, and the son of Telephus *qui divinis patris virtutibus propriam* <sup>419</sup> *gloriam æquiparaverat*. He was the favourite child of his father, and his death (by whatever means it occurred) was the lost Hylas of Hercules and the cause of Nimrod's <sup>420</sup> madness. It is not unlikely that he may have fallen in battle against the Myrmidons, in some of the first quarrells that arose between the Nimrodian government and the Resen schismatics; but I have shown that he was confounded by the Cyprian Epics and other cyclic poems with his brother Tlepolemus, who

<sup>417</sup> See vol. 1. p. 211.

<sup>418</sup> Quint. Calabr. vii. 416. Od. xi. 508.

<sup>419</sup> Dictys. L. 2. c. 4.

<sup>420</sup> Vol. 1. p. 411.

died fighting against his own father's cause but a few weeks before the death of the latter. Homer is entirely silent respecting the fate of Telephus, and doth but obliquely name him by calling his son Telephides. Telephus and Eurypylus are by some called *Micesians*, by an Homeric interpolator *Ceteans*, and Dio the historian of the Goths <sup>421</sup> not untruly declares that they were kings of the Goths. The Troes were the Asi or Royal Scythians of Asgard or Scandinavian Troy, whose laws and religion prevailed among the Gothic nations; and the forces of Memnon and Eurypylus were the warlike tribes of the free Scythæ extending from Niniveh on the Tigris to the Tanais or Don (which was the north-western limit of the kingdom of the Asi, and has continued to be so accounted in the mere ideal geography of later times), who vainly attempted to relieve that city;

columen eversum occidit

Pollentis Asiæ, cœlitum egregius labor;

Ad cujus arma venit et qui frigidum

Septena Tanain ora pandentem bibit,

Et qui renatum primus excipiens diem

Tepidum rubenti Tigrin immiscet freto <sup>422</sup>.

John Tzetzes, whose sources of information were many compared with ours, and whose judgment was far from being so contemptible as his poetical talents were, calls the army of Memnon sometimes *Æthiopians*, but at others *Indians*,

Νυκτι ἐπηλυθον Ἴνδοι ἄλμυρον οἶδμα πλεοντες,

by whom he means the Indo-Scythæ, so much extolled by Dionysius the geographer, who used to flourish in Transoxana, Cabul, and Cashgar; and Dictys also says *Indi et Æthiopes* <sup>423</sup>.

<sup>421</sup> Dio cit. Jornand. de Rebus Geticis. p. 90. ed. Lindenbrog. Hamb. 1611. See vol. 3. p. 241, 2. n. 691.

<sup>422</sup> Senec. Troad. act. 1. v. 6—11.

<sup>423</sup> L. iv. c. iv.



The word *Indian* is often used as nearly synonymous to *Æthiopian*, because a great nation of *Æthiopians* inhabited the banks and sources of the river. But that river was only the western frontier of the country we call India, and it was the eastern boundary of the kingdom of Asia proper. The revolt in Alexander's army was not made at random, but it was a refusal to proceed extra terminos. John also repeatedly uses the word *Arabians* or *Arrabians*, as,

Και τότε Τρωίας ἦδ' Ἀραβίσσα χαιεῖτ' ἔνωω,

and

Μεμνων ὅσσα εἶπε γεροῖτ' Ἀραβιῶν φωνή.<sup>424</sup>

We have already said somewhat concerning Arabia. That country has, from an injudicious veneration for every name which the Bible mentions, been almost appropriated by Christians and Mahometans to the twelve tribes of Ishmael; but upon the whole it should be regarded as a country both named and settled by the sons of Cush. Cush himself is called *Arab*<sup>425</sup> in the Targum upon Chronicles.

Paris most earnestly supplicated Eurypylus to save the city, as he was it's last remaining hope, to which he thus magnanimously replies, in verses probably borrowed by Quintus from the *Little Iliad*<sup>426</sup>,

Πριαμίδη μεγαθύμῃ, δεμας μακαρίζουσιν εἰκώς,  
Ταῦτα μὲν Ἀθανάτων ἐνὶ γόνασιν ἐστρεφίεται  
Ὅς τε θάνη κατα δῆριν ὑπερφύον ἦδε σωθῆναι  
Ἥμεῖς δ' ὥσπερ εἰκε, καὶ ὡς σθένος ἐστὶ μαχεσθαι,  
Στήστομεθα προ πολλός· ἐπεὶ δὲ καὶ τοδ' ὁμουμεναι  
Μὴ πρὶν ὑποσφραψαίην, πρὶν ἢ κταμεν, ἢ ἀπολεσθαι.

<sup>424</sup> Post-Hom. v. 258. 283.

<sup>425</sup> See vol. 1. p. 105.

<sup>426</sup> Quint. Cal. vi. 309. But ought it not to be Ὅς κ' ἐλθῆναι . . . . . ἢ σωθῆναι?

But after a tremendous campaign he was completely beaten and slain by Pyrrhus and the Myrmidons, and as far as we may judge this was the greatest of all the achievements performed by the besiegers of Troy. Ulysses says that, although Neoptolemus slew multitudes of the enemy, they were all widely different from Eurypylus, whom he killed even when surrounded by his comrades, and who was second to Memnon only;

Ἄλλοιον τον Τηλεφίδην κατεγγράτο καλῶ  
 Ἡρῶ' Εὐρυπυλον πολλοὶ δ' ἄμφ' αὐτον ἑταίροι.  
 Κείνον δὲ καλλίσον φίδον μετὰ Μενόνα δίφον.

And here ends the genuine speech of Ulysses.

XIV. By the fall of Eurypylus affairs again returned into the hands of Paris, in a worse state than they had ever before been. The next event of moment is the death of Paris, of which event we have neither any clear account nor any that I can distinctly elucidate. He was shot by Philoctetes with an arrow dipped in the same poison which had killed Hercules; and the witch Œnone (who is the Canace of the anti-Christian Romancers in the middle ages) had the gift of healing all wounds and ailments, but refused to assist him, so that he died. Œnone is but a mythical duplicate of Helena, although described as *her rival*; the minstrels of later times, unable to fathom the profundity of that woman's wickedness, thought it could never be his wife who refused to preserve him from death, but must have been some injured and jealous woman. The truth latent under this veil is, that Paris was murdered by means analogous to those by which Memnon fell, by the contrivances of Neoptolemus and Helen. There were not two women in Ilion (believe it who will) at the same time, to whom Paris could say,

Nam te nec Phœbi solertior artibus ulla est <sup>427</sup>,  
 Phœbeæque Hecates somnia vera vides,  
 Te quum sideribus te quum deducere Lunam  
 Nubibus et memini surripuisse diem.

He was a man long inured to crime, but much superiour in valour, sagacity, and power, to the reputation which he vulgarly enjoys. Propertius well says, *qualemcumque* Parin.

At this time the whore of Babylon began to see her great designs arriving at maturity. The two contending factions had exhausted one another by long hostility, and the principal leaders on both sides had cleared the field by assassinating each other at her instigation. A great treason and a little more murder might (as she reasonably hoped) open the way for a complete civil and spiritual gynæcocracy, which had long been the darling vision of her mind. All hopes of effectual relief from without seemed now to be at an end; the Epicures were worn out with service; and especially the Dardani or *Λαοι* of the city were weary of expending their blood for the fierce grand-children of Cush. The party among the Trojan aristocracy who had all along been opposed to the ambition of Paris under Antenor <sup>428</sup> and Helenus (to whom <sup>429</sup> Dares adds Polydamas, Ucalegon, Amphidamas, and Dolon) united themselves to Æneas king of the Dardani, in order to betray Deiphobus, who after the death of Paris had succeeded to the possession of Helena and the command of the city. But Æneas, under Helena, was the prime agent in the plot; and he had the command of the Dardan citizens of Babel, employing the two sons of Antenor as his lieutenants. The city was in itself quite impregnable to the engineers of those days, and the garrison were strong in the conviction that while they held the temple and the palladium the Gods would defend

<sup>427</sup> Aul. Sabin. *Epist. Paris* CEnon. v. 81.

<sup>428</sup> Tzetz. *Post-Hom.* v. 517.

<sup>429</sup> Dares. c. 39.

their walls; the idea of famine does not seem to have been ever mooted as one of the chances upon which the issue depended. Babel was almost overgreat to be regularly invested, and the besiegers were as likely to be short of food as the besieged; and the more so if we reflect, that Babylon in it's most populous days contained a great space of vacant and ornamental ground which might produce grain; that, that ground was irrigated, and of the most fertile in the world; and that the Asiatics have always been temperate and abstemious in the use of food. So that the inmates of Babel might be a very host, and yet not yield to the pressure of a lax blockade. Here we say nothing of the enormous magazines, perhaps not less than those of Joseph's Pharaoh, which were collected for the use of the place, during the long interval between the crime of Paris and the actual commencement of hostilities. The warriors of the city were under an efficient leader.

A deep conspiracy was therefore necessary in order to effect the work of treason which she was meditating. She now pretended to regret the fault she had committed against Menelaus, and to <sup>430</sup> have a longing after the daughter she had borne to him; and agreed to deliver up the city to the Atridæ. Ulysses having disguised himself in rags and lacerated his body with stripes (*ἀκισαμενος* <sup>431</sup> *ἑαυτον*) fled into the city in the capacity of a fugitive slave and deserter. But Helen soon recognized him, and received him kindly, and when she had pledged her oath to him not to betray his secret till he got back to the camp, he unfolded to her the sentiments of the Achaian leaders,

<sup>432</sup> *παντα νοον κατελεξεν Ἀχαιων,*

or as the *Lesser Iliad* <sup>433</sup> expressed it, " he made an agreement

<sup>430</sup> See Od. iv. 261.

<sup>431</sup> *Ilias Minor. ap. Procl. Chrestom. p. xi. ed. Bekker.*

<sup>432</sup> Od. iv. 256.

<sup>433</sup> *Ilias Min. ubi supra.*

“ with her concerning the taking of the city.” That cunning man was aware of Helen's real intentions, or else he would not have set the least value upon an hundred oaths of her swearing.

Let us here pause a moment to contemplate this same passage of primitive history recorded under other names, and firstly under the true name of the place. Some time after the bloody Amazon queen had slain Cyrus (the eastern Quirinus) whom the Shepherd had saved, and the Bitch had suckled, *Babylon* was besieged by the host of Darius, who could not take it. In this dilemma, Zopyrus <sup>434</sup>, one of the Persian septemviri, presented himself at the gates with squalid hair and raiment, lacerated with stripes, and mutilated of his ears and nose, and was received as a deserter, and admitted into the counsels of the Babylonians. He had previously concerted with Darius to place bodies of troops at the principal gates, two of which were in due time opened to him by the self-devoted spy. This is one passage of the Pseudo-Cyreian history collected by Herodotus from the Chaldees, which included the marvellous birth and bloody death of Nimrod, the exploits of the cruel queen of the Goths, the more obscure fable of the Thyestean banquet, not to mention some other legends of supreme antiquity.

There was an abominable Princess of Jezira <sup>435</sup>, Irak Arabi, or Babylonia, called Nayla, or otherwise Zabba by reason (as it is said) of the exuberant growth of hair which hung from her loins to her knees. The seat of her government was a fortified palace communicating with another fortress by a subterraneous tunnell, and when the two Amrus from vindictive motives wished to get possession of her, they hit upon this plan; Kesseir, their faithful counsellour, had his nose cut off, and his back lacerated with stripes, and in this condition went over to Zabba, who admitted him to her entire confidence, and

<sup>434</sup> Herod. 3. c. 157.

<sup>435</sup> Price Hist. Arab. p. 124. Kinneir Geogr. Pers. p. 237. Juzeerah means *island*, but it is used for Mesopotamia. Malc. Hist. Pers. 1. p. 97. n.

he shortly found means of delivering up her palace and herself to the besiegers.

Ravan king of the Giants had ravished and carried away to his impregnable city Sita the wife of Rama Chandra, who was an avatar of Vishnu ; whereupon Rama in conjunction with Hanuman <sup>436</sup> king of the Apes levied war against him. Hanuman penetrated under several disguises <sup>437</sup> into the city and palace of Ravan " to explore Sita, the wife of Rama his "sovereign and master." He obtained access to her, conversed with her, and gave her a ring which Rama had sent ; and, returning in safety, he encouraged Rama to attack the city.

The treason of Tarpeia who delivered up the capitolium to the Sabines is another version of this famous legend which we shall have occasion <sup>438</sup> more amply to illustrate hereafter ; we have already alluded to the fables of Medea and Scylla. To those may be added the romance of Moses besieging the king of the Æthiopians in his impregnable fortress of Saba or Meroe, and despairing of success, until Tharbis <sup>439</sup> the king's daughter admiring his valour and sagacity fell in love with him, and sent private messengers to him, offering to betray her father and her country into his hands ; which she actually performed.

After the interview Helena made her arrangements with Æneas, Helenus, Antenor, and the rest of them ; and Ulysses

<sup>436</sup> See above, p. 89.

<sup>437</sup> Maur. Hist. Hind. 2. p. 241. etc. Ram's wife Schita was beautiful and white, and is said to have been a native of Great Tartary. She was carried off by treachery by a subject of the king of Zeilan. Hermand the monkey went thither with the ring of Ram and demanded her of the king. Upon his refusing to give her up, Hermand destroyed the trees in the royal garden ; and the king's soldiers gashed him with their swords but were unable to kill him. At last he cunningly said, " the only way to kill me is to tie cotton " cloths to my tail and set them on fire," which they had no sooner done than off he ran, embrazed the whole island with his fiery tail, and carried off Schita in the midst of the confusion. Such is the version of the story in the *Voyages du sieur de la Boullaye le Gouz*. p. 179. Paris. 1657. The *fiery tail* of Hanuman clearly belongs to Ulysses *Cometes*.

<sup>438</sup> Vol. 3. p. 14, 15, 16.

<sup>439</sup> Joseph. Ant. L. 2. c. 10.

occupied himself with his own preparations. He employed skilful engineers to form the Durean or Duratean horse.

An ark was spoken of as of a <sup>440</sup> cow with reference to the cherubic symbol of the Deity, a *bull*. But the apostates of the lineage of Cain in their <sup>441</sup> cherubim substituted the horse for the bull, and that was the symbol which the Scythians more particularly affected. The horse <sup>442</sup> was their oracle and their God of war. The horses which Neptune gave to Pelops and which could skim the surface of the ocean, signify the ark of Noah. For this reason the great struggles for spiritual ascendancy among the sects of those days are represented as the carrying off of kine or horses, as Hercules did those of Geryon, and Cacus those of Hercules. Laomedon promised to give Hercules, as the reward for his services, the wonderful <sup>443</sup> horses he had received from Jove, that is to say the tower of Babel with the three contiguous quadrilateral temples forming the ark or ship-temple upon the summit thereof; and upon the non-fulfilment of that engagement, Nimrod seized upon Babel by force of arms, which was the first taking of Troy by Hercules, and "the beginning of his kingdom."

The Ark of the Covenant in Israel was overshadowed on either side by the cherubs or winged tauriform images, and similar images no doubt ornamented those of patriarchal times which mythology has described as cows. The arks of the Scythistic model had winged horses (Pegasi or hippogriffins, "the winged horse of Curdistan") for their supporters, in imitation of the cherubim of Thubalcain, and were for that reason called horses. Such was the *Duratean horse*, an ark of immense size and of costly materials, <sup>444</sup> adorned with gold, and silver, and ivory, and precious stones. As soon as the artificers had com-

<sup>440</sup> See above, p. 98, 9.

<sup>441</sup> See vol. 3. p. 275.

<sup>442</sup> See vol. 1. p. 77. l. 1. and Elias Schedius de Diis Germanorum. c. 45. p. 657.

<sup>443</sup> See vol. 1. p. 80.

<sup>444</sup> Tryphiodorus, v. 65. etc.

pleted this costly fabric a certain number of the most powerful men at arms entered into it, of whom thirty, including Menelaus, Ulysses, and Neoptolemus, are enumerated by <sup>445</sup> Quintus; but the names and numbers are variously given. Having done thus much they abandoned their lines and broke up as if in full retreat, but halted in sufficient numbers wherever the unevenness of the ground or the growth of wood was sufficient to conceal them from the walls; for the grand seats of speculation, the Tower of Belus and that of Apollo Thymbræus, (which in that champaign country had been such a great resource to the garrison) were in the hands of Helen, of Antenor, and his wife Theano, and the other conspiratours, who had only to deceive the aged king and Deiphobus. At the time of their feigned retreat they caused one Sinon (grandson of Autolycus <sup>446</sup> and cousin-german of Ulysses) to desert to the enemy; he was tutoured to tell this tale, that the allies had renounced their enterprize and had constructed the ark as a propitiatory oblation to the offended Deities of the Pergamus, adding, that they had intended at the suggestion of Ulysses to have sacrificed him as a votive offering to the God for their safe return home, but that he had fortunately made <sup>447</sup> his escape. As those individuals among the Trojans who were most celebrated for their wisdom and skill in divination were parties to the original concoction of that lie, it was not difficult to persuade the king and people of it's truth, and of the necessity of conveying the Duratean horse into the Temple of Jupiter Belus. It is however confidently related, that some person expressed his suspicions <sup>448</sup> which were not attended to, and that the dangerous contents of the horse were heard by the infatuated ears of the Trojans to rattle within it as it passed the gate,

utero sonitum quater arma dederunt.

<sup>445</sup> L. 12. v. 310.

<sup>446</sup> See Serv. in *Æneid.* 2. v. 79. The name given to this man signifies *doing mischief*.

<sup>447</sup> Quint. Smyrn. xii. 366. Virg. *Æneid.* 2. 80. etc.

<sup>448</sup> *Laocoon* signifies *he of the people who hath understanding*.



When Kesseir <sup>449</sup> had obtained the full confidence of Nayla the Hairy he offered to go forth and procure for her the richest merchandize of Irak or Babylonia, which he undertook to bring in two thousand large sacks of hair-cloth. He went to the camp of his royal master and filled each sack with an armed warrior, and returned in due season with his caravan; but on entering the gate one of it's guards struck a sack with his partizan and heard the soldier groan within,

Et si fata Deôm, si mens non læva fuisset,

the whole trick was discovered. But he merely exclaimed, "these loads peradventure contain no good," and gave a free passage to the convoy, which took the palace, the tower, and their connecting tunnell.

When the Duratean horse was enshrined, the people wearied by ten years of unremitting warfare burst forth into joy and mirth, and a careless confusion pervaded the whole of that populous city.

At the close of the day <sup>450</sup> the concealed divisions of troops began their forced march towards the city; an operation of difficulty in a country so level and overlooked. But I believe they had recourse to the expedient of carrying young trees or huge branches of trees, a phenomenon to which the treacherous soothsayers Helenus, Antenor, and the rest, might give what interpretation they pleased in order to lull suspicion. In the fables of Arabia, when the Arabs threatened the strong hold called Yemaumah, the garrison placed *Asdrak of the grey eyes* <sup>451</sup> in their highest tower, a woman who could see for the distance of three days' journey, but whose long sight was from their incredulous fatuity of no avail. Presently Asdrak began to exclaim,

As I did stand my watch upon the hill  
I look'd towards *Yemen*, and anon me thought  
The wood began to move,

<sup>449</sup> Above, p. 190, l.

<sup>450</sup> *μεσονυκτιος ἄλλυμαν*. Eur. Hec. v. 914.

<sup>451</sup> Price Hist. Arab. p. 138.

but they only mocked at her,

that will never be ;

Who can impress the forest, bid the tree

Unfix his earth-bound root ?

The second day she espied a man behind one of the moving trees, and again they disbelieved her. But on the third day the embattled groves of Yemen marched into the unguarded city. When certain Scottish exiles after skulking fifteen years returned to their country, from which they had fled in an hour of murder and probably of parricide, they did not fail to load their antagonist with every evil imputation and every kind of absurd fable, which in their rude age is not wonderful, seeing what was the impudence of even the house of Tudor and their creatures in all things touching their immediate predecessour ; and the legend of the moving forest figures conspicuously in the last war of Maccabæus king of Scotland. That service, into which the spice-trees of Araby the blest and the rugged pines of Caledonia have been indiscriminately pressed, was I believe in reality performed by the farfamed willows of Babylon upon the harlot's night of treason.

When the besiegers were nearly arrived, Helena and her accomplices let the warriors out of their cage, and kindled on the summit of the Pergamus such a blazing beacon as might tell the enemy of their success, and make known to the citizens in the midst of their rejoicing that the tower and palladium were taken, and that the immortal Gods had abandoned the defence of Ilion ;

*Illa chorum simulans evantes orgia circum*

*Ducebat Phrygias ; flammam media ipsa tenebat*

*Ingentem et summâ Danaos ex arce vocabat.*

The aged king was in the temple paying (no doubt) a solemn tribute of thanks at the altar of Jupiter Agamemnon or Hercules, and there, at the very altar of the god, he was butchered by Neoptolemus, who from that and other atrocities obtained

the name of *Pyrrhus*, which is equivalent to Typhon or *the Devil*. It was an act appalling to the whole world to slay a king and a high-priest at the altar of the great Asylum, the eldest born of Jupiter Belus, and engendered in the ark of Noah, upon whose head five centuries of years had stamped a divine antiquity. I have already mentioned where the speech of Ulysses concerning Neoptolemus ought to end; the disgusting absurdity of supposing these ruffians in their panoplies of brass to cry and drop tears when they were in danger, is reason enough; but it was quite inconsistent with the cautious discretion of Homer to allude to that fatal day, when he was praising the son of Achilles. His epic poems were written as an apology and a peace-offering to the Pelagic nation. Deiphobus was surprised in his bed and destroyed with every refinement of vengeful ferocity, another

scelus exitiale Lacænæ;

but Deiphobus was one of the assassins of Pyrrhus's father, and the old king had not escaped some suspicions of conniving at that crime, and these were probably the main exciting motives to such enormities on his part. Polyxena did not escape his vindictive rage, and was sent to consummate her fatal espousals in the grave. But to the Whore of Babylon these bloody passions were but as instruments to work out the ends of her unrelenting ambition, by removing every competitor.

In the midst of all the terrours and confusion made by the taking of the Priami arx alta and by the death of the king, the besieging army arrived and sacked the place, destroying without mercy the lives and property of its defenders. But they first set guards to protect the houses <sup>453</sup> of the traitors Æneas and Antenor. Dionysius quotes a valuable extract from an old writer of *Λογος* concerning the perfidy of Æneas, its motives, and its reward. "Menecrates of Xanthus avers that the city "was betrayed by him to the Greeks, for the hatred he bore

<sup>453</sup> Dictys. L. 5. c. 4. c. 12. Dares. c. 42.

“ Alexander ; and that for that good office the Greeks favoured him by preserving his house. His narration begins with the sepulture of Achilles in this manner ; *The Greeks were much afflicted, and thought themselves deprived of the head of their army ; however, having buried him, they waged war throughout the land, until they took Ilium by Æneas betraying it. For Æneas being slighted by Alexander, and excluded from the honours of the pontificate, overturned King Priamus ; and having done this, he became one of the Achæians* <sup>453</sup>.” This comes well in confirmation of what Homer had informed us that Æneas “ had <sup>454</sup> a continual grudge against divine Priamus, because he did not honour him although he was excellent among men.” The honours unto which this discontented man aspired were nothing less than the succession of the crown. The taunts of Achilles to him seem to imply a knowledge of his sordid and designing character ; “ what brings <sup>455</sup> you here ? (he asks) have they made a new bishoprick for you, with a rich glebe ?” The havoc upon such an occasion must have been immense, and the city must have suffered greatly as well as did it’s inhabitants ; but we must by no means accept as a literal fact what the post-Homeric poets relate, of it’s having been then entirely destroyed, for it flourished as a seat of government for long years afterwards.

XV. I will here observe upon a striking resemblance between this infamous treason, and the circumstances of another transaction mentioned in Scripture. Babylon and Jericho were both besieged in the course of a religious war, and both were entered by spies who came to learn the temper of the cities ; the spies were harboured by the whore of Babylon and by the whore of Jericho, who both kept the secret entrusted

<sup>453</sup> Dion. Hal. Arch. L. 1. c. 48. p. 38. Hudson.

<sup>454</sup> Iliad. 13. v. 460.

<sup>455</sup> Iliad. 20. v. 184.

to them until such time as the spies had returned safe home; the cities were soon taken, and the two harlots were treated with the highest honour by the victors, and their friends especially protected from harm. In these respects the harlot of Jericho, although "justified by her works"<sup>456</sup>, and a progenitrix of Christ<sup>457</sup>, bore a minute and nice resemblance to Helen. The Lord says<sup>458</sup>, "I will make mention of Rahab" and Babylon to them that know me," and the Prophet calling upon the Lord of Hosts to arise and take arms against the second Babylon, its harlot, and the old serpent its spirit, as erst against the former, saith, "Awake, Awake, put on strength, O arm of the Lord! awake, as in the ancient days, as in the generations of old! Art not thou it which hath cut Rahab, and wounded the Dragon"<sup>459</sup>?" The word *cut* here has the force of *μεριζειν*, *σπαραττειν*: thou hast torn piecemeal the harlot of Babel, and scattered her members over the earth. Probably the Holy Spirit did not intend to institute any comparison between these different persons and places, but Rahab (interpreted *proud* or *strong*) is rather one of the many titles or names which were applied to the old queen of Babel. Afterwards a similar scene was repeated in Jericho, and the identity of names and circumstances was a mode of rebuke to the similar superstitions of Jericho. Cadmus, following the ark or cow, erected the Cadmèa, or Acropolis of Theba; it was *Mesopotamian* in it's site,

Τας Ἀμφιονίας τε λυρας ὑπο πυργος ἀνεσθ  
 Διδυμῶν ποταμῶν,

and it was called *Μακάρων Νησοί*<sup>460</sup>, *the islands of the blest*. In a word, it was a type of the acropolis, and paradisaical

<sup>456</sup> James, 2. v. 25.

<sup>457</sup> Matth. c. 1. v. 5. Salmon virum justum Booz de Raab meretrice genuit. S. Hieronym. procem. in Hoseam.

<sup>458</sup> Ps. 87. v. 4.

<sup>459</sup> Isai. c. 51. v. 9.

<sup>460</sup> Parmenides cit. Suid. in *Μακ. Νησ.*

mount and gardens, of Babel. And such was the city of Jericho, not only strong, and stored with wealth, but celebrated as a paradise abounding in palms, myrobalans, and balsam trees, in the midst of an arid desert. Josephus calls it <sup>461</sup> *θεῖον χωριον*, and the same superstition concerning Jericho was undiminished in the sixth century, when the curious Itinerary of St. Antoninus was written; *de Jericho usque ad Jordanem sunt millia rex, Jericho* <sup>462</sup> *verò in oculis omnium ita videtur ut Paradisus*. It was a *daphne* and one of the abominations of Palæstine, wherefore the Lord said "cursed be the man " before the Lord, that riseth up <sup>463</sup> and buildeth Jericho;" a prohibition which was respected until the reign of Ahab. The name Jericho is interpreted to mean a *sweet smell*, which can hardly be unconnected with it's famous balsams and myrobalani. And the modern name of it is *Raha*, which seems to be closely allied to *Rahab*. The manner in which the walls of Jericho were demolished, by martial music, without the application of any force, is the very converse of the Amphionian architecture; and it must lead us to infer that the towers of Jericho had the tradition of an enchantment similar to that of the Theban, Megaran, and Trojan walls;

Ilion adspicies firmataque turribus altis  
Mœnia Phœbææ structa canore lyræ.

This occasion will also serve to clear up another point in ancient literature. The ambushade of the heroes in the Duretan horse is called in both the passages of Homer (interpolations probably, but very ancient) which mention it, *λοχος*. Pitana was an obscure little place near the fabulous or Homeric residence of Menelaus, Lacedæmon, and according to Euripides it was the actual place at which he and Helen ministered to the temple of Minerva Chalciæcus,

<sup>461</sup> Cit. Reland. Palæst. 1. p. 386.

<sup>462</sup> Itin. Anton. Martyris. p. 11, Juliomag. 1640.

<sup>463</sup> Josh. vi. v. 26.

πολιν Πιτανας  
Χαλκοπυλον τε Θεας.

So much being premised, we read in Thucydides <sup>464</sup> that people commonly said there was a body of men at Sparta called ὁ Πιτανατης λοχος, whereas in fact there was no such thing as a Pitane lochos in existence. It is very strange that people should have said such a thing; but it is somewhat stranger that a non-existing band of men at Sparta should be called *the army of the Greeks!* Πιτανατης στρατος saith Hesychius, ὁ των Ἑλληνων ἦτοι ἀπο μερους, ἢ δια τον Μενελαον ὃς ἦν Πιτανατης. Ἐστὶ δὲ ἡ Πιτανη φυλή. The Πιτανατης λοχος was the λοχος of Menelaus, and his chosen comrades, concealed in the Duræan horse; of which famous enterprize the Lacedæmonians no doubt kept up a lively remembrance in their sacred rites at Pitane, and they worshipped Menelaus in <sup>465</sup> a temple of his own with heroic (if not divine) honours.

XVI. We are best acquainted with the transactions of this war through the medium of those who were leagued against Babylon, from the poet of the Laertiad house, and from the numerous minstrels of the Danaizing Pelasgi; but the lions painted very little, and the few works that existed upon this subject by writers of the Barbar kingdom enjoyed no celebrity. Ælian mentions a Persian Iliad <sup>466</sup> translated from Homer by order of the Persian kings, but it was more likely a Persic poem upon the same topics, and may have been the foundation and remote origin of the Shahnameh and other extravagant productions of Mahometan Iran. However the same Historian assures us as a fact, that a work was extant at the time when he wrote called the Phrygian Iliad, and bearing the

<sup>464</sup> Thuc. 1. c. 20. and see Dion. Chrys. p. 191, ed. Casaub. That learned Sophist has wanted his usual accuracy upon this occasion, for he calls it the Scyrite lochos, meaning the Scyrite, and moreover the Scyrite lochos *did exist*. See Thuc. 5. c. 33. c. 68. Steph. Byz. in Scyris.

<sup>465</sup> Paus. 3. c. 19. s. 9.

<sup>466</sup> Var. Hist. L. 12. c. 48.

name of Dares, *τὸν Φρυγὰ Δαρητὰ ὁ Φρυγίαν* <sup>467</sup> *Ἰλιάδα ἐπὶ καὶ τὸν ἀποσωζομένην οἶδα*. Of this curious work (of which I know not with certainty whether it were prose or verse) a short Latin abstract has come down to us, together with a translation made by Quintus Septimius Romanus, in the time of Diocletian or of Constantine, from a Greek book written by Eupraxides of Crete in the reign of Nero, under the assumed name of Dictys the friend of Idomeneus. The abstract of the Phrygian Iliad bears the name of Cornelius Nepos as its author, but no one who reads it can believe that its date surmounts, if it equals, that of Septimius Romanus, for the style of it is bald and harsh. But I see no manner of reason to doubt that it is taken out of the work mentioned by Ælian, for what was extant and called into public notice in the time of the Antonines is likely to have been extant long after. That little book is written in many respects with such feelings as would animate an Asiatic writer jealous of the honour of his Continent, and (if we supposed the Phrygian Iliad to have been older than Alexander of Macedon) of his king; for we may collect from Herodotus that the Greek legends about Troy on the Hellespont were a sore subject with the Achæmenidæ and their people. Dares lays great stress on the prior rape of Hecione by the Greeks, as excusing an act of retaliation. He much underrates Agamemnon, making him to be dethroned with great ease by Palamedes, to whom he assigns the chief command of the war and the title of King, and gives him the credit of killing the famous Sarpedon. Agamemnon acted as a mere scout to him, Palamedes Agamemnonem legatum mittit ad Thesidas <sup>468</sup>. Not a word is breathed of Palamedes being either convicted or accused of treason, but on the contrary he fell gloriously, surrounded by Alexander Paris, and his Phrygians; and then only, *ἄεθ' ὀκισσάμενος*, Agamemnon recovered his ascendancy. Dares will not deign to speak of the *taking*, or even of the *siege* of Troy, but says, 806,000 Argives

<sup>467</sup> Var. Hist. L. 11. c. 2.

<sup>468</sup> Dares, c. 26.



flocked together to the *betrayal* of Troy, ruerunt ad oppidi PRODITIONEM <sup>469</sup>. This is either very bitter language, or that of a man affecting great bitterness. He also exaggerates the resistance of Ilion, saying that it was taken in the eighth month of the eleventh year, when we know it was taken in the tenth year, τῷ δεκάτῳ.

There are some other particulars less obvious to a forger, and therefore stronger in argument. The resistance of one town for ten or eleven years is glorious, its ruin may raise feelings of regret but not of shame: and Dares makes a proud boast when he says, "we resisted eleven years, and were only "betrayed at last!" But the affairs with the garrison of Troy were a very minute part of the war (in importance, I mean, not in duration), and the great collision of the Hellenismus and the Barbarismus took place when Memnon first, and next Eurypylius, brought down the powers of Nineveh and Upper Asia into Troas; and the empire which was foiled in these great struggles must of necessity hide its diminished head. But Dares is as mute as the grave upon any attempt to relieve Ilion: even the Homeric story of Rhesus, though he was only a powerful epicure <sup>470</sup>, is suppressed: the very name and existence of Eurypylius are not alluded to: and what is yet a good deal stronger, the famous armament of Memnon the Son of the Morning, and his march to Ilion with all the force of Assyria and Persia, are buried in silence. But to omit his name was impossible: all the world would have laughed at an history by Dares the Trojan priest of Vulcan <sup>471</sup>, who never heard of Memnon! so the author of Dares has gone very cunningly to work; he gives some account of Memnon's exploits and death, but he puts him in the middle of the list of Epicures, or contingents for garrison duty, who were on service all through

<sup>469</sup> Dares, c. 44.

<sup>470</sup> I have constantly abstained from translating Homer's word *ἑπικυρεῖς*, (*auxiliary-warriors*), lest it should be thought that their service was merely a voluntary alliance, and not of duty, as I suppose it to have been.

<sup>471</sup> Hom. Iliad. 5. v. 9.

the siege from the beginning, de Paphlagonia Pylæmenes <sup>473</sup>, de Æthiopiâ Perses et Memnon, de Thraciâ Rhesus et Archilochus, etc. In all that I have remarked, there is evidence pregnant with the conclusion that this is a genuine abstract of the ancient Pseudo-Dares.

But there is another ground as strong. Forgeries such as Orpheus, Dictys, or the Dares of Ælian, profess on the face of them to be what they are called, but this does not profess to be Dares's own book, but quotes in express terms the original work from which it is abstracted, sicut *Acta Diurna* indicant quæ Dares Phrygius descripsit <sup>473</sup>. The original work was certainly entitled *Δαρητος τε Φρυγιος Ἐφημεριδης* (therefore probably in prose), and was the work of some Asiatic, Hellenizing in his studies, but Scythizing in his feelings and prejudices. It has been rashly imagined by some recent <sup>474</sup> critics that Joseph of Exeter, or Iscanus, wrote this book as an epitome of his own poem, and that others have clapt the name of Dares to it. But the usurpation and reign of Palamedes <sup>475</sup> are so slightly and obscurely touched upon by him in his poem, as to show that he was afraid of copying Dares in that strange history, rather than the inventor of it. Besides, it was well known to Ptolemy, son of Hephæstion. Whoever will attend to the last section will see that it must be taken from some book called *Dares*, and not from the poem of Iscanus. Joseph of Exeter fills a respectable place among the Latin poets, and this is a saddish composition to come from the pen which wrote such lines as these, on the supposed drowning of Castor and Pollux,

tamen acrius *alto* <sup>476</sup>

Incumbente Noto, nil jam sperante carinâ,

<sup>473</sup> Dares, c. 18.

<sup>474</sup> Dares, c. 12, c. 44.

<sup>475</sup> This is positively asserted by Mr. Schoell. *Hist. Lit. Lat.* tom. 3. p. 123, 4. and *Hist. Lit. Grecque.* tom. 7. p. 4.

<sup>476</sup> Jos. Inc. *L.* v. 112-120.

<sup>477</sup> In the editions *acto*; malè. de Bel. Troj. 3. v. 450.

Ledæi juvenes nexis per colla lacertis  
 Nata simul simili deponunt corpora fato.

And for what earthly reason should Iscan play the Trojan, both in what he says and in what he suppresses, as I have shown that this author does? How shall we account for the way in which Dares's name is twice quoted, if it be a fiction of Iscan's, and not an epitome of the Phrygian Iliad? We may prove the same thing in this way; Guido de Columnis, in his History of Troy, repeatedly cites Dares Phrygius, and in some instances he expressly cites from him passages which neither exist in our Dares nor in the poem of Iscan. Exempli gratiâ, he gives an account of Priam sallying out at the head of 150 chosen heroes, to avenge the death of Hector, "like as Dares maketh mencyoune," and he describes the reconstruction of Ilion after it's sack by Hercules, the pergamus, and palace of king Priam, in language <sup>477</sup> similar to the descriptions quoted in the preceding <sup>478</sup> volume.

There were y-wrought of large and gret roundness  
 (As sayth Darès) and iv'ry the pillers, etc. etc.

All that is given in the epitome <sup>479</sup> of Dares in these few words: "Priamus . . . ampliora mœnia exstruxit et civitatem  
 "munitissimam reddidit, et militum multitudinem ibi essefecit.  
 " . . . Regiam quoque ædificavit et ibi Jovi Statori aram con-  
 "secravit. Illo portas fecit," and then their names. The description at the end of the first book of Iscan is very different. Then, as Guido de Columnis took his elaborate and in some respects very curious details, neither from Iscanus nor from the epitome, did he invent them and father them upon Dares Phrygius? He did not; because they are given almost as fully by Martinus Polonus who wrote in the middle of the 13th

<sup>477</sup> Guid. de Columnis by John Lydgate. *L.* 1. c. xi. *L.* 2. xxvi. London, 1555.

<sup>478</sup> Vol. 1. p. 444.

<sup>479</sup> Dares, c. iv.

century, and *died* in the year 1278, whereas the Trojan History of Guido de Columnis was not composed by him until the year 1287. Martinus compiled a general Chronicle, and was far removed from any thoughts of fiction. It follows that both Martinus and Guido had a Dares Phrygius different from and more ample than either the exstant Dares or the poem of Iscanus, in a word, that Iliad of which the exstant Dares is an epitome.

The prefatory epistle to our *Dares* is upon every hypothesis an impudent hoax, played off by some person who got possession of the manuscript. But if any one were to say that Joseph of Exeter, being in possession of a complete manuscript of the Phrygian Iliad, made this abstract from it, roughly, and without any thought of publication, to assist him in the poem he was about to form out of it, I would not contend against him. His day afforded store of old manuscripts that have since been destroyed or over-written, and his poem is illustrated from other sources besides our Dares, and those, I believe, not exstant sources. Whence did he draw this, that Astur (whom Silius makes to be Memnon's armour-bearer) was guardian of the Palladium? Where did he read of Orontes? and that the Chaldees were employed in the defence of Troy? The death of Orontes in opposing the landing of the Greeks is finely described.

Stabat in occursu pelagi Chaldæus Orontes :  
 Dumque rateis inhibere parat suspensus in ictum,  
 Fallit arena pedes et inanes excipit ausus  
 Præcipitem mersura Thetis. Premit Inacha pubes  
 Desuper. Ille pares in gyros brachia spargit <sup>480</sup>,  
 Nunc caput immergit pelago, varioque timore  
 Aut longos haustus aut tela prementia vitat.  
 Tandem, dum fluctus gravior rimatur opacos,  
 Incidit in puppes frontemque infigitur uncis.

<sup>480</sup> L. 5. v. 171. The shortening of a vowel before such words as spargit, is one of the few traces of barbarism in that fine versifier.

The celebrated St. Thomas Becket patronised both Joseph of Exeter and John of Salisbury. If the latter could read the lost Satyricon of Petronius Arbiter, why should not the latter have read and epitomized for his own use the Phrygian Iliad of Dares? Camden <sup>481</sup> positively affirms that "Joseph of Exeter" . . . . turned Dares Phrygius so happily into verse, that it "hath been printed not long since under the name of Cornelius Nepos." It is the more likely that Iscan may have read the genuine (that is, Ælian's) Pseudo-Dares, from that learned critic Perizonius having shown that the Greek original of *Dictys* was in the hands of John of Antioch, who wrote his Chronicle in the ninth century.

It is to be hoped that in these chapters we have come rather nearer to the truth than Mr. Bryant did, or Monsr. Guérin du Roehér, who maintains that the Iliad relates to the defeat of the Sisera and Jabin, and is borrowed and amplified from <sup>482</sup> the song of Deborah. I have but three volumes of his work, and I believe the residue, in which he promises to explain his scheme, were never published. I am unable to elicit any thing intelligible from the little he has said upon that subject. It would seem as if it were a grave vindication of the same ideas which Mr. Waller in the exuberance of his fancy introduced into his poem of *Divine Love*,

<sup>481</sup> Remains concerning Britaine. p. 279.

<sup>482</sup> Histoire Veritable les Tems Fabuleux. tom. 1. p. 55. Paris. 1776. This work was published after the two first volumes of Mr. Bryant's Analysis, and before the third, but I believe without any knowledge of their existence. It is a work of extraordinary learning, and it's appearance at the same time as Bryant's must be regarded as a curious coincidence. The author is hardly known, because he was not only a Christian but a minister of the gospel, and the rule at Paris was to consign every writer to silent oblivion, unless he was either so weak as to be safe game for ridicule, or could produce his certificates of atheism.

Herman von der Hardt maintained that Homer described a siege (what siege I know not) of Orchomenus in Bœotia, under the disguise or allegory of a siege of Troy upon the Hellespont; H. von der H. in Musæi carmen in tom. 1. in Jobum. etc. p. 655, 6. But he was

tribus Anticyris caput insanabile.

Homer's Scamander with the Trojans fought,  
And swell'd as high, by her old Kishon taught.

To that ingenious French clergyman, and to all others who are filled with Biblical prepossessions, so as to see all things in the Hebrew dialect and in the sacred books, as in a magical mirror,

ἔγω παραμυθησάμην  
Ὅικαδ' ἀποπλείειν, ἔπει οὐκετι δῆτε τεκμῶρ  
Ἴλιθ ἀπεινῆς.

XVII. It would be impossible to bring within such few pages, as I can spare, a general analysis of the *mythi* which describe the heroic war against Babel. But a few remarks upon two or three of them may be of use.

The superiority of the Pelasgi over all men in polite literature was not (as I conceive) a circumstance of their character developed in Greece, but it was one which had distinguished them in the days of Palamedes and Achilles, long ere they had quitted their ancient seats in Assyria. Homer was not one of their nation, although his writings were in a peculiar manner addressed to them; and most of the Homerizing *cyclics* were *Homeridæ*. But the Pelasgians had several *mythi*, or established types of the great war, which were reiterated by different schools of their bards in their various tribes.

In Thessaly, which Homer had chosen for his type of the Achillæan and Palamedæan kingdoms, the *Argonautic* <sup>483</sup> scheme was invented. And that scheme differs from the Homeric in as much as it loses sight of Agamemnon and his subtle minister and is entirely a Pelasgiad or Achilleid, representing how the Stygobaptists of Thessaly conquered Scythia. The fable was more romantic than Homer's in its original design, and instead of relating facts historically and (excepting parts of the machinery) naturally possible, it describes things impossible or wildly præternatural, and bearing a *generic* resemblance to the fables of Arabia, Persia, and Hindostan, but

<sup>483</sup> See above, p. 5.

differing from them as a fine and cultivated taste differs from dulness or from bombast. And as those who respect not themselves are not respected by others, it so happened to the Argonautical fiction; it was varied *ad libitum* by the poets who handled it, and so was cast into great confusion: while Homer's legend stood nearly unaltered, although frequently interpolated, and served as a standard text to preserve the tale of Troy in its original form. Another cause of difficulty in the interpretation of these poems lies in the occasional confusion of the war-ship Argo with the Ark of Noah or great mother Isis-Argo.

The name of *Peleus* the father of Achilles means *god of mud*, and it alludes to the origin of the Myrmidon autochthones whom he was fabled to have raised out of the earth. The same sense belongs to *Pelion*, the mount of Thessaly, and to the name (although shortened in the vowel) of Pelias, tyrant of the city *Ia-holcus*, that is, *Jehovah's ship of burthen*. Philomela or Polymela, the daughter of Actor, was brought to old Peleus in the midst of a great tempest of rain and whirlwinds, and was imposed upon him, or at least upon his subjects, for a goddess; and that story was introduced into the Argonautica in this way: Jason (having been privately educated in the cave of Cheiron <sup>484</sup> the Centaur) was returning home to Iacolus <sup>485</sup> to claim his birthright, and he had to pass the river Enipeus or Evenus in a violent storm, where he found a poor old woman standing on the bank unable to pass, but he humanely carried her over, and in so doing lost his right shoe, which stuck in *the mud* of the river. The old woman then cast off her disguise, and vanished in the awful form of Juno, and Jason appeared before king Pelias with his

ἀριγνωτον πεδilon  
Δεξιτερῳ μονον αμφι ποδι.

The following are the words of Jason in Valerius,

<sup>484</sup> Pindar. ap. Tz. in Lyc. 175.

<sup>485</sup> Apoll. Rhod. Arg. 1. v. 9. Val. Flacc. 1. 83. Hygin. Fab. 13. Serv. in Eclog. iv. v. 34.

Omnipotens regina, inquit, quam turbidus atro  
 Æthere cœruleum quateret cum Jupiter imbrem  
 Ipse ego præcipiti tumidum per Enipea nimbo  
 In campos et tuta tuli, nec credere quivi  
 Antè Deam, quam te tonitru nutuque reposci  
 Conjugis et subitâ raptam formidine vidi,  
 Da Scythiam Phasinque mihi !

The construction of these ænigmas is tolerably easy. The declaration of Philomela's arrogant pretensions to be the consort of Oceanic Jove, brought in the hæresy of the aniptopodes and the mystery of the heel of Achilles.

As soon as Pelias perceived the bare left foot he remembered the prophecies, which had warned him to beware of that man among his people, who should have one shoe,

ὅντιν' ἰδοίτο  
 Δημοθεν οἰοπεδίλον.

He was accounted but an impious man by the Argonautics, and though he worshipped Neptune and the other gods, he had no sort of regard for the *Pelasgian* Juno,

Ἥρης δὲ Πελασγίδος ἐκ ἀλεγίζεν <sup>486</sup>.

And when he saw that Jason was the man predicted to him, he took this plan to get rid of him ; he desired him to undertake an expedition against Aia, capital of the Scythians, in order to take their golden fleece, well knowing that Aia was so terribly defended, not only by warriors but by the fire-breathing bulls of the Magi and the sorceries of the ancient dragon, that whosoever embarked on such an enterprize was never like to return from it. Jason was a man of heroic temper, and lent a willing ear to the old man's exhortations,

Tu cui jam curæque vigent animæque viriles <sup>487</sup>  
 I decus ! et pecoris Nephelæi vellera Graio  
 Redde tholo ac tantis temet dignare periclis.

<sup>486</sup> Apollon. 1. 14.

<sup>487</sup> Valer. 1. 55.



The people were strongly opposed to the adventure, and especially <sup>488</sup> Alcimeda, Polymeda, Polyphema, Arna, or Scarpha, who deplored her only son's hard fate ; but he encouraged her to hope for the best, and set forth upon his journey without fear.

It appears that the father of Achilles was not a willing party to the imposture which was practised in his family ; nor was he on good terms with the pretended goddess who had contrived it. The plan for making Achilles immortal is said to have failed by his interference <sup>489</sup>, and in consequence thereof he became irreconcilably quarrelled with Philomela Thetis. The mythologists, not comprehending that the father of Jason could have an interest opposed to his, invented a father Aison for him by transposing the first vowels of his own name Iason, and turned Pelias into a crabbed old uncle. But they need not have been at that pains, had they known that the Argonautics were an Achilleid, because one of the main prophecies upon which the Thetidæan fraud was founded, declared that her offspring should supersede and dethrone his *own father*,

ΠΕΠΩΜΕΝΟΝ ἦν, ΦΕΡ- <sup>490</sup>  
-ΤΕΡΟΝ ΥΨΟΝ ΔΥΣΧΤΑ ΠΑΤΕΡΟΣ ΤΕΚΕΙΝ  
ΠΟΥΤΙΑΝ ΘΕΟΥ.

It is therefore no wonder that old Peleus (even if he were free from superstition) should apprehend the fulfilment of that prophecy by the inventours of it, and should wish to see his son (as he was called at least) employed at a distance from home. Achilles and his people were with great difficulty prevailed upon to join the confederates, and their great reluctance arose from the opposition of his mother ; from our Argonautic analysis we farther learn that his ultimate consent was not solely owing to his own high spirit and the counsels of Ulysses, but to the jealousies of his own father.

<sup>488</sup> Apollon. l. 278—291. See Muncker. ad Hygin. Fab. 13.

<sup>489</sup> See above, p. 52.

<sup>490</sup> Pind. Isth. viii. 69. Æsch. Prom. 926. etc. Quint. Cal. L. 5. v. 340.

Different as are the Homeric and Thessalian schemes, we find them agreeing in one point; the heroes who assembled from various quarters to serve under Jason are denominated the *Pan-Achaians*;

Ζευ ἀνα, τις Πελλιαο νῆος; πόθι τοσσον ὄμιλον

Ἑρῶων γαίης Παναχαΐδος ἐκτοθι βαλλῆι <sup>491</sup>;

The scholiast says that Achaiis was <sup>492</sup> a part of Thessaly, and indeed Phthiotis was <sup>493</sup> called so; and he adds that <sup>494</sup> Pan-Achaiis is Thessaly, which cannot be; for the word must be formed upon the same general principle as Homer's Panachaians, and as the words Panhellenic, Panathenaic, or Panionian, and upon that principle adding *Pan* to one district of a country will not give the whole of it. Besides, the crew of Jason were from all parts of Greece and even from Thrace.

But their more usual designation is *Minyæ*, a word to which the ancients could affix no rational meaning. The Minyan Epics <sup>495</sup> of Prodicus of Phocæa seem to have related to the punishments in the shades below. The Minyan Orchomenos is sometimes <sup>496</sup> said to have been in Thessaly, but more generally to have been <sup>497</sup> in Bœotia; and there is a story of it's having been entirely submerged in the lake <sup>498</sup> Copais. But it is not any how evinced that the Argonauts were connected with the Minyan Orchomenos; indeed how should they, being neither Thessalians, nor Bœotians, but people from all the various tribes? Nothing in mythology can be more puerile than the explanation offered by <sup>499</sup> Apollonius, that they were called "Minyan heroes" because they were most of them descended from the daughters of one Minyas. It is a name inseparably

<sup>491</sup> Apollon. l. 243.

<sup>492</sup> In *L.* l. v. 177.

<sup>493</sup> Strabo, l. p. 64. Oxon.

<sup>494</sup> Schol. in *L.* l. v. 243.

<sup>495</sup> See Paus. *L.* iv. c. 33. *L.* ix. c. 5. *L.* x. c. 28.

<sup>496</sup> Plin. iv. c. 15. p. 64. Franz.

<sup>497</sup> Homer. 2. 511. Thucyd. iv. c. 76.

<sup>498</sup> Steph. Byz. in *Athens*.

<sup>499</sup> *L.* l. v. 229.

linked with the legend of the Pagasæan ship, but the signification of it had perished out of memory long before the time of any exstant Argonautical poet,

stat magni nominis umbra,

and it serves to evince the great antiquity and mystical character of that romance. The nations who rose up in a body against the king of the Scythæ, in order to extort from his custody as well the palladium <sup>500</sup> of the Phrixæan or Pelopeian ram (the bones and skin of old Jupiter Hammon) as the wretched woman called <sup>501</sup> Medæa, were driven to that step by the tyranny of the Scythic or (as some of the Argonautics term it) the Cytaic nation, and their rising up was the first rise of the Bacchic or Sabian superstition; their leader Agamemnon was afterwards worshipped at Lacedæmon as Bacchus <sup>502</sup> Enyalios, and his campaigns against Troy, conducted by the advice of Ulysses Pan were transformed into the wars of Bacchus Hosiris and his friend Pan or Hanuman against the tyrant Deriades or Ravan. The person intended by Bacchus, Hosiris, or Sabus was Noah, and the Sabians rose in arms to assert the free and independent rights of all the Noachidæ, that is to say, of all the nations that existed. Noah reigned in the neighbourhood of Mount Ararat, where the first Argo landed, and he cultivated the vine tree at Erivan in Ararathia. He was the *Armenian* patriarch, having lived in that country both before and after the flood, and he died there without being a party to the emigration of the people into Shinar of Babylonia. The full expression of the name which we call Armenia is Ararath Minni, "call against her (Babylon) the kingdoms <sup>503</sup> of Ararath Minni, and Ashchenaz;" which in the Targum is <sup>504</sup> paraphrased *Ar-mini*. The Minyæ therefore are the Noachidæ, a just and appropriate designation of

<sup>500</sup> See vol. 1. p. 499, 500.

<sup>501</sup> See vol. 1. p. 477—480.

<sup>502</sup> Macrobian. Sat. 1. c. 19.

<sup>503</sup> Jerem. 51. v. 27.

<sup>504</sup> Cit. Bryant Anal. vol. 4. p. 3. 8vo.

the confederates, and peculiarly applicable to the allegory of the great ship Argo. The *Mount of Jason* <sup>505</sup> in Armenia, where Medus son of Medea is said to have reigned, affords nearly a demonstration upon this point.

Hercules did not join the Argonautæ, being at the time in a state of mental insanity on account of his son's death ; that was true, but he would not have joined them had he been well. On their voyage they founded the temple of the great mother Rhea <sup>506</sup> Cybele at Dindymum ; that also has truth, for her religion and orgies were set up by the confederacy in quæstion. Upon the same coast, at a place called *the Spear of Jason*, a fountain was to be seen <sup>507</sup>, *Fount Helena* by name ; and that indicates the identity of the Ilian and Argoan voyages. But there is another point more worthy of notice, and which chiefly led me to discourse upon this expedition. The authours who treat of it (with the exception of Valerius) give no account of any military operations in Colchis, but describe king Æetes as placing his whole reliance upon his enchantments, defying Jason to take the palladium until he had yoked the fiery bulls and lulled the dragon to sleep. But unfortunately for him, the woman who held the clue to all those diabolical prestiges was betraying him. She removed every obstacle to Jason's progress, introduced him through the seven enclosures into the temple of Mars, and delivered up to him the golden fleece. So that instead of a decennial war we meet with a coup de main effected by treachery and without resistance. It is moreover an astonishing thing that sixty nine <sup>508</sup>, fifty four <sup>509</sup>, fifty two <sup>510</sup>, fifty <sup>511</sup>, forty nine <sup>512</sup>, or forty five <sup>513</sup> individuals should sail in a single ship to attack a fortified city and a kingdom.

<sup>505</sup> Strabo, l. xi. p. 765.

<sup>506</sup> Strabo, xii. p. 831.

<sup>507</sup> Ptol. Heph. L. 5. p. 150.

<sup>508</sup> Hygin. fab. 14.

<sup>509</sup> Ap. Rhod. l. 23. etc.

<sup>510</sup> Tz. in Lyc. v. 175.

<sup>511</sup> Orpheus, 119. etc.

<sup>512</sup> Val. Flacc. l. 353. etc.

<sup>513</sup> Apollod. p. 82, 3. edit. 1803.

They had not so much as a boatswain or a pilot; the heroes worked at the rudder and at the oar. The truth is, that the Argonautic expedition is nothing more than the catastrophe of the great ten years war; it is the adventure of the taking of Troy, and the ship Argo

(quæ vehat Argo

Delectos heroas)

is the Duratean horse. That structure was an Ark; it contained but a chosen few of the most renowned generals and heroes, it passed the sevenfold walls and gates without opposition or bloodshed, escaped from all the terrors of Magian sorcery, and took the temple and Pelopeian palladium, by the treachery of the cruel Whore of Babylon. The Argonautical poets selected the ultimate catastrophe of the war, and fitting it up with a beginning and a middle of moderate dimensions, converted it into an integral poem. By doing so they obscured the truth, and hitherto their meaning has lain undiscovered; but as relates to the art of poetry they had reason on their side, because the history of a Decennial War would be a mere chronicle in metre, and not an epic, and an *Ἰλίου Πέσις*, like those of Arctinus or Tryphiodorus, being avowedly the continuation of a begun narrative, is the same thing; a chronicle is not the less a chronicle because A wrote the first 12 books and B the last 12; but the Argonauticon is an epic romance, and is therefore of higher antiquity than the cyclics.

Medea is said to have murdered Jason; but still the death of Jason is not an incident in the Argonautic poem. But Achilles died at Troy; how then is that? Having chosen the capture of Troy by the Pelasgi for the fact upon which their elegant allegory was to be built, they could not go back to the death of Achilles (an event as irrelevant to the taking of Troy, as the death of Ajax) without destroying the unity of their work by introducing two heroes in succession, Achilles and Pyrrhus. It was therefore necessary to consolidate those two persons into the one character of Jason, and to describe the

same bare-footed Pelasgic leader sent against Scythia by his father, and triumphing by the harlot's treachery. We cannot but desire to know who first *made* the Argonautic poem which so many people *wrote*. Epimenides <sup>514</sup> of Crete wrote 6500 verses upon the building of the Argo and expedition of Jason. Herodorus wrote Argonautics, which are often cited by the scholiast of Apollonius ; who also quotes those of Cleon. But I suspect the origin and foundation of all these poems to have been the Naupactic Epics (or poem of the *Ship-building*) by Neoptolemus, to which the same scholiast several times refers, and from which he quotes these verses,

Δη τοτ' ἀρ' Ἀιήτη πόντον ἐμβαλε δι' Ἀφροδίτη <sup>515</sup>  
 Ἑρκευλῆτος φιλοτῆτι μιγημεναι ἥς ἀλοχοιο  
 Κηδομένη φρεσιν ἥσιν, ὅπως μετ' ἀέθλον Ἰήσων  
 Νόστηση οἰκονδε συν ἀγχεμαχοῖς ἑταροῖσιν.

I think that those who first attached the name of Neoptolemus to the Naupactic epics intended to represent the son of Achilles as the authour of that poem ; and that the Orpheus who made the voyage in the *Durcan horse*, and himself sung the exploits of that vessell was intended to signify Neoptolemus, who was the most illustrious chief of the delecti heroes at Ilion.

XVIII. The Calydonian and Centaurean wars merit some few words of observation.

Æneus king of Calydon refused to worship Diana, but sacrificed hecatombs to all the other Gods ; and to punish him she sent into his country a monstrous wild boar, which is said in the allegory to have desolated the country by its ravages, but was in reality an object of superstition and a cause of religious war,

Ἔμει τερας Καλυδωνος ἀγω δ' Αἰτωλὸν Ἀρῆα.

<sup>514</sup> Diog. Laert. Epim. p. 76. Lips. 1759.

<sup>515</sup> Naupactica cit. schol. Ap. Rh. iv. v. 86.

It was a monster exceeding the size of the largest bulls, with tusks like those of an elephant, and breathing fire and lightning from his mouth,

dentes æquantur dentibus Indis <sup>516</sup>,  
Fulmen ab ore venit, frondes afflatibus ardent.

A confederacy of heroes from all parts of Greece assembled to hunt this boar, and all the principal names are the same as those of the Argonautæ,

Tyndaridæ . . . primæque ratis molitor Iason,

Theseus, Telamon, Peleus, Cepheus, Ancæus, etc. etc.: Incredible! that the same motley assemblage of kings and princes should unite both for an affair in Scythia and for one in Ætolia.

Meleager son of Œneus killed the boar, and presently a war broke out for the possession of his head and skin,

Ἄμφι σὺν κεφαλῇ καὶ δερματὶ λαχνηνέντι,

in which the Curetes of Pleuron (where Thestius reigned) were the aggressors, and the Calydonians the defenders. When Meleager took the field, the Pleuronians durst not approach the city; but, when he quarrelled with his mother Althæa (who had cursed him and invoked the infernal deities to destroy him) and refused to take any part in the war, Calydon was reduced to the last extremity. At length, when the Curetes were assailing his own palace he came forth, at the entreaty of his wife Cleopatra, and saved Calydon. Such is the account given in an ill-written and tedious interpolation of the <sup>517</sup> Iliad.

The cause of Althæa's rage is said to have been, that Meleager gave the head and skin <sup>518</sup> of the boar to the amazon Atalanta. We have mentioned that woman before; she

<sup>516</sup> Ovid. Met. viii. 287.

<sup>517</sup> L. ix. v. 529—595.

<sup>518</sup> Ovid Met. viii. 426.

lived <sup>519</sup> at a mount covered with vines and ivy, in a delightful garden, and practised hunting, and waged a war against the *Centaurs*. She also received from the hands of the wild hunter Hippomenes, or Milanion (son of Mars), a golden apple from the Hesperides, which proved her ruin ; and she was an harlot who made *Jove's Temple* the place of her fornication. To her the reliques of the boar were consigned, which enraged the sons of Thestius and brought on the war, the Ἀτῳλον Ἀρηα.

Excepting the Trojan and Argonautic stories we have no regular account of any of the pretended heroic wars ; we have but some scattered allusions to them. Coluthus of Lycopolis wrote some books of *Calydoniacs*, which are lost. It appears, from what little we possess of this ill-conditioned mythus, that the adventures of Achilles angry at the ships and his timely return into the field, are transferred to the defenders of Babel and to the Mighty Hunter. But this is plain, that the league of heroes is the same league as that against Aia and against Ilion, and that the *skin of the boar* is the palladium, just as the *skin of the golden ram*, the *skin of the giant Pallas*, the *skin of Pherecydes Cham*, and the *skin and bones of Jupiter Pelops Agamemnon*, are the palladium. Professour Heyne <sup>520</sup> says, ut autem intelligas non tenue aut vile munus exuvias has apri fuisse, tenendum, iis indutum victorem mox incessisse, conspicuum adeo factum hoc virtutis præmio per omnem Græciam. So Mr. Heyne thought that a memorable war was really waged for the possession of a real hog's-skin, and the said skin was, in his opinion, a very sufficient ground for those dreadful hostilities. In that case the heroes of antiquity must have been very absurd people ; but *they* were not so, terrible as were the delusions under which they laboured. We will say more about the wild boar presently. It is no less clear that the ferocious strumpet Atalanta, who was the

<sup>519</sup> Vol. 1. p. 307.

<sup>520</sup> In Apollod. p. 49.



cause of the war, and in whose keeping the palladium was placed, is the Medea of Aia and the Helena of Troy, the

Trojæ et patriæ communis Erinny's,

who received the *golden apple of discord* from the hands of the overweening Scythæ.

The war between the Centauri and Lapithæ was the subject of an epic by the ancient poet <sup>521</sup> Melisander of Miletus. Pirithous (said to have been a eunuch) was espoused to a certain lady; to Hippodamia <sup>522</sup> daughter of Ixion or *Adrastus* (*Adrastæa* or Nemesis), Hippobotæa <sup>523</sup> daughter of *Butas* (*Buddha*), Dia <sup>524</sup> daughter of Butates, Hippocratia <sup>525</sup> daughter of Athracies, Deianira <sup>526</sup> daughter of Dexamenus, of Ceneus <sup>527</sup> great-grandson of Deucalion, or of Bacchus <sup>528</sup> and Althæa, or lastly to Ischomache daughter of Lapithas,

Qualis et Ischomache (Lapithæ genus) heroine <sup>529</sup>  
Centauris medio grata rapina mero.

But his nuptials were interrupted by the violence of the Centauri, who got drunk and carried away his bride. Not less than sixty <sup>530</sup> heroes combined their efforts to recover her, and succeeded after a bloody struggle; among them were several Iliac, Argonautic, and Calydoniac chieftains, such as Theseus, Peleus, Mopsus, and Nestor.

It may be shewn in many ways that the Centauri were the Cushim. They were in their form half horses, and the horse is the Scythic symbol. They were the very first inventours

<sup>521</sup> Ælian. Var. Hist. ix. c. 2.

<sup>522</sup> Hygin. Fab. 33. Ovid. Met. xi. 210.

<sup>523</sup> Schol. Iliad. 1. 263. p. 25. ed. Bekker.

<sup>524</sup> Schol. in Hesiod. Scut. v. 178.

<sup>525</sup> Lactant. in Stat. Theb. 1. v. 106.

<sup>526</sup> Lactant. in Theb. 5. v. 263.

<sup>527</sup> Athen. L. 2. c. 1. s. 1.

<sup>528</sup> Hygin. Fab. 129.

<sup>529</sup> Propert. L. 2. el. 2. v. 9.

<sup>530</sup> Schol. Hom. Iliad. 1. 266.

of that art by which Nimrod introduced the warlike tyrannis <sup>531</sup>,  
*hunting*. They were devoted to *Mars*, and beloved of him,  
 who ultimately destroyed their antagonists,

Mars perdere gentem  
 Immanem Lapithum valuit.

When Mars made his appearance in Colchis,

monstrum irrevocabile belli  
 Concutiens *Scythiæque* super tentoria sistit,

and summoned all the clans of the Cushim to the defence of  
*Aia*,

Impulit et dubios <sup>532</sup> Phrixèi velleris ardor  
 Centoræ.

A principal leader of the Centaurs was Asbolus the <sup>533</sup> prophet,

Κενταυροὶ δ' ἐτερῶθεν ἐναντίοι ἡγερέθοντο  
 Ἀμφὶ μέγαν Πιτράιον ἰδ' Ἀσβόλον δῖωνισθην,

but Asbolus <sup>534</sup> is known to be a name for Cush, father of the  
 Ethiopians. The Centaurs made war against Atalanta, the  
 Bacchanalian amazon. The Centaur <sup>535</sup> Epistrophus (an hairy  
 man to his navel, and an horse below) served against the Greeks  
 in defence of Ilion; and that is equivalent to the Centaur *Asius*,  
 for Asia <sup>536</sup> was called Epistrophus until it assumed the name  
 of the "philosopher and mystagogue" Asius who consecrated  
 the Palladium. Moses of Chorene <sup>537</sup> says, that the true name  
 of the tyrant called Zoroaster Zohauk, or Az-dhahak Byraspes,  
 was *Centaurus Prydes*. We may infer that the Centaurs were

<sup>531</sup> Oppian. *Cyneg. L.* 2. v. 5—8. Xenoph. de Venet. c. 1.

<sup>532</sup> Val. Flacc. vi. 150. *dubios* means "ambiguous whether man or horse,"  
 not "lukewarm and hesitating."

<sup>533</sup> Hesiod. *Scut. Herc.* v. 184. schol. *ibid.*

<sup>534</sup> Vol. 1. p. 175.

<sup>535</sup> Gobel. *Persona. Cosm.* p. 51.

<sup>536</sup> Johan. Malal. p. 138. see above, vol. 1. p. 488.

<sup>537</sup> Hist. Armen. p. 80.

of the party of Ithyphallus or Mahadeva, and supported the lingam against the iona, from observing that the word *hippocentaurus* <sup>538</sup> was employed to signify that which the phallus represents.

Deianira was an *amazon*, and Ischomache is termed by Propertius an *heroine*, so it would seem that the ravished bride was none of the most delicate. She was the Bacchic virago for whom all nations in the "deceivableness of their unrighteousness" toiled and bled. Not only was Deianira daughter to Oineus the vine-planter, or else to Bacchus himself; but we find by other means that this war was Bacchic, and that the Lapithæ were the Bacchant party. They were opposed to the Scythæ, who abhorred Bacchus. The quarrell first arose about a great wine-vat of the Centaurs, which they refused to have opened, *τον κοινον των Κενταυρων* <sup>539</sup> *ἀνοιξαι* *πιθον*, but that word *πιθος*, a cask or vat, is the root of the name *La-pithian*. It has moreover been fully shewn in a former section who the eunuch Pirithous was, and what was meant by his wedding.

The rout of the Centaurs by Hercules was an incident which occurred in the course of the chase of the Erymanthian boar. Hercules, weary with the pursuit, sought refreshment in the cave of Pholus the centaur and opened the fatal *πιθος*, the smell of which brought down the Centaurs in multitudes to attack him, but he defeated them with slaughter. Eurytion (the ravisher of Hippodamia) and a few others escaped by flight. Hercules resumed the chase of the Erymanthian boar, and brought him captive to Mycenæ. We must not be offended at finding Hercules in alliance with the Argonauts and the Lapithæ, because the Pelasgic and Hellenic poets finding Hercules among the Gods of the Pelasgi, introduced into their farrago of the *Cyclic Heracleis* many stories in which that hero is turned into an Hellenist. The destruction of Diomede

<sup>538</sup> See Vegetius de Art. Veterin. sive de Mulo-medicinâ, L. 1. c. 46. s. 2.

<sup>539</sup> Apollod. p. 168. Heyne.

and his horses is an instance of that. The main point to observe upon is the boar.

As the war of the Ætolians broke out in the course of the Calydonian boar-hunt, and that of the Centaurs in the course of the Erymanthian boar-hunt, we can scarcely doubt that we have accounts of the same war delivered somewhat differently by Ætolian and Thessalian minstrels, and as of two wars, both Bacchic, and the former for the *palladium* and the latter for the *ravished bride*, ideas which we have shewn to be inseparably connected. But the hero god Adonis <sup>540</sup> set out upon a boar-hunt, and the boar, like that of Calydon, was a *portent of war*, it was *Mars* in disguise, and it was a portent raised up against Adonis in order to revenge the death of *Erymanthus*; we may therefore pronounce with some confidence that Adonis died in the course of the war called Calydonian or Centauræan; but Adonis is Memnon, Son of the Morning, and he was murdered at the close of the great Decennial War.

It has been shewn that the boar is that being, whose skin is the palladium. The name for a boar or an hog is written either with the thick or the sibilant aspiration, *hys* or *sys*, and it is from the verbal root *ῥω*, pluo. The Hyades or stars of rain are (in Latin) *Suculæ*, the little sows. The boar's skin is the skin of Jupiter *Pluvius* or *Nephelegeretas*, the dæmon of the flood. Dardanus (Cham) son of the Pleiad Electra and brother of the *Rainbow* and the *Whirlwinds*, was cotemporary with king *Nyctimus*, (king of the *catoulas*) <sup>541</sup> "in whose reign "Deucalion's cataclysm took place," and he escaped from the waves by sewing himself up in a skin "in the likeness of a "four-legged Istrian wild-boar;" Lycophron speaks of

Ἄτλαντιδος <sup>542</sup>

Δυπτῷ κελωρος ὅς ποτ' ἐν ῥαπτῷ κυτεῖ

Ὅποια πορκὸς Ἰσριεύς τετρασκελῆς

Ἀσκή μονήρης ἀμφελυτρωσας δέμας

(Ῥυθειμνιατῆς κεφὸς ὥς) ἐνήξατο.

<sup>540</sup> See vol. I. p. 68.

<sup>541</sup> Apollod. L. 3. c. 8. p. 303.

<sup>542</sup> Lycophr. 72. Tz. ibid.

In his *Vara* or *Boar* Avatar Vishnu appeared wading through the waters of the flood and supporting <sup>543</sup> the Moon with her groves and temples upon his tusks. The boar Dardanus swimming in the flood, and the ram Hammon swimming in the sea of Helle, are exactly the same; and more is not necessary in order to shew how the boar's skin is the palladium.

But the boar is never spoken of by the Greeks in a favourable sense. It is either the evil spirit or the power of God displayed in works of destruction. The fierceness of the boar, coupled with his gross sensuality and habit of wallowing and grubbing in the earth, made him a fit image of *evil*; Epicuri de grege porcus. The Goat, from his extreme salaciousness, was the symbol of Pan or Azazel, the prince of *this world* and lord of all its filth and abominations, which in the Latin is called *caper*; the same word is Greek for a boar. Homer relates an oracle of Proteus to Menelaus, assuring him that he should not die, but should be removed to Elysium, "where is the yellow Damanthys,"

'Αλλα σ' ἐς Ἠλυσιον πεδιον καὶ πειρατὰ γαίης  
'Αθανατοὶ πεμψουσιν, ὅθι ξανθὸς βα Δαμανθυσ.

Upon this line (ill read) the subsequent fabulists built up the story of the judge Radamanthus. But the name means "the subduer of him who personated the boar;" so Neptune having *conquered* the greater part of the earth at the time of the flood, and *retained* possession of it, is <sup>544</sup> Δαμ-αιος and Γαιη-οχος. Cheiron the centaur, in order to supply the loss of Achilles's heel, adapted to his foot that <sup>545</sup> of *Damysus* the Giant, which means the *conquerour of Hysus*, and bears a close analogy to *Dam-ant-hys*. It is not easy to say who was Ἀνθ-υς, the anti-boar, nor indeed to answer any question relating to the *Odyssey*. But considering the intense hatred and abhorrence in which the eunuch Palamedes was held both by Hodysseus and by his poet Homer, and that the Homeric

<sup>543</sup> See vol. 1. p. 263, 4.

<sup>544</sup> Pindar. Olymp. xiii. v. 98.

<sup>545</sup> Ptol. Heph. ap. Phot. Bibl. p. 152.

rhapsodist who speaks of the Calydonian boar calls it *χλουνην συν ἀγγριον*, which is interpreted to mean a hog or gelded boar, it becomes probable that Palamedes is meant. The deity who subdued him, and who waited in Elysium for Menelaus is perhaps the god Sabus or Bacchus, of whose new religion Agamemnon was the champion, and Menelaus the high-priest, the Liber of the Roman Liberalia, and not the Bacchus of those frantic and lascivious orgies which disgraced human nature.

The Crommyonian <sup>546</sup> sow Phaia, whom Theseus had such trouble to destroy, and who (as some said) was a virago, *ληστρίς, φονική, και ἀκολαγός*, is of course the Babylonian harlot herself. The territory of the Xanthians in Lycia was ravaged by a wild boar, which Bellerophon <sup>547</sup> slew; but when he found them ungrateful to him, he cursed their country, and it became sterile.

The appearance of the Hog, as a portent producing war, is a part of the Scandinavian superstition. Hyndla the Huntress sings <sup>548</sup>, "The dwarfs Dainn and Nabbi made for me the *Hog of War* with golden bristles," and she is *Atalanta* in a northern dress.

<sup>546</sup> Plutarch. Thes. vol. 1. p. 4. Gryll. vol. 2. p. 987. Xylander.

<sup>547</sup> Plutarch. de Virt. Muller. vol. 2. p. 248.

<sup>548</sup> Hyndlæ Carmen. st. vii. in Sæmund. Edda, tom. 1. p. 319.

## SEMIRAMIS, ÆNEAS,

AND THE

## ÆNEADÆ.

I. THE fall of Babel, the destruction of it's haughty tyrants, and the repeated discomfiture of the Ninevite armies, had at last rewarded the persevering ambition of the King of Men with a triumph not the less valuable for being purchased by the loss of nearly all those powerful and jealous allies who might have been his rivals. But the earth had not drunk up the blood of his daughter, nor was the golden goblet of Helen full until his was added to it's ingredients.

The Greek poets, in their fabulous mode of telling the history, would give you to think, that the dispersion of mankind, by which so many countries were peopled from Troy, took place immediately upon its capture by Ulysses and Agamemnon, and that the ruin and abandonment of the place then happened. But that is a great error, arising, as I will show, very naturally. In my chapter <sup>1</sup> of *Ilias*, I have observed that a tenderness and fear of offending the minds of their hearers prevented the bards who fled from Babel at the confusion from entering into any detail of that dreadful event and its consequences, and that this topic required a yet thicker veil of metaphor than even the wars did. But the mystery by which Homer and his school had chosen to express the latter,

<sup>1</sup> Above, p. 3.

afforded so obvious a similitude, and one so poetical, of the former, that they could not choose but avail themselves of it. They sailed to Ilion a mighty fleet, and the number of their bands was designed by that of their *ships*; the judgment of Providence scattering this league of all mankind and dashing it to pieces, was, therefore, finely imaged in the dispersion and shipwreck of the Panachaian navy by a storm of winds which the offended deity sent against them,

*Παντα γὰρ ἄλλυδις ἄλλα κακὰ διεχέουσιν δέλλαι*\*,

but a moment's thought will show us that the scattering of the mystic fleet must be represented as immediate or within such time as a fleet might continue assembled, and could not possibly take place one hundred and forty years after. But there are several curious considerations that give a still greater propriety to this imagery. 1st. It was literally true as concerning the Ships. Those Ships were the arks of the Gentiles, which each of their tribes or patriarchates had borne before them on their march, being small imitations of Noah's Ship of the Covenant, and serving for the numina of their legions, as was explained in the last chapter. But when the Omnigentile League (or Feudal Syro-Hellenic Monarchy) was broken up by the cleaving of the tongues, and the exiles set out upon their journey into the vast regions of Europe, Africa, and those parts of our QUARTER Asia which were not included in the KINGDOM Asia, they again took up their Arks and followed them until something indicated that they had reached their destination, and might build themselves a town. So that the dispersion of the ships had as much of literal truth as the gathering of them together had, and most of them were probably the identical same vessels which had marched under Agamemnon.

2dly. It was literally true as concerning the storm of wind. For the Pseudo-Sibyl, who had access to all the records of

\* Qu. Cal. 13. v. 503.



antiquity, will have it that a windy tempest from God overthrew the Tower of Babel. And that statement has some foundation, for when the division of tongues was partially repealed in order that the messengers of the Lord might reunite the faithful of all nations, "there came a sound from heaven " as of a rushing mighty wind."

3dly. There was truth in the fable as regarded the persons of the actours therein. For divers of those who took and of those who betrayed the city, lived to behold the dismemberment of the empire and the dissonancy of tongues. We must be contented to take a known quantity for an average of unknown quantities, and the life of Serug is a fair type of the longevity of those times ; and he lived 230 years ; and as we have no reasons for placing him above the average of human life, *the old* must have considerably exceeded that term. The person called Nestor may have fallen but a generation short of the years of Cush himself ; and Helena, who was about an hundred years old at the time of her admitting the allies into Babylon, lived to witness the going forth of the nations, or at least to perish in the confusion of that catastrophe.

4thly. The Scattering of the Danaan leaders happened, if not in the very same war, in the course of the same struggle between Ashur and Syria, the Scythismus and the Ionismus : for those powers did not cease to be at variance, until God humbled the latter before the sword of the Epigons or Returning Heraclidæ. For all these reasons we may understand the purport of the Homeric chronology, and we will not crowd the events of so many years into one, in order to conform the etymon of history to the mere *ἐτυμολογικὴ ὁμοίαι* of the poets.

II. We are not therefore arrived at the consummation of these primitive affairs, but merely at a conjuncture, at which the metropolis and all the muniments of theocracy were to be transferred out of the hands in which Nimrod had placed them into some others. By the taking of Babel the Aga-Memnon seemed to have reached the pinnacle of greatness. But his

destruction was already planned by Her unto whose secret ends all things were made to work together, and in the threads of whose fatal web the heroes were one and all entangled. Animated by their own passions and desires, they did in effect but labour for her emolument ; whoever conquered, it was her victory, and whoever was slain was to her a rival removed. And the hour was at hand when those who had revolted against their Lord and Maker to set up a cruel tyrant, and had again revolted against the idol of their own hands, should become the ignominious slaves of the most dissolute of woman-kind.

Agamemnon was married to a sister of the whore of Babylon, to whom his success might seem to open prospects of ambition. She had however formed an adulterous union with Ægisthus, the bastard son of Thyesta, and she was led by her passion and the intrigues of her sister to lend her hand to the destruction of her own husband, in order to obtain for the bastard his father's kingdom of Argos, probably *Erech*. The agent by whom this intrigue was conducted was <sup>3</sup> Oiax, brother of Palamedes, a name unknown to Homer, but the same person as Homer's Guneus, upon whom the command of Palamedes's army had devolved. Returning home to his family soon after the capture of the city, Agamemnon was murdered in the bath, and his possessions seized by his wife and her lover. There is (I believe) no authentic record concerning the death of Menelaus, how, or when it happened. But Homer relates an <sup>4</sup> oracle given by Proteus, which he avers to be *trur*, (γενῶν ἀλῖος νημερτης) promising Menelaus that he should never die, but should be transported by the Gods alive into Paradise ; which was well enough for those who believed that Magic could exempt a created man from death, but to us (who reject with scorn those impious pretences) it is evident that he was *spirited away*. How soon, and under what circumstances

<sup>3</sup> Hygin. Fab. 117.

<sup>4</sup> Od. iv. 561. see Ptol. Heph. iv. p. 148, 9.

cannot be explained ; nor can we safely place reliance upon the visit of Telemachus to Menelaus as upon an historical fact.

By this time there was hardly a competitor left to dispute with Helen for supremacy. The son of Agamemnon was instigated to revenge the death of his father upon the heads of his mother and her lover, and then upon the pretence of his parricide was excommunicated and driven away under every circumstance of superstitious terrour by the witches of the mystic Hades called *Erinnyes*. Neoptolemus, now branded with the name of Pyrrhus, was an equally sacrilegious character, and was sacrificed at the altar of Apollo by Orestes, in evident retribution of the slaughter of old Priam at Jove's altar ; whence retaliation was called proverbially *the Neoptolemean punishment*.

III. But although the hidden designs of the Sabian Hellenism were now matured, and the days of Rehu or Argu (following the schismatic period of Peleg) were arrived, in which *multos annos* <sup>5</sup> *occupavit femina regnum Sabæ*, and although she had no formidable competitor left, there were a variety of angry feelings to be soothed and conciliated. The Pelasgian or Stygobaptist faction being a sort of middle term between the Magians and the Sabians, were the fittest instruments of conciliation. Guneus was the statesman employed by her for those purposes ; he was (as we are told) the wisest and the most just of men, and he was employed by <sup>6</sup> Semiramis to reconcile the Phœnicians and the Babylonians who were at variance with each other. He was the minister who formed the Semiramian empire, and as such Ausonius <sup>7</sup> might fairly speak of him as a man whose renown filled the whole world. The Cushim of Shinar, the Dardani of Babel, the Pelasgians, and the nations of the great Danaan league presented a variety of sects and opinions, which were to be united into one gynæ-

<sup>5</sup> Ebn. Amid. cit. Pococke Hist. Arab. p. 87.

<sup>6</sup> Tzet. in Lyc. v. 128.

<sup>7</sup> See above, p. 124.

cotheistic model of blasphemy, superseding while it combined all the various abominations of the apostacy. This could scarcely be done in any way, unless by resolving all things into an ineffable principle of maternity, assuming all forms in necessary succession, the *deus pantheus Nature*, of which all the forms, as well *lingam* as *iona*, and all the avatars, as well male as female, were venerable and efficacious in magic orgies ; but of which the *ultima ratio* and primary amorphous element was *το θηλυ*, the *materia* or mother of all other things. *Metamorphosis*, and the fictions of *emanation*, and of *metempsychosis*, were all ancillary to the pantheistic atheism, and were revived and published at a late period by Pythagoras. I know not if Mr. Faber be right in supposing that the rites of Juggernaut were instituted to reconcile the Brahminic and Buddhist creeds, and to shew that they were essentially and ultimately the same, although formally most opposed to one another. It may be so ; although I should rather refer it to the great principle of all the Sabians that *good* and *evil* are alike from God, and that there is no evil deity. But we do not want for indications of a crisis or conciliation ensuing upon the betrayal of Babel by Helena. Romulus and his party ravished the woman Hers-Ilia, Ilia, Rhea Sylvia, Brutis, or Hora, princess of the Bacchic Sabines, and a war ensued, in the course of which the Capitolium was betrayed by an harlot into the hands of Tatius king of the Sabines. A compromise was then made, by which the Romans and the Sabines became one nation with one senate ; their religions were united, and the various gods and goddesses of the Sabines were enthroned by the side of Romulus's only god, Ithyphallus, or Jupiter Stator, and to these religions were added the orgies of Hercules Sancus and the Semones Alterni, a modification of Pelasgicism ;

Sic Sancum Tatii composuere Cures \*.

The peace and fusion of the contending parties in the king-

\* Prop. iv. eleg. 9. v. 74.

dom was made by *the mediation of those very Sabian women* whose sacrilegious abduction had caused the war; Helen and her attendants. Their descriptions accurately agree, for as Helen was taken from her husband with her attendant maidens, so of the Sabines only the demi-goddess Hora or Hers-Ilia <sup>9</sup> was taken away from her husband, but the residue were virgins. Nonnus in the 47th book of his Dionysiacs describes Perseus and Bacchus about to engage in deadly strife, on the occasion of Bacchus coming into the country of Argos and proclaiming *the Son of Jove*. The Argives do not deny that a Son of Jove was indispensably necessary, but they maintain that they have one, and a better than him, already,

Ἄργος ἔχει Περσηά, καὶ ἔχ' αὖτε Διόνυσον. <sup>10</sup>

Ἄλλον ἔχω Διὸς υἱὸν καὶ ἔχ' αὖτε Βακχίον χ' αὖτε.

But Mercury interferes and effects a compact between them

Θεσμον δμοφροσύνης καὶ Περσεὶ καὶ Διόνυσῳ <sup>11</sup>,

the terms of which are that Bacchus, Jove, and Perseus, should all three be worshipped by the Argives,

Ἄλλα θυηπολίην δευτέρω βακχεῖ Βακχῷ <sup>12</sup>

καὶ Διὶ καὶ Περσῇ χορεύσατε, καὶ Διόνυσῳ

ὧς εἰπὼν παρεπίσεν.

The same idea is contained in the amicable introduction of Bacchus to Hercules Astrochiton at Tyre, after he had destroyed the army of Deriades, upon which occasion Hercules gave him a starry tunic, and he gave to Hercules that crater <sup>13</sup> or goblet, which was supposed to exist in Alexander's time, and seems to have hastened his death. His crater was the *Cratera of Helen* <sup>14</sup> filled with the consecrated wine of am-

<sup>9</sup> Serv. in Æneid. viii. 638.

<sup>10</sup> v. 499.

<sup>11</sup> v. 715.

<sup>12</sup> v. 728.

<sup>13</sup> Nonn. Dion. L. 40. v. 420. 580. etc.

<sup>14</sup> See vol. I. p. 451.

nesty or of the oblivion of griefs; and again, after the king Pentheus had fallen by the rage of his mother and Bacchus, we find the latter mixing up the like oblivious Lethæan nectar for the afflicted Cadmus<sup>15</sup>,

Λυσίπτονω κερασας μελιθεῖ φαρμακον οἶνω  
 Δωκε ποτον Ληθαιον· οὔρομενοιο δε Καδμω  
 Πενθιμων ἐπρηυε γοον παιηονι μυθω.

Long afterwards when the Halys, the ancient boundary of Cræsus, divided the Sabian from the<sup>16</sup> Magian hæresy, we find a custom mentioned by Diogenes the tragædian, in Athenæus, which shows that a compromise of this sort had at some time taken place between them :

For Lydian virgins oft in laurel shades  
 By Halys' stream with Bactria's Magian maids  
 Kept concert, on their frontier bounds to raise  
 Joint anthems in Timolian Dian's praise.  
 Then sweet to the three-corner'd plectrum's stroke  
 The Sardinian magadis in answer spoke,  
 And friendly pipes, from East the barrier flood,  
 Join'd their shrill concord in the Persic mood.

In the course of her grand conciliation of opinions and passions, the witch of Babel introduced the fiction of the hero Memnon, Adonis, or Arthur, enjoying effeminate pleasure in gardens of

<sup>15</sup> Nonn. Dion. L. 46. v. 359. There is no end of this poem's mythology. The great anti-Bacchic king, Ninus of the Assyrians, and Nim-rod of the Chaldees, called Deeriades or Deeruj by the Indians, and Lycurgus, Perseus, and Pentheus, by divers tribes of Greeks, is presented to us again and again. Killing him is of no sort of use.

<sup>16</sup> That is the reason why the Lydian kings, and especially Cræsus, were so much beloved by the Ionians and other Asiatic Pelasgians, while they entertained such an abhorrence of the Persic supremacy. The Teians and Phœceans to a man quitted the soil which had been in their æstimation polluted by the armies of the excellent Cyrus. Such conduct in the face of so honourable a conquerour, and by a people habituated to monarchy under Cræsus, could only arise from religious antipathy, for that is the only impulse of the human mind adequate to such an effect.

female sorcery, and immortal life by means of her annual care. And in the course of the same, the Phœnician and Meroetic Cushim embraced the doctrines which separated them so remotely from the rest of their race,

‘Οἱ μὲν δυσσομενὸν Ἑπεριονος, δι’ ὃ ἀνιοντος.

The adoption of *the tonsure* <sup>17</sup> by the worshippers of Bacchus <sup>18</sup> in Arabia savours of the fusion of sects and ceremonies, being a departure from the true form of the Θελυμυρφος.

IV. Having effected a peace in order to secure the power which she had obtained by promoting war and discord, it was necessary to dispose of the sovereign power; or rather it was impossible to begin upon those changes until it was disposed of. It would have been too violent an innovation to assume the kingly name, and it was much more expedient to assert the feminine supremacy under the form of a man, and to exercise it from behind such a stalking-horse as she might set up. For this purpose she selected a son of her own. Helena, as we know from Herodotus, Ptolemy son of Hephæstion, and Julius Firmicus Maternus, was worshipped as *Venus* in Egypt, at Epidamnus, and in Cyprus, and by poets perhaps one thousand years after Homer was celebrated as the Idæan *Venus* of the Royal Shepherd, Alexander Paris. Herodotus gives us clearly to understand (what otherwise is not doubtful) that *Venus Mylitta* or *Salambo*, the Whore of Babylon, and the patron goddess of all the abominations and harlotries of that city (which he describes in so astonishing a manner from information obtained on the spot) is the same person as *Smyrna* the *Venus Meretrix* of Cyprus. That person was but too general an object of heathen worship as Ἀφροδιτη Ἑταῖρα, Περὶν, Μελαίνις, or Πανδημος, of whose temples at Athens (established by Solon), at Abydos, Samos, Ephesus, and Corinth, we may read in the thirteenth book of Athenæus. But Ho-

<sup>17</sup> See above, p. 92.

<sup>18</sup> Herod. *L.* 3. c. 8.

mer's Venus was neither that woman nor any other avatar then living, but an apotheosis, and a goddess residing in the invisible Olympus. It is reasonable to suppose that she is the spirit of Naamah, the sister of Thubalcain, whose incestuous marriage with her brother, and adultery with her half-brother Jabal, the dweller in tents, furnish the song of the minstrel Demodocus. The cyclical mythologists have made *Æneas* to be the son of *Venus*, which is not untrue in one sense, but it is *Homerically* false; and the Poët has rarely been able to mention that general's name without some strolling poetaster foisting in that of *Venus*; to which they were the rather encouraged by Homer's describing that Goddess saving his life upon one occasion. We must therefore rectify, ere we proceed, those corruptions of the *Iliad*. The true text of the Catalogue runs thus,

Δαρδανίων ἀντ' ἵρχεν εὖς παῖς Ἀγχισαο  
 'Αινεφας· ἄμα τῷ γε θυῶ Ἀντηγόρος υἱε  
 Ἀρχιλοχός τ', Ἀκαμάς τε, μάχης εὖ φειδοῖτε πάσης.

The words *ἐκ οἷος* at the beginning of v. 822 are a test of forgery. The intervention of the deasters or daimones, in the fifth book, and the alleged combats of some of them with men afforded one of the happiest opportunities for the rhapsodical reciters to exhibit their nullity of genius. Some little pains have been bestowed on the disembroiling of this part of the poem, but there is not place for it here. It suffices to give the passage into which the fable of *Venus* has been inserted;

Και νῦ κεν ἐνθ' ἀπολοῖτο φαναξ ἀνδρῶν Ἀινεφας<sup>19</sup>  
 'Εἰ μὴ ἄρ' ὄξυ νοήσε Διὸς θυγάτηρ Ἀφροδίτη·  
 Προσθε δε δὲ πεπλοιο φαεννῶ πτυγμ' ἔκαλυψε.  
 'Οὐδ' υἱὸς Καπαῆος ἐληθετο συνθυσιαῶν, etc.

Some words by their position serve as tests of interpolation; they have been used as the needle and thread with which "unus et alter *Assuitur* pannus;" and such is *Μήτηρ* in v.

<sup>19</sup> *Iliad*. 5. 811.



313. Verses 314, 316, 317, and 318, are adscititious ; and 248 is equally so. The combat of Æneas and Achilles has been more daringly maltreated, and must be given at more length. Apollo in the form of Lycaon exhorts Æneas to fight Achilles, but he answers

Πριαμίδη, τι με ταυτα και ἐκ ἐθέλοντα κελυβεις<sup>80</sup> ;  
 'Ου μεν γαρ νυν πρωτα ποδαρκος ἀντ' Ἀχιλλῆος  
 Στησομαι· ἀλλ' ἤδη με και ἀλλοτε δουρι φοβησεν.  
 Των δ' αὐτε προσεφειπε Φαναξ, Διὸς υἱος, Ἀπολλων·  
 'Ηρως<sup>81</sup> ἀλλα γε και συ Θεοις αἰεγενετησιν.  
 'Ὡς φειπων ἐμπνευσε μενος μεγα ποιμενι λαων·  
 Των δ' ἅπαν ἐπλησθη πεδιον, και ἐλαμπετο χαλκῳ  
 Ἀνδρων ἡδ' ἵππων· καρκαιρε δε γαῖα ποδεσσιν  
 Ὀρνυμενων ἀμυδῖς. Δυο δ' ἀνερες ἐξοχ' ἀριστοι  
 Ἐς μεσον ἀμφοτερων συνιτήν, μεμαωτε μαχεσθαι,  
 Ἀινεφας τ' Ἀγχισιαδης και διφος Ἀχιλλευσ.  
 Ἀινεφας δε πρωτος ἀπειλησας ἐβεβηκει  
 Νευσ-αῶν κορυθι βριαρη, ἀταρ ἀσπίδα θυρῖν  
 Προσθεν ἔχε σερνοιο, τινασσε τε χαλκεον ἐγχος.  
 Πηλεΐδης δ' ἑτερωθεν ἐναντιον ὤρτο, λεων ὡς  
 Σινττης, ὃν τε και ἀνδρες ἀποκταμεναι μεμαασιν,  
 Ἐρχεται· ἀλλ' ὅτι κεν τις ἀρτίθωων αἰζηων  
 Δεξι·βαλῇ, ἑαλῇ τε χανων, περι τ' ἀφρος ὀδοντας  
 Γίγνεται, ἐν δε οἱ κραιδίη σενει ἀλκιμον ἦτορ,  
 Ὀυρη δε πλευρας τε και ἰσχιῳ ἀμφοτερωθεν  
 Μασίεται, ἐς δ' αὐτον ἐποτρυνει μαχεσασθαι·  
 Γλαυκῖων δ' ἰδυς φερεται μενεΐ, ἥντινα πέφνη.  
 Ὅι δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλληλοισιν ἰοντες,  
 Τον προτερος προσεειπε ποδαρκῆς διφος Ἀχιλλευσ.  
 Ἀινεφα, τι σε θυμὸς ἐμοι μαχεσασθαι ἀνωγει ;  
 Ἥ νυ τι σοι Τρῶες τεμενος ταμον ἐξοχον ἀλλων,  
 Καλον φυταλιγς και ἀρουρης, ὄφρα νεμηται,  
 Αἰκεν ἐμε κτεινῆς ; χαλεπῶς δε σ' ἐόλπα τοδ' ἐξειν.

<sup>80</sup> L. 20. v. 87.

<sup>81</sup> " But remember that thou as well as he art a demigod in the eyes of the "immortal Gods."

Ἦδη μὲν σε γέ, φημι, καὶ ἄλλοτε θερὲ φύσῃσά·

Ἄλλ' εἴ νυν σ' ἐρυσσάδαι δίομαι, ὥς ἐνὶ θυμῷ

Βαλλεαί· ἄλλα σ' ἐγὼγ' ἀναχωρησάντα κτελεῖω

Ἐς πλῆθυν ἰέναι (μηδ' ἀντίος ἴσασ' ἐμείο)

Πρὶν τι κακὸν παθεῖν· ῥέχθην δὲ τέ νηπιὸς ἐγώνω.

Τὸν δ' αὖτ' Ἀινεάας ἀπαμειβετ', ἐφώνησεν τέ·

Πηλεΐδῃ, μὴ δὴ μ' ἐπέσσοι γέ νηπυτίον ὥς

Ἐλπεο δειδίξεσθαι· ἐπεὶ σαφὰ φοῖδα καὶ αὐτός,

Ἰδμεν δ' ἀλλήλων γενεήν, ἰδμεν δὲ τοκῆας.

Ἄλκῃς δ' οὐ μ' ἐπέσσοις ἀποτρεψεῖς μεμαῶτα

Πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θάσσοι,

Γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείρισιν· etc. etc.

It will be seen that Apollo reminds Æneas that he is himself as much an *Hero*, *Indigete*, or *Epichthonian*, as the son of Philomela Thetis; and Æneas, when he advances to the duel in reliance upon Apollo's encouragement, makes the like observation. "Affect no airs of superiority with me, for we know each other, *who we are and from whom*." Æneas was the person upon whom his mother had determined to confer the mundane crown; and his great influence as chief of the Dardans (ἀναξ ἀνδρῶν and πριμην λαῶν) paved the way for his elevation. And the jealousy and hatred he had long been<sup>22</sup> known to entertain against the old king had made him a rallying point to all the disaffected. No matter how, Æneas obtained the sovereignty of Babylon with the consent of most of those who had besieged it; and he became the head and ruler of that omnigentile Achaian or Danaan union with which he and his mother had made their treasonable composition. His reign is made known to us by Homer himself, who makes Neptune to exclaim,

Ἦ ποιοὶ ἢ μοι ἄχος μεγαλήτορος Ἀινεάας<sup>23</sup>,

Ὅς ταχὺ Πηλεΐωνι δαμῖς ἀΐδουδὲ κατῆσι

Πειθομένος μυθοῖσιν Ἀπολλωνός· Ἐκατοιο,

<sup>22</sup> *Iliad*. xiii. 460.

<sup>23</sup> *Iliad*. 20. v. 293. Acusilaus ap. Schol. *ibid.* Homer. *Hym.* Ven. v. 197. Apollo *Hecatus* is the infernal Apollo or evil genius, agreeing with Hecate the malignant Diana.

Νηπιος· εἶδε τι δι' χραίσμῃσιν λυγρὸν ὀλεθρον.  
 'Αλλ' ἀγεθ' ἡμεῖς περ μιν ὑπ' ἐκ θανάτῃ ἀγαγωμεν.  
 Ἦδη γὰρ Πριάμῃ γενεὴν ἤχθηρε Κρονίων,  
 Νῦν δὲ δὴ 'Αἰνεῖαο βίῃ Τρώεσσι φαναξεί  
 Καὶ παίδων παῖδες τοὶ κεν μετοπίσθῃ γενώνται.

It was observed <sup>24</sup> of old, and is worthy of being observed, that Æneas was *preserved* in order to reign over Troy, by one of those dæmons who were reputed most hostile to the Troic nation; while the tutelary god of Homer's Ilion seems to be alluring him to his destruction. In fact he proved a most deadly and deceitful enemy to that nation and (as Menecrates <sup>25</sup> Xanthius says of him) he *became an Achaian*. *Ascanius* <sup>26</sup> his son succeeded him in the kingdom of Ida or Troas; and his name signifies *Khan of the Asi* or king of Asia.

Æneas was a Βίη, that is an *Energy* or *Virtue*, one of the powers and principalities under an human form; and *what virtue* he was, must be collected from the title he bore. 'Εφα, which in the latter Greek spelling is changed into εἶα, is a common termination for heroic feminine titles, and it signifies an *Eva*, or a personage born in the similitude of Eve. Efa signifies <sup>27</sup> a daughter in the Cuban dialect of Caucasus. The sin of Eve and her eating the forbidden fruit, her denuncia-tion by the accusing angel, and the death which she brought upon the man, (both upon him who fell and upon "that other "Man" who should

Restore us and regain the blissful seat)

by her seductions, are commemorated in the name and history of Perse-phon-Eva, Ἐπειφονεῖα. For Perses or Perseus is one of those heathen names for the theanthrope, which were older (as Plato says in his Critias) than the deluge itself. 'Αν-Εφαζ is a title equivalent to two of the elements of

<sup>24</sup> Schol. in Hom. Iliad. xx. 329.

<sup>25</sup> See above, p. 197.

<sup>26</sup> Conon. c. 41.

<sup>27</sup> Williams's Primitive History, p. 54. Chichester, 1789.

the title ἐπ-αὐρή Πεφσε-φον-Εφα, and it signifies *the awful Eva*. His mother was called Semi-ramis, *the celestial Dove*, and Cassa Peleias, *the harlot Dove*; but the word πελ-εφας, *pele-whas*, is the *eternal or self-existing Eva*, and is just such another title of the Magna Mater as Ain-ewhas. Mercury the Er-iounian was another dæmon of the Ionismus in whom a feminine nature was disguised under a masculine form, he was Herm-Aphroditus, and Herm-Athena; but his Homeric name is Ἑρμ-Εφας. Æneas was <sup>28</sup> entitled *Dardanus*; being honoured in the place of that elder Dardanus, who invented magic and the mysteries, and sailed upon the deluge in the skin of the mystic boar or vara avatar; being invested, I say, with the honours of Cham. Nimrod reigned as Jupiter Thrasy-Memnon, the warlike increment of the Enwhalian Jove; the greater Atreid had styled himself Aga-Memnon as representing Jupiter Pelops Agamemnon, and Æneas was deified as <sup>29</sup> *Jupiter Indiges* and πατήρ Θεός Χθονίος. But he was the *male* avatar of *essentially feminine* Jove, and he with his mother completed the bisexual godhead of <sup>30</sup> Hellen-Helena.

Æneas was god of the river *Num-ikius*, that is to say, νομος ἱμνεος, *a law sent from heaven*; which I observe the rather because it is the same derivation as that of *Numa*, or, in Greek, Νομας <sup>31</sup>, the great lawgiver who succeeded Romulus. Tatius, *who commanded in the war against Romulus, and to whom the Capitol or Cronian Tower was betrayed, was assassinated* presently after his victory. He was murdered by his own family, and no steps were taken to punish the offenders; but a great funeral was solemnized and the feast of <sup>32</sup> *armilustrum* instituted in expiation of his death. And the people then agreed to confer the throne upon a Sabine of comparatively obscure condition, whose whole reign was devoted to a system of superstitious legislation,

<sup>28</sup> See p. 9. note 16.

<sup>29</sup> See vol. 3. p. 49.

<sup>30</sup> See vol. 1. p. 468, 9.

<sup>31</sup> Dion. Hal. 2. c. 58.

<sup>32</sup> Plut. Rom. c. 22.

primus qui legibus urbem  
Fundavit Curibus parvis et paupere regno  
Missus in imperium magnum.

He was the chief of that people, who bore the name of Sabinus, the "33 ivy-crowned" "planter of the 34 vine," and who

laudes ore ferebant 33  
Sabe tuas, qui de proprio cognomine primus  
Dixisti populos magnâ ditione Sabinos ;

and he completed the crisis of religions and laws in such a manner as to give a complete ascendancy to the Sabian principles, Sabinorum 36 mores populus Romanus secutus est. He ordained superstitious ceremonies, and various courses of priests, and rules for the keeping of the ancilia, the palladium, and the hearth of Vesta. But in all these matters the nominal king neither was nor assumed to be the master spirit, and he merely obeyed the dictates of a mysterious woman ; she was a 37 goddess, an Oread nymph 38 and a Muse, and lastly an harlot,

nocturnæ Numa constituebat amicæ.

He used to converse with her at the Capene gate, at which he lucum cum fonte Camœnis consecravit, quod earum sibi consilia 39 cum conjuge suâ *Egeriæ* essent. She was not only the nymph *Egeria* (*the Resurrection*), but she was the muse *Tacita* (*the Silent*), from which we may infer that the woman

Conjuge quâ felix nymphâ ducibusque camœnis 40  
*Sacrificos docuit ritus*

33 Sil. Ital. 3. 596.

34 Æneid. vii. 178.

35 Sil. Ital. 8. 421.

36 Serv. in Æn. viii. 638.

37 Liv. 1. c. 19. Florus. 1. c. 2.

38 Plutarch. in Num. Dion. Hal. 2. c. 60.

39 Liv. 1. c. 21.

40 Ovid. Metam. xv. 421.

dealt in such manner of sacrifices as were unfit for any ears but those of the chosen and sworn few. From her king Numa learned βασιλικὴν <sup>41</sup> σοφίαν, and, had we the lost works of Anacreon, doubtless it would appear that this same was the τυραννικὴ <sup>42</sup> ἐπιστήμη of Callicreta the daughter of Cyane.

A curious incident of Roman history connects the *Sabine* legislation of Numa with the worst parts of Bacchism. We must carry with us that, however the Roman annals were filled up with the changes and revolutions of primæval history, those Pelasgi did in fact adhere to a severe and in some respects a right handed <sup>43</sup> system of paganism. The god Liber or Bacchus, the goddess Libera or Proserpina, and their feast, the Liberalia, were of old immemorial sanctity; but it was only in the year 565 from the city-building that the sinister orgies of the Bacchanals <sup>44</sup> were brought in, with all manner of lusts, with secret murders, poisonings, and the frequent sacrifice of human victims. That plague was vigorously repressed. However, about five years after the abolition and punishment of those Roman illuminati, two arks or coffers were found under the Janiculum, of which one was inscribed as containing the body of Numa Pompilius the son of Pompon, but was empty; and in the other were

<sup>41</sup> Dion. Hal. 2. c. 60.

<sup>42</sup> See Plato Theag. vol. 2. p. 13. Bipont.

<sup>43</sup> In every religious sect of the Indians, there is a righthanded and a lefthanded method, of which the latter is full of blood and obscenity, while the former is comparatively innocent. Colebrooke in As. Res. vii. p. 280, 1. And I observe the same distinction in the Latin language; the righthanded mysteries of the Bona Dea were solemnized by matrons only,

Sacra Bonæ maribus non adeunda Deæ.

but Juvenal says of the same rites when perverted and celebrated by the vilest of men travestied into women,

sed more sinistro

Exagitata procul non intrat femina limen.

Sat. 2. v. 87.

Lucan also describes the atrocities of the Druids as lefthand usages,

Vos quoque Barbaricos ritus moremque sinistrum  
Sacrorum positis Druidæ repetistis ab armis.

<sup>44</sup> Liv. L. 39. c. 9. ets.

seven Latin books upon Pontifical law and seven Greek ones upon philosophy, bearing his name. Other accounts vary as to the number. Upon the prætor's making a report that their tendency was to *dissolve the religions* of the state, the <sup>45</sup> senate had them burned. It is plain to my mind, that this was a fraud hatched by the same foul faction which had lately experienced such wholesome chastisement, in order to revive their orgies under a divine sanction; and they justly esteemed that Egeria and Numa were the fit persons upon whom to father such a system.

Numa is said to have introduced the college <sup>46</sup> of Salii, but the same is also ascribed to <sup>47</sup> Æneas; and again to one *Murrius* <sup>48</sup> king of Veii in Hetruiria. That name naturally invites a comparison with the *Morrhæus* of Nonnus or Myrrhanus of Diodorus <sup>49</sup> Siculus. Morrhæus was the principal lieutenant of the tyrant Deriades, but is nevertheless treated with a marked respect and admiration by the Bacchic poet; and the reason is, that Morrhæus betrayed his country into the hands of the Bacchic army at the instigation of Chalco-Medæa, soon after the death of Deriades or Nimrod; and by so betraying it *obtained the sovereignty of it for himself*. His wife Cheirobia pronounces the following prophetic curse against him, and then we hear no more of him;

Cheirobia's husband, now her country's bane <sup>50</sup>,  
An useless warrior serves in Venus' train.  
His some-time valiant but inconstant mind  
Is now in counsel with Lyæus join'd.  
My foe is in my nuptial bed. My spouse  
Hath India's city ruin'd by lewd vows.

<sup>45</sup> Liv. L. 40. c. 29.

<sup>46</sup> Plutarch. Numa, c. 13.

<sup>47</sup> Serv. in Æneid. viii. 663.

<sup>48</sup> Serv. in Æneid. viii. 285.

<sup>49</sup> Diod. L. 3. c. 64.

<sup>50</sup> Nonnus, L. 40. v. 163, etc. see L. 36. v. 431, 2. &c.

By him I lost my Father. I have been  
 The daughter of a king, in Ind a queen ;  
 But now shall serve, and, held in menial thrall,  
 Chalcomedèa my proud mistress call.  
 This day by treason India thou hast won,  
 Morrheus ! but to-morrow thou shalt run  
 Self-driv'n to Lydian realms, by lawless love  
 Mixt with the wandering Bacchanalian drove.  
 Mean while, securely boast thy famous whore,  
 For king Deriades is now no more !

This is the *Etrurian* king Morrhius, who founded the Salii, for *Lydia* and *Etruria* are names often commuted by the poets. And Virgil was well acquainted with the tradition of Æneas's wife having made such a prophecy, though he softens down the character of that ancient traitor and usurper, in order to serve the designs of another. The words of Creusa to Æneas<sup>51</sup> are the same as those of Cheirobia to Morrheus, omitting the reproachful part,

Longa tibi exilia et vastum maris æquor arandum  
 Et terram Hesperiam venies, ubi *Lydius* arva  
 Inter opima virôm leni fluit agmine Thybris.

We thus obtain a cogent proof of the identity of the Bacchic and Trojan wars, as well as the confirmation of the treason and enthronization of Æneas.

It is impossible to determine what manner of person Homer means to describe by the name *Anchises*, but it is evident that such a character as Æneas must have laid claim to natalia far less obscure than the name of Anchises conveys to our ears. I strongly suspect that youth to have been passed off by his mother for her son by Nimrod, against whom she had preferred a charge of violating her, immediately before the *Regifugium*. Venus<sup>52</sup> Helena or Venus Myrrha, the mother

<sup>51</sup> Æneid. 2. v. 780.

<sup>52</sup> Vol. 1. p. 452.



of Adonis, used to share both the labours and the couch of that huntsman, and fable reported that she bore him issue; their son was named <sup>53</sup> Golgus, or <sup>54</sup> Taleus, or Hystaspes king <sup>55</sup> of Media, or Zariades king <sup>56</sup> of Caspia. Æneas was *Ninyas* the pretended son of Ninus and Semiramis, who succeeded Ninus in the kingdom and reigned under the regency and controul of his mother. Having explained the name *Ainewhas*, I will show that Nin-Hyas (Ninus the Hyad) is equivalent. The Magna Mater with her concomitant witches and mænades was represented in the language of Ionism as <sup>57</sup> Pleione or Peleias and the seven Peleïades, that is to say, as the seven-fold (or *cœlestially perfect*) Dove of the Ark; but she was also described under the type of the seven Hyades <sup>58</sup> or Rain-stars, that is to say, Nymphs of the Deluge. The Peleïades or seven stars in the neck of Taurus were, the nurses of the god Bacchus or Sabus; for such was the legend of the Sabian astrolaters. They were pursued and driven into exile by Orion. And there were seven other stars in the horns of Taurus to whom the same office was ascribed,

Ora micant Tauri septem radiantia flammis  
 Navita quas Hyadas Graius ab imbre vocat.  
 Pars Bacchum nutrisse putat.

They were nymphs of Dodona, with whom Jupiter put Bacchus to nurse, as soon as he was born out of Meru. They rambled about with Bacchus and planted vines, but they were driven into the sea by Lycurgus, a descendant of Orion. Nay, *Hyas* was (as Suidas assures us) a name of Bacchus, to which honours were paid during rain; Semele his mother was *Hyä*, and his

<sup>53</sup> Schol. Theocr. Id. xv. v. 100.

<sup>54</sup> Serv. in Eclog. x. v. 18.

<sup>55</sup> Chares cit. Athen. xiii. c. 4. s. 35.

<sup>56</sup> Ibid.

<sup>57</sup> Ovid. Fast. 5. v. 83. Schol. Pind. Nem. 2. v. 16.

<sup>58</sup> Schol. Arat. v. 172. Ovid. Fast. 5. 165. Apollod. 3. 4. 3. Sch. Hom. Il. xviii. v. 486. Christopher. Landini in Horat. L. 11. Od. 19. Suidas. Strab. Geogr. L x. p. 687. Demosth. de Cor. p. 150, ed. Oxon. 1725.

nurses were the *Hyades*. And the same name obtained in the kindred orgies of Cybele and the eunuch Atys or Attes, in which the cry of the phrenzied menades was *Evi! Sabi! Hyes! Attes!* "Ye male Eves! ye Lords of the Hosts! God of Rain! Semivir!" But the Pleiades were stars of rain equally with the Hyades;

. . . Hyas inserena nimbis  
Terras obruit et soluta Pleias<sup>59</sup>.

In short, *Æneus*, *Ninyas*, and *Pelcias* or *Semiramis*, are all three to the same effect.

There is no doubt that Ninyas was a mere tool in the hands of his mother. According to Eusebius, Ninus was succeeded by Zames, or Ninyas, subject to the regency<sup>60</sup> of his mother Semiramis. And Pompeius Trogus<sup>61</sup> related that Semiramis, after the death of Ninus (whom she had murdered<sup>62</sup> in Babylonia) personated her own son Ninyas, who was not then adult, and so usurped the government; and invented for that purpose the ambiguous mode of dress which has ever since prevailed in those countries. Nor is that the only general and lasting usage which she introduced for the purpose in question. The invisibility of oriental kings who lie concealed in their seraglios, while the ministers issuing from its recesses, like priests from the shrine of their god, execute his real or alleged orders, and sometimes after the supposed king is dead, originated with Semiramis at Babylon, in order (as the learned Godfrey of<sup>63</sup> Viterbo says) to govern in the name of Ninus her son by the first Ninus, at a period when neither the kingdoms of Persia, Media, Chaldæa, Israel, Lydia, Ægypt, Corinth, Thessaly, Macedon, Lacedæmon, Troy, Argos, Rome, Teutonia, Gaul, nor any other in the world, except only Babylon, existed. She ordered that he should reside in the palace and be

<sup>59</sup> Stat. Sylv. 1. 6. 22.

<sup>60</sup> Euseb. cit. Hyde de Rel. Pers. p. 45.

<sup>61</sup> Justin. Epit. 1. c. 2.

<sup>62</sup> Hygin. fab. 240.

<sup>63</sup> Pantheon, p. 89, 90. ed. Francof. 1533.

worshipped but not seen by the people, and his commands promulgated by the officers of the household ;

Nescit turba foris, quis sit labor interioris.

While the " pious Æneas" personated the Feminine Principle, his mother put on the semblance of virility and reigned in the name and behalf of that base and degraded usurper. If Ilion is Babel, and Memnon son of Tithonus and Aurora Semiramis is Nimrod son of Cush Æthiops and the whore of Babylon, it follows as an absolute and certain corollary that the roi fainéant Ninyas is the Homeric Æneas. However I do not suppose that the feminine *Mayoralty of the Palace* described by Eusebius and Gothofredus could have been completely established on the ruins of manly government, until after the death of the first Æneas, who was both an intriguer and in some degree a warrior, an event which she probably accelerated, as she did all others which were necessary to the entire consummation of her plans.

V. The reign of the Æneadæ lasted 140 years, for that is the time which (as we shall hereafter see) intervened between the taking of Babel by the duratean horse and the confounding and separation of the peoples. It is not easy to say with certainty how many of them reigned in succession, or how long their reigns were, but we have reasons for believing that four reigned in succession, exactly agreeing with the smallest number that Homer's verses will admit of, videlicet, 1. Æneas. 2. ὁ Παις. 3. ὁ Παιδοῦς Παις. 4. ὁ Παιδοῦς Παις μετοπισθεν. Four young kings successively filling a pageant throne, while a strumpet governed the world.

The various peoples of men, though they adopted and literally believed the Homeric fable of Troy, did yet very generally cherish the remembrance, that from that place the founders of their state first emigrated. This was kept up by means of their priests, who must have had some esoterical knowledge of the truth, for the Erythræan Sibylla *avowedly* came from

*Babylon*, and yet it is said that she prophesied the wars of *Troy*, and also foretold that Homer would relate a tissue of falsehoods concerning them. Now, the existence of such matter in the Sibylline books is an indication that the Priesthood had some notion of the reality. But, no matter how, they did cherish the remembrance of the fact, and attributed their foundation of preference to those heroes who flourished in the Syro-Semiramanian kingdom and really were the *Spartarchs* (if I may so say) or leaders of the dispersion, Antenor, Æneas, Ulysses. Dionysius tells us that tombs of Æneas<sup>64</sup> were shown in a great variety of places; and many<sup>65</sup> authours affirmed that Æneas himself was buried in a city called *Berecynthia* (that is, the Magna Mater's city), and that one of his posterity and his namesake founded Rome in Italy. However the Romans imputed to Homer's Æneas the first bringing of their ancestors and of their Dii Penates to Laurolavinium, although *he* had been dead long before the Outgoing of the People. That error may have arisen in various ways; from Helen or Semiramis living through the whole 140 years, which in respect of her were considered as only one reign; the name Æneas may be used as the type of his dynasty, the Æneadæ; or the successors of Homer's Æneas may all have borne the same title as he did, being employed by her for the same purpose and in support of the same principles.

Virgil announces the flight of Æneas from Troy, his predestined establishment in Italy, and the pretended descent of Julius Cæsar from him, with a curious reservation, by which he intimates to the sagacious few that his story was in truth a piece of political knavery; it was a vision from the ivory gate, which is the *gate of lies*. The poet Ausonius was well aware of the falsehood of that narration, putting these words in Dido's mouth,

Namque nec Æneas vidit me Troius unquam<sup>66</sup>  
Nec Libyam advenit classibus Iliacis.

<sup>64</sup> Dion. Hal. l. c. 54. p. 43. Hudson.

<sup>65</sup> Cit. Pomp. Fest. in *Roma*.

<sup>66</sup> Auson. in Didus imag. epigr. 3.

*Aboriginal Rome* was founded at an early period after the dispersion from the Meropian Ilion ; but *Rome of the Romans* was not established till ages afterwards and in the course of another dispersion, which was mythically assimilated to the former, and celebrated under the more ancient names of Æneas, and of the sibylline harlot Elissa-Lamia, or Aurora Tito. Of those matters hereafter, and especially in the third volume.

For the four centuries preceding the establishment of the Saxons, the people of Britain, whose clergy were learned and carefully educated men, had free access to Roman literature, and through the medium of the Romans to the literature of Greece, the study whereof was made much lighter to them by using an alphabet <sup>67</sup> of letters closely similar ; and their access was not unto our sorry remnants, but to all that ever existed of written works in those countries. To such men and so furnished, the task of comparing and identifying the things which have come down to us disguised under such multifarious names must have been more easy than it is to us ; especially as they were soon put in possession of the Bible, in which they had the means of rectifying and better understanding their own valuable Celtic traditions.

It were superfluous to add any thing to the triumphant vindication of Geoffrey of Monmouth by his editour Aaron Thompson, against the senseless charge of having fabricated the legend of Brute ; a legend not only cited by earlier Latin historians than him, but extant in the remains of Anglo-Saxon poetry and in the Bardic poems of the Welsh. Mr. Edward Lluyd <sup>68</sup>, in his catalogue of the Welsh MSS. known to him, cites the Brut y Brenhinoed as one of the vouchers for Geoffrey's mythic history. It would be as reasonable to deny to the Druids (or rather to the half-druidic half-Scythistic apostates from Christianity in Attila's time) their Merlin and Arthur ; and to pass them off for creatures of Geoffrey's imagination. The very close resemblance of the Æneid to the

<sup>67</sup> Cæsar de B. G. vi. c. 14.

<sup>68</sup> Arch. Britan. p. 255. see Girald. Cambr. Descript. c. 7. p. 287. c. 15. p. 323. vol. 2. ed. Colt Hoare.

Odyssey led them to regard Æneas and Ulysses as one and the same person, and as a standing type of the wandering flight from Troy; and they had also the means of discovering that Lucius Iunius Brutus was no other person than Ulysses. They read of Æneas and Ulysses visiting Italy <sup>69</sup> at the same time, and of the first Junius Brutus coming with Æneas to Italy; by which means they arrived at the idea of the hero Brutus of Ilion. Aware that the first settlement of their islands dated from the great navigatour Ulysses, they were not aware of the wide difference between him and the spartarch Æneas, who both fled from the kingdom of Babel,

Diversa ξ xilia et desertas quærere terras  
Auguriis acti Divôm.

They deduced their origin from Brute, but they did not err so far as to identify him with Æneas; they made him one of the Æneadæ.

Brutus of Ilion therefore stands for the same value in chronology as the *last* of the Æneian kings of Ilion, and according to Nennius abbot of Bangor, (an historian who flourished <sup>70</sup> about A. D. 620, and compiled his work "from the annals of " the Romans, the chronicles of the holy fathers, the writings " of the Irish and English <sup>71</sup>, and the traditions of his own " forefathers" *the Welsh*), he was the *fourth*; Æneas, Ascanius, Sylvius, and <sup>72</sup> Brutus Troianus, or Æneas, Ascanius, Sylvius, and Posthumus <sup>73</sup>, Brito or Brutus being the brother

<sup>69</sup> Tz. in Lyc. 1242.

<sup>70</sup> See Voss. de Hist. Latin. L. 2. c. 25.

<sup>71</sup> Nenn. Apolog. p. 94.

<sup>72</sup> Nenn. c. 3. p. 99. ed. Gale. When the *heroic genealogies* are of 13 or 14 descents, instead of 3 or 4, they take in the antediluvian patriarchs. Nimrod was 13th from Adam, and so the Prometheus of Æschylus says of Hercules,

Τρεῖς γὰρ γένεαι πρὸς διὰ ἑλλαιων γένεαι.

Nennius, not understanding that, has made the following genealogy; Noah, Cham, Jupiter, Dardanus, Erichthonius, Tros, Assaracus, Capys, Anchises, Æneas, Ascanius, Sylvius, Brutus.

<sup>73</sup> Nenn. c. 4. ibid.

of Posthumus. The Welsh manuscript which Walter arch-deacon of Oxford put into Geoffrey of Monmouth's hands, gives<sup>74</sup> exactly the same pedigree as the first of those in Nennius. Ralph of Chester says that the third king of Latium Sylvius Posthumus filius Æneæ et Ascanii ex Lavinia novercâ progenitus cepit regnum et regnavit 35 annis, quo anno Brutus<sup>75</sup> filius Sylvii, filii Ascanii, secundum historicos Britanniam occupavit. In another *experimentum* mentioned by Nennius as being found in old books, we meet with the names of *Numa* and of *Rhea Sylvia*, strong symptoms of female government; the two barbarian names between brackets have probably crept into our old classical fables from the Hunnish camp; it is, Æneas<sup>76</sup>, Ascanius, Numa Pamphilus, Rhea Sylvia, (Alanus, Hisicio,<sup>77</sup>) Brutus. Rejecting the two barbarians, and the great mother Cybele, whose reign was concurrent with the Æneadæ, and not one of them, it stands Æneas, Ascanius, Numa Pamphilus, Brutus, the same number of descents. Nennius writes Silvia for Sylvia, and for Pamphilus also we should read *Pamphylus*, Numa the *Omnigentile*.

The agreement of time affords us no slight confirmation of these opinions. The period of time between Troy taken and the great Ionic emigration or ἀποσκευασίς of the Iones (the Dispersion from Babel), which is the period allotted for the reigns of the Homeric Æneadæ, is set by the principal Grecian chronologers at 140 years; the ancient Briton, Nennius, gives the four reigns of Æneadæ thus, Æneas 3 years, Ascanius 37, Sylvius 72, and Posthumus brother of Brito 39, total 151 years; and Eusebius<sup>78</sup> in his chronicle gives the reigns of the Semiramians (four in number) thus, Semiramis 42, Ninyas Zames 38, Arius 30, Arasius 40, total 150 years, and then

<sup>74</sup> Geoff. Monm. L. 1. c. 3.

<sup>75</sup> Ranulph. Higd. Polychron. L. 2. p. 212.

<sup>76</sup> Nenn. c. 12. p. 101.

<sup>77</sup> I know nothing of that name; but have conjectured either Hildico, Edeco, or Visigothus.

<sup>78</sup> L. 1. p. 44. L. 2. p. 241. ed. Milan. 1812.

follows Xerxes Baleus <sup>79</sup>, a *Magian* title clearly denoting the end of the Semiramidæ and restoration of the Scythic supremacy. The queen who lived to govern the four Æneadæ in succession and their kingdom, would not exceed the recorded longevity of Serug.

VI. Whatever was the number and descent of this dynasty of Æneas, it was by no means the intention of his extraordinary mother that they should exercise the efficient sovereignty, but on the contrary she did so far take to herself all matters of war as well as peace, that her fame has almost obliterated the recollection that such a family ever reigned. With the taking of the city the Greek mythologists have pretty nearly done with her, and the history of her long reign or regency in Babylonia is to be sought in such narratives as the Chaldees thought fit to publish and communicate to the Greeks. The name of *Semi-Ramis* will occur to every reader; she was both a queen of unrivalled celebrity, and also the Goddess Mother worshipped under the form of the Dove that accompanied Noah in the ark.

Her name signifies *the Supreme Dove*, and is of precisely the same value as the *Peleias* or *Pleias* of the Greeks, and the *Iona* of the Syrians, Babylonish Chaldees, and Culdees or Hebridean Chaldees. The learned Lycophron calls *Helen* a Dove by two names of that bird, *Peleias* (which has been explained) and *Oinas* or the *Bacchic Dove*. Helen was born out of a waterfowl's egg, and that which Hyginus relates evinces fully that she was the Babylonian Venus and the Dea Syria. In *Euphratem* <sup>80</sup> flumen de cœlo ovum mirâ magnitudine cecidisse dicitur, quem pisces ad ripam evolverunt; super quod columbæ consederunt, et excafactum exclusisse Venerem, quæ postea Dea Syria est appellata . . . et ob id Syri pisces et columbas ex deorum numero habent, non edunt. Thus we identify

<sup>79</sup> *Xerxes* was the fourth of the Achæmenidæ, a zealous and crusading Magian; and Balen was a name signifying King, by which the Persian Magi invoked the infernal Hermes in their necromancy. Æsch. Pers. 656.

<sup>80</sup> Hyg. Fab. 197.



Venus Helena emerging from the egg of Leda with the Babylonian Dea Syria. The tradition of Semiramis having been nursed in her infancy by the river <sup>81</sup> *Simois* connects her with Helena, or, at least, with the history of Homer's Iliou. But we have more explicit information, that she was the Dea Syria to whose birth the *deified fish* was instrumental. Lucian, or whoever writ the book de Deâ Syriâ, says of her temple at Hierapolis, "and some esteem this temple to be of Dionysus, some of Deucalion, and some again of Semiramis, for this reason, that a golden dove stands upon her head. On that account they fable that the image is of Semiramis." He also reports that, according to some, she built the temple in honour of her mother Derceto or Atargatis, the fish goddess of Joppa in Palæstine, and was afterwards turned into a dove; of which Ovid also speaks,

et dubia est de te, Babylonia, narret,  
Derceti, quam versâ squamis velantibus artus  
Stagna Palæstini credunt celebrasse figurâ,  
An magis ut sumptis illius filia pennis  
Extremos *altis in turribus* egerit annos <sup>82</sup>.

Dercetis is said to have brought forth Semiramis at Ascalon of the Philistines; that however is (I believe) an error produced by confounding the country between the Euphrates and Mediterranean called *Syria* with the *Syrian religion*, from the practice of which that country was named, but whereof Babylon was the original and, until its capture by Cyrus, the principal seat. The "high tower" of the "harlot dove" was not at Ascalon. But Ascalon gladly accepted the mythological honour of her birth, and as long as it was a city the tale of the Babel tower-building was told as of Ascalon. "According (saith Geoffrey <sup>83</sup> Winesauf) to the testimony of the

<sup>81</sup> Vol. I. p. 449.

<sup>82</sup> Met. iv. 42.

<sup>83</sup> It. Reg. Ric. L. 5. c. 6. See vol. I. p. 99.

" ancients who knew the truth of it, and to public report, the  
 " most powerful of the sons of the famous Noah, Cham by  
 " name, generated 32 sons who reigned after him. They built  
 " the city Ascalon, and they (as fame asserts) *collected auri-*  
*liaries* from all parts within their jurisdiction, in order to  
 " complete the city they had begun; and in order to conciliate  
 " their favour, and to obtain *an everlasting name*, the girls are  
 " said to have built the tower called the Tower of the Girls."  
 We cannot but recognize the building of Babel to " make us a  
 " name," the asylum, and the temple of Belus where all the  
 damsels of Babylon consecrated their lewdness.

According to <sup>84</sup> Diodorus, Semiramis was fed by Doves in  
 her childhood; which same thing was said of Jove and of the

ΠΕΛΕΙΑΙ

Τρηῶνες, ται τ' ἀμβρόσιην Διι πατρὶ φερουσιν <sup>85</sup>.

But she was the female essence and subtracted Pelopeian rib  
 of Jove himself; as we have sufficiently shown. In India her  
 name is likewise *Sami*, being " the same (says Mr. Wilford)  
 " as Urvasi who married Pururava the grandson of Noah,  
 " exactly in the same degree of descent with the founder <sup>86</sup> of  
 " Niniveh. The same is called also Aila in the Puranas, and  
 " Lailan-shah by Persian romancers, Ninus by the Greeks, and  
 " in the Tamuli dialect he is called Nilau. Their amours and  
 " their quarrells, and ultimately their reconciliation, are the  
 " subject of a beautiful drama." She is also the same person  
 as Parvati, the daughter of the mountains, who was transformed  
 into a Dove. The disastrous love of the dove Sami for the hero  
 of the pyramid is celebrated in the legend of Pyramus and  
 Babylonian Thisba. *Thisba* doth in some way or another  
 signify a dove. The poet Ovid says of the Hawk into which  
 Dædalion son of the Morning was transformed,

<sup>84</sup> Bibl. L. 2. c. 4.

<sup>85</sup> Hom. Od. xii. 63.

<sup>86</sup> Mr. Wilford adhered to the strange notion of Niniveh being founded by  
 Ashur son of Shem.

Et nunc Thisbeas agitat mutata columbas ;

and Thisba of Bæotia was one of the places which Homer dignified with the title of *polytreron*,

Κωπας τ' Ἐυτρησιν τε πολυτρηζωνα τε Θισβην.

*Poly-treron* is synonymous with *Semi-ramis*, for the word *πολυ* in composition doth not always express a number of individuals, but sometimes also the surpassing greatness of one individual, as in the names of the giant *Poly-botes*<sup>87</sup>, the great Buddha, *Poly-phontes*<sup>88</sup> and *Poly-phonte*, the Great Priest and Priestess, *Poly-archus*<sup>89</sup> (or Hades) the Great Ruler, *Poly-Gai-On*<sup>90</sup> (or Hades) the Great God of the Earth, and *Thyestes Poly-arn*, or the Great Lamb. Even so, *Messa* and *Thisba* (Homer's *polytrérons*) are titles of the Supreme Dove ; and as her votaries cherished those birds and held it a sin to kill them, they of necessity abounded there ; but that is not the meaning of the epithet. There was another *Thisba* in Syria, in the land of Gilead, where these superstitions no doubt were very rife, and especially that of the feeding of *Jupiter Hellen-Helena* by the *Doves*, and the abhorrence of the *Raven*, which bird the Goddess *Minerva* was supposed to exclude from her temples<sup>91</sup>. From *Thisba* came the prophet *Elijah*, and it was most evidently in rebuke of the superstitions and idle figments of the Syrians that *Elijah* was fed by the mouths of ravens<sup>92</sup> ; in order that " what God had cleansed " they might no longer<sup>93</sup> call profane."

The story of *Thisbe* is well enough known ; that she assigned a meeting with *Pyramus* at the mound or tomb of

<sup>87</sup> Apollod. 1. c. 6. s. 2. Pausan. L. 1. c. 2. s. 1. L. 2. ad finem. Anton. Lib. c. 21.

<sup>88</sup> Hyg. Fab. 137. Anton. Lib. c. 21.

<sup>89</sup> Phurnut. de Nat. Deor. c. 35.

<sup>90</sup> Phurnut. ibid.

<sup>91</sup> Plin. Nat. Hist. 10. c. 12. Apoll. Dysc. c. 2.

<sup>92</sup> 1 Kings. c. 17. v. 1. v. 4.

<sup>93</sup> See Acts. c. 10. v. 15.

Ninus ; that a lion, from whom she escaped by flight, smeared a cloak which she had dropped with the blood of his former prey ; from which Pyramus inferring her death slew himself ; and she returning, and finding him dead, did the like. And here ended their disastrous loves ; but the mulberry tree, under which all this happened, did ever afterwards bear bloody fruit. The Romance of Romeo and Juliet is near a-kin to that of Pyramus and Thisba ; but it adopted the names of Romus or Romulus, of Iulus and Ceres Iulo, and that of Alexander Paris. The Indian drama mentioned by Mr. Wilford and the Loves of Hero and Leander are mysteries of the same stamp.

VII. We are told by Ctesias that Ninus was the first great king upon the records of history, a conquerour of all Asia from the Tanais to the Nile, who built the great city Ninus on the Euphrates, and waged war against Bactra. At the siege of Bactra he was attended by one Menones, who had married Semiramis the daughter of Derceto, and he took it by means of her valour and skill. Ninus, enamoured of the woman, compelled Memones to resign her to him, from grief at which event he hanged himself. Ninus soon died, leaving a son by her ; and she raised in his honour a stupendous mound, which was said to remain in his days (those of Ctesias), although all traces of Niniveh had disappeared. In emulation of Niniveh she then founded Babel with all it's vast works, and also many other cities. Lastly she attempted to invade the Indian realm of king Staurobates or Taurobates, but was expelled from thence with dreadful slaughter ; and was only preserved by the prejudices of the Indians, who then (as now) thought it impious to cross the river Indus in a body. Finding that Ninyas her son was plotting against her life, she took the form of a dove and flew away ; in which form she was afterwards worshipped. This statement is full of errors ; it is no wonder that Ctesias found no remains of Niniveh if he sought for them on the Euphrates ; and it is false that Niniveh was founded before

**Babylon.** *Menones* was an ancient king to whom the<sup>94</sup> Ægyptians ascribed the invention of alphabetic writing, and it is only another way of saying *Memnon*. The names *Memnon* and *Ninus* are mixt up in one story, and then distinguished from each other *as rivals*.

Athenæus<sup>95</sup> the historian related that she was a concubine of *Ninus* who, having prevailed on her husband to let her reign for five days, took the opportunity of usurping the throne and throwing her husband into prison.

Others more correctly said that *Semiramis* was<sup>96</sup> the mother of *Ninus*, was said to have lain<sup>97</sup> with him incestuously, drove<sup>98</sup> him *out of Babylon* by the enormity of her vices, and murdered him at last<sup>99</sup> in *Babylonia*. Those facts are a summary of the real truth.

Ctesias was deceived by the Chaldees, whose ambition and interest it was to ascribe the honour of founding Babylon to their own queen and *Dea Syria*, in which particular the heathens very generally laboured under error, as did *Propertius*, who says,

Persarum statuit Babylona Semiramis urbem<sup>100</sup>.

But there were two circumstances combining to give colour and vogue to the lie of the Chaldæan priests.

1st. The notoriety of this fact, that the great Babylonish empire succeeded in order of time to the Ninevite empire, upon the downfall of the latter. I mean, the Babylonish empire of the *Syrian*<sup>101</sup> king *Nebuchadnezzar*, (the destroyer of the *Assyrian* capital) which was exceeding famous in the times of Ctesias and the other Greek historians, while the memory of

<sup>94</sup> Plin. *L.* 7. c. 7.

<sup>95</sup> Cit. Diod. Sic. 2. c. 20.

<sup>96</sup> Michael Glycas *Annal.* part. 2. p. 129.

<sup>97</sup> Ibid.

<sup>98</sup> Mos. Choren. *L.* 1. c. 16.

<sup>99</sup> Hygin. fab. 240.

<sup>100</sup> Prop. *L.* 3. el. 11. v. 21.

<sup>101</sup> See vol. 1. p. 280, 1. and Diod. Sic. cit. *ibid*.

the first short-lived kingdom of Babel under Cush and Nimrod (when Cush fuit rex <sup>102</sup> territorii Babel et residebat in Erac) had nearly vanished away. This later succession of Babylon to Niniveh <sup>103</sup> is pointed out by Herodotus.

2nd. At the time of Semiramis coming into power, the city had suffered such extensive damage by fire and every sort of violence that a numberless host exasperated by nine years of resistance could exercise, that it was the first business of her and her son to repair and in great measure to rebuild the place. Nor did she content herself with restoring it to the flourishing condition in which it had been

Το πριν, ἐν εἰρηῇ, πριν ἔλθειν ὕιας Ἀχαιῶν,

but she continued completing the vast original design of the founder ; a work so enormous, that only at last, and when the divine indignation scattered them in hideous confusion from the Ἀγῆς λαφός “ they left off to build the city.” The walls in particular, although experience had shown them to be impregnable, had not, it would seem, attained their full splendour till the reign of the woman, if we may credit Ammianus Marcellinus <sup>104</sup>, a correct writer, who says, that king Belus built the arx of Babylon, and Semiramis the walls ; and Theocritus does not say that she founded the place, but only that she reigned there and built walls,

καὶ ὅπη πλατὺ τείχος <sup>105</sup>

Ἀσφαλτῷ δῆσασα Σεμίραμις ἐμβασίλευεν.

Flattery would not fail to salute her as the founder of what she had thus restored and embellished. Jornandes, historian of the Goths, has delivered the truth of the matter with the greatest precision ; hanc dicunt <sup>106</sup> *quasi* conditricem, quamvis

<sup>102</sup> Tabari cit. Hyde de Vet. Pers. Rel. p. 40.

<sup>103</sup> Herod. *L.* i. c. 178. *L.* 2. c. 150. see Plin. *L.* vi. c. 16. and Beros. ap. Joseph. cont. Apion. i. c. 28.

<sup>104</sup> Hist. *L.* 23. p. 371. ed. H. Valois.

<sup>105</sup> Idyll. xvi. v. 100.

<sup>106</sup> De Regn. et Temp. p. 7. ed. Hamb. 1611.

non legatur quia *condidit*, sed quia *reparavit*. Under the names <sup>107</sup> of Semirem, and *Homai* (the *eagle* or *bird of paradise*), the Persians have commemorated her extraordinary works of architecture, and among others the Hall of Many Columns, and the city of Semirah or Semirem; and they have also recorded her incest with the king her father. They pretend indeed that she was the mother of Darius Codomannus and the seventh sovereign of the house of Caianidæ; but the chronicles entitled *Tarikh Cozideh* and *Montekher* make no mention of her in that dynasty.

The murder of Ninus in Babylonia (by means of which she usurped the government) implies the previous existence of Babylon.

Her fortune was indeed a singular one, to have been shut up in Babel during the whole decennial war, pursued as a fugitive and a criminal by all the nations, and to see Babel taken by her pursuers only to accept her for their sovereign mistress. They besieged both Babel and her, and by her Babel was both *betrayed* and *taken*. Hence, the historical legend of Semiramis besieging <sup>108</sup> her rebellious subjects in Babylon with her hair dishevelled, and tying up her hair when she took it. It may be supposed that from the very hour of the Regifugium she meditated nothing short of absolute and universal domination, and made all the various hæresiarchs and heroes in succession the tools and the victims of her remorseless ambition, working unseen (like an inferior *Providence*) with a thousand engines, wheel within wheel, and little dreaming in her day of triumph of Him who would assuredly have *His day*.

VIII. The studies of Semiramis were not confined to the affairs of peace, but she bent her mind to prepare against those attacks which the warlike Scythians would not fail to renew

<sup>107</sup> See Herbelot in the words *Homai*, *Homaïoun*, *Semirah*, and *Simrah*, and vol. 1. p. 352, 3.

<sup>108</sup> Frontin. *Strat. L. 3. c. 7. s. 5.* above, p. 87.

in due season. And, prosecuting that design with all the audacity of her temper and in the peculiar spirit of her religious impostures, she added to her other titles of fame that of a heroine and consummate mistress of the art of war. Helena (we <sup>109</sup> have seen), soft and lovely as she was described, was nevertheless a martial virago. She was, as I nothing doubt, the *armed Venus* <sup>110</sup> of Sparta, or Lacedæmon *Cetoessa*, sacred to the Noetic ark or *great fish Derceto* <sup>111</sup> from which the Dove Semiramis proceeded; and the same was likewise that warlike goddess Enyo whom the sea-monster <sup>112</sup> *Ceto* bore to her own brother Phorcys. Venus Meretrix, for whom Cinyras built a temple and founded the priestly college of Cinyradæ, was his own daughter or grand-daughter Smyrna; but Smyrna <sup>113</sup> was a renowned Amazon. The Myrtle-tree <sup>114</sup> was sacred to a goddess (called by the Romans *Venus Cloacina*) who excelling all woman-kind in beauty, did also surpass all men in speed, fortitude, and strength. The most celebrated Amazons of mythology, Antiope <sup>115</sup>, Hippolyta <sup>116</sup> mother of Hippolytus, Deianira <sup>117</sup>, Tomyris <sup>118</sup>, Athyrtis <sup>119</sup>, Lyttusa <sup>120</sup>, Lilith <sup>121</sup>, Combe <sup>122</sup>, and Atalanta <sup>123</sup>, are all by divers remarkable coincidences identified with the mother of Nimrod. Denmark celebrates in her popular legends the amazons Alvilda and Gro, whose martial character is thus

<sup>109</sup> Vol. 1. p. 457.

<sup>110</sup> Pausan. *L.* 3. c. 15. s. 8. Lactant. *L.* 1. c. 20. Auson. *epigr.* 42, 43.

<sup>111</sup> See above, p. 249, 50.

<sup>112</sup> Pseud-Hesiod. *Theog.* v. 270.

<sup>113</sup> Strabo. xii. p. 550. xiv. p. 663. Casaub.

<sup>114</sup> Geoponica. *L.* xi. c. 6. p. 306. Needham.

<sup>115</sup> Vol. 1. p. 483.

<sup>116</sup> Vol. 1. p. 67. p. 384.

<sup>117</sup> Vol. 1. p. 480. above, p. 168. 218. 220.

<sup>118</sup> Above, p. 172.

<sup>119</sup> Vol. 1. p. 471.

<sup>120</sup> Vol. 1. p. 476.

<sup>121</sup> Vol. 1. p. 482.

<sup>122</sup> Above, p. 35, 6.

<sup>123</sup> Vol. 1. p. 457, 8. above, p. 216, 7.



explained by <sup>124</sup> Saxo, *fuere quondam apud Danos fœminæ quæ, formam suam in virilem habitum convertentes, omnia ferè temporum momenta ad excolendam militiam conferebant*; but Gro (it will be remembered) was the princess whose rape <sup>125</sup> occasioned a war remarkably corresponding with that of Troy. We have already discussed <sup>126</sup> Brynhilda. That the fable told of the Amazon <sup>127</sup> Penthesilæa was meant of Helen, appears from the mythus of Helen being killed in single combat with Achilles. She has a different character according to the different lights in which she is viewed. As an evil spirit of discord, and the fatal cause of schism, war, and dispersion, she was the Rhamnusian wrath, the Cynopid Fury or bitch of hell, Ἑλενας, Ἑλανδρος, Ἑλεπτολις. As the source of effeminacy and lasciviousness she was (like Eve or Naamah of yore) a *Dæmon of Love* seduced by the Idæan shepherd, and selling her soul for an apple, or an amorous and fair-haired harlot detaining the inglorious warrior in her perfumed chamber. But as the Heroine who taught her sex to assert their dignity and power, and humbled in arms the pride of the Rephaim, she was what the Roman poet describes,

nudis capere arma papillis  
Fertur, nec fratres erubuisse Deos.

Minerva Pallas was represented as a warrior goddess starting in complete armour from the head of Jove, brandishing her spear, withering all beholders with her snaky *teraphim*, and terrifying both heaven and earth with the *alalè* or war-whoop. But Simon Magus dressed up in the garb of Minerva <sup>128</sup> an impostour who attended him, and who was (as he averred) not only that goddess, but Helen wife of Menelaus, the great mother of all visible nature. Upon the forehead of Helena *Se-miramis* was written, if I read aright, “ A mystery, Babel

<sup>124</sup> Sax. Gramm. L. vii. p. 115.

<sup>125</sup> See vol. 1. p. 435.

<sup>126</sup> Vol 1. p. 472—5.

<sup>127</sup> Vol. 1. p. 457.

<sup>128</sup> See vol. 1. p. 485. p. 487. vol. 3. p. 413.

" the great, the mother of harlots, and abominations of the  
" earth."

Χαιρε μοι, Ρωμη, θυγατηρ Ἀρης <sup>129</sup>

Χρυσεομιτρα, δαΐφρων ἀνατσα,

Σεμνον ἀ ναιεις ἐπι γᾶς Ὀλυμπον !

The Heroine Roma <sup>130</sup> was said to be wife of Æneas or Ascanius, that is, she was a queen at the same time when they were Kings. Helerna <sup>131</sup> daughter of Janus succeeded her father in his kingdom, which was situated on *the river Thyber*, and was a woman of masculine spirit and virtue, who reigned over men without the counsel or assistance of men, and subjugated nations by her valour and princes by her beauty. *Aroum* or *Roum* <sup>132</sup> is said in the *Zendavesta* to be the *city of the Amazons* and the place at which the Euphrates rises ; the Euphrates rose in true Paradise, and the city of the Amazons was that in which Semiramis completed the temple of Belus and the Hanging Garden, her " venerable Olympus upon " earth."

She had seen the inefficiency of the gentiles when placed in opposition to the family of warriors, and was aware of the danger of depending (as Agamemnon had done) upon the turbulent Pelasgi ; who moreover had rival schemes to hers and a rival harlot-goddess, and laid a dangerous stress on the virtues of the *ποταμου Σελληντος*. She consequently hit upon a most wonderful and daring scheme. We have observed that king Ninus (and the like is recorded of Sesostris, Quirinus, and Tarquinius Superbus) effected his usurpation by attaching the flower of the Scythian youth to his person, under the pretence of hunting ; and his mother (who had learned warlike habits when she hunted with him) conceived the idea of forming an

<sup>129</sup> Penthesilea was called Ἀρης θυγατηρ. Quint. Calab. l. v. 55. Diod. Sic. 2. c. 45.

<sup>130</sup> Plut. Vit. Rom. p. 12. Xyland.

<sup>131</sup> Heywood's *Gunaikeion*. p. 226.

<sup>132</sup> Tom. 3. p. 392. and n. 2. *ibid.* Roum is interpreted " a chieftain " and A-roum " without a chieftain." Gabr. Sionit. Geogr. Nub. pt. 5. p. 197.

army of women, inured to the chase, to swimming, to war, and every sort of hardy and fierce exertion. Novelty and paradox have something that inspires the mind for a moment, and it might be more easy in a very degenerate people to raise up heroines than heroes. However that was not her only reason. She was the goddess-mother, and her claim to supremacy was that of her whole sex, being founded upon her false tenet in theosophy that the feminine is more excellent than the masculine, and is entitled to supreme worship in heaven and passive obedience upon earth; and it was an ordinance of the Sabian religion<sup>133</sup>, "that a man should wear a coloured woman's gown when he appeared in the temple of Venus, and "that a woman should put on a coat of mail and carry warlike "arms whenever she came before the god Mars." In which particulars the ritual of the oriental Sabians nearly resembles that of the androgynous Venus; Philochorus in Attide eadem affirmat esse Lunam, et ei sacrificium facere viros cum veste muliebri<sup>134</sup>, mulieres cum virili. When Hercules declared that he would never suffer a nation to be *γυναικονκρατοῦμεν*, that doth not only mean *governed by a queen*, but *governed by a woman in right of that essential superiority of her sex* which the Egyptian priests inculcated as a dogma. England has had her queens and even France her ladies regent, for peace and good order of succession, although they profess that religion of which feminine subordination is a main principle, only tolerating the anomaly of a sovereign woman, in so much as the blood royal is an exceptive and anomalous case. Those peoples have never been *γυναικονκρατοῦμεν*. Semiramis was aware that people would hardly believe in the superiority asserted to her sex, so long as they saw the other sex in every respect superiour *de facto*, and to all appearance superiour by nature and not merely by law and education. It was therefore her scheme to raise the chosen women of her empire-city

<sup>133</sup> Sabianorum liber Tumtum cit. rabbi Aben Tybbon qui cit. Hottinger Hist. Orient. L. 1. c. 8. p. 201.

<sup>134</sup> Macrob. Sat. 3. c. 8.

and it's subject provinces to as great an eminence as possible in learning, politics, war, and every thing wherein the Cushim had their pride. The Amazonian system is said to have risen to it's acmè by the following steps ; there was a certain nation <sup>135</sup> governed by a queen, and in that nation both women and men equally took part in warlike affairs ; and in process of time the queen collected an army all of women, and gave it discipline, and conquered all the neighbouring nations. Being elated with her successes, she then styled herself the Daughter of Mars, and appointed the men to labour at the distaff and in all matters of housewifery, and made laws by which the women were to be perfected in all military accomplishments, and the men reduced to a low and servile state ; they even used to mutilate the legs or arms of male children, so as to make them unserviceable in war. The new policy was to make the women independent, energetic, and powerful, and to degrade the men by effeminacy of dress, manners, and doctrine. The former effect was transitory, and has long since been numbered among fables, but the latter has never ceased to infect the societies of the East. She personated Ninyas her son (that is, she declared that both together they represented

*ἀρρητον ἀνασσαν,  
'Ἀρσενά καὶ θήλυν, διφυή, λυσεῖον Ἰακχόν,*

and that she was the more excellent form of that bisexual being) and governed in his name ; in order to which, she invented that mode <sup>136</sup> of dress which has ever since been used in Asia. The same is ascribed to Medea <sup>137</sup> the *εἰμαρσὴν στήτα*, and to the amazon witch <sup>138</sup> Lyttusa, other names of the *my-*

<sup>135</sup> Diod. Sic. L. 2. c. 45. The interesting chapters of Justin are to the same effect ; and they farther explain that Amazonism sprung up in the Scythian empire of all Asia, at the time when the warriors of that nation were absent. L. 2. c. 3. c. 4. That is, after the Regifugium.

<sup>136</sup> Justin. L. 1. c. 2.

<sup>137</sup> Vol. 1. p. 479.

<sup>138</sup> Vol. 1. p. 476.

*onymous* monster. Ctesias agrees in fixing upon Semiramis the invention of that middle dress affecting more modesty than the garb of a man, but more succinct and fitter for warlike uses than the robes of a woman, δι' ἧς οὐκ ἦν διαγνῶναι ποτερον <sup>139</sup> ἀνὴρ ἔστιν ἢ γυνή. Her soldiers, of whichever sex, were no longer the εὐκρυμίσσης Ἀχαιοὶ whom Agamemnon had led into the field.

It is in vain to argue that the word *amazon* relates to the idols of an androgynous deity with only one breast, or to invent other etyma for the mere *name*. Because all that will not explain away the widely spread history or tradition of fanatical and warrior women, of the Antianiræ Amazonas, *imitative* or *anti-men*, and of the Bassarides or Mainad women, who, under a king of ambiguous gender (ἀβήτηρος ἀνασσα) conquered Deriades and India.

The Amazons are celebrated as the enemies of Nimrod under three of his mythic names, Hercules, Theseus, and Bellerophon; and the Bassarides under four others, Pentheus, Perseus, Lycurgus, and Deriades. Hercules made war upon them conjointly with his friend *Telamon* or *the Belt*, in order to recover a certain valuable *belt* out of the hands of the Amazon queen; but the <sup>140</sup> Herculean or <sup>141</sup> Orionic belt was the symbol of unity and coercion in Nimrod's universal tyrannis, and the Amazon's belt was the symbol of universal gynæocracy. The Amazons are sometimes described as a nation residing in the plain of Themiscyra in Pontus, between the rivers Iris and Thermodon. And the division of them into three tribes (the

Pentheos in *triplices funera grata greges*)

indicates the grand purpose for which the Sabian confederacy was originally formed, the overthrowing of the tyranny of the Scythic *hebdomad*, and liberation of the Noetic *triad* or whole

<sup>139</sup> Ctes. ap. Diod. Sic. 2. c. 6.

<sup>140</sup> See vol. 1. p. 45.

<sup>141</sup> Vol. 1. p. 41, 2, 3.

human race, by the god Liber, Lyæus, Lysius, Lysèus, or Eleuthereus. They were recorded to have been tri-phylians, or divided into three tribes or districts, but one of them had a famous Capital City; for we read

Ἐνθα δὲ Διαντος πεδιον, σχεδὺθεν δὲ πόλεις  
ΤΡΙΣΣΑΙ Ἀμαζονιδων,

and again,

Οὐ γὰρ ὁμηγερέες μιαν ἀμπολιν, ἀλλ' ἀνα γαίαν  
Κεκλιμένοι κατὰ φύλα διατρίχα ναιετασιν <sup>142</sup>.

The three tribes were the Themiscyræ, Lycastiæ, and Kadesiæ, but the last named had a city called Chalybia or Chalcobia. Here are strong traces of Babel, with it's three dependencies, Erech, Accad, and Calneh.

Some authours <sup>143</sup> placed the Amazons in Libya and the country of Atlantis, some in Æthiopia, and again others would have it that they were <sup>144</sup> originally Thracians, but removed to the banks of the Thermodon,

*Threiciæ cum flumina Thermodontis  
Pulsant et pictis bellantur Amazones armis.*

Diodorus <sup>145</sup> Siculus has preserved out of the lost works of Dionysius the mythologist an account of the Libyan Amazons, who inhabited a paradisaical island in the lake Tritonis, and there founded a great city, *Chersomesus*, which Scylax <sup>146</sup> describes as being near to the Gardens of the Hesperides, and having also several *κηποι* of it's own. Myrina was their famous queen and heroine, and her conquests were nearly universal; they were (he says) far more ancient than the Amazons of Pontus. He was led to that supposition by the occurrence of the name *Myrina* in Homer;

<sup>142</sup> Apoll. Rhod. 2. v. 373. π. 996. schol. in v. 375.

<sup>143</sup> Dionysius and Zenothemis cit. schol. Ap. Rhod. 2. v. 985.

<sup>144</sup> See Propert. iv. eleg. 4. v. 71, 2. Sil. Ital. 2. v. 73.

<sup>145</sup> Bibl. L. 3. c. 51. etc.

<sup>146</sup> p. 44. ed. Isaac Vossius, Amst. 1634.

Ἔσι δὲ τὶς προπαροῖθε πολέως αἰψυία κολωνή  
 Τὴν ἦτοι ἄνδρες Βατίεφιν κικλήσκουσιν,  
 Ἀθάνατοι δὲ τὲ σῆμα πολυσκαρῆμοιο Μυρίνης.

Perhaps that tumulus (at which Hector assembled his forces) may be the same as the elevated knoll or *thromus* of <sup>147</sup> the plain, and the Callicolonè <sup>148</sup> or *Mount of Beauty*. But there is no connexion between Myrina Batieva and the Amazons. Batieva being distinguished by another name in that most ancient of all nomenclatures, the language of the Gods, was undoubtedly one of those antediluvian women whose evil fame had been preserved among the children of Noah, either Eve, Azura, Ada, Zilla, or Naamah. In my opinion the mound of Bati-Eva was a high-place erected to the memory of the first woman, outside of the walls of the paradisaical city, in commemoration and expiation of her day of sin and shame, when she gathered fig-leaves to conceal a nature which was no longer robed in innocence; and that her monument is the *look-out* or elevated spot upon the summit of which the wild fig-tree grew:

Οἱ δὲ παρασκοπιῆν καὶ ἐρινεὸν ἀννεμοεντα <sup>149</sup>,  
 Τειχεὸς διεν ὑπ' ἐκ, κατ' ἀμαξιτον ἐσσευοντο.

It was the scene of certain lugubrious orgies like those dedicated by <sup>150</sup> the Romans to *Juno of the wild fig-tree*, upon an ill-omened day of their calendar called the Nones of the Fig-tree. The grief of the Magna Mater for the fall of her human avatar, and the presumptuous desire of the heathen sorcerers to work a premature restoration, their endless and unavailing "quest of the Sancgrèal," are conspicuous features in the mysteries of the apostasy or church of the Old Serpent. Those are the fall of Proserpine and her subjection to Pluto

<sup>147</sup> Iliad, x. 160. xi. 56. xx. 3.

<sup>148</sup> Iliad, xx. 53. 151.

<sup>149</sup> Iliad, xxii. 145.

<sup>150</sup> See Varro. Ling. Lat. L. 5. p. 56. Bipont.

by culling the forbidden pomegranate, and the frantic wanderings of Ceres Erinnyes and the Cabarni; and the fall of Psyche by seeking a forbidden knowledge, and her weary pilgrimage and descent into Hades. *Wo-man* is a word denoting that sex of the human being from which *evil* or *wo* was derived; and the Orphic poems ascribed to Onomacritus did not scruple to avow

Ὡς δ' ῥίγιν' ἦν καὶ κυντρὸν ἄλλο γυναικός<sup>151</sup>.

Among the extant hymns of Orpheus there is one describing a baleful fury, the cause of grief and terror to all men, and the name by which he invokes her is *Μηλνοη* or *Having knowledge from an apple*. *Μυρεν* or *μυρεσθαι* is strictly to shed tears or to mourn, and *Μυρ-ινα* means *the woeful daughter*. Homer knew nothing of any amazon Myrina; but Semiramis for many reasons inherited her fame, and at the Hesperian Gardens of the lake Tritonis she enjoyed that mythical title. It is in effect the same name as that given to the Babylonian harlot in Syria, Myr-Rha, or *Rhea the Woe*. Mor-Rheus, the title of her son and colleague Ænèas, is *Death in the male form of the great mother*, and Diodorus makes it *Myrrhanus*, which is nothing but Myrrha turned into a man's name. But *Σμυρνα*, which is the Greek for Myrrha, is only *Μυρ-ινα* with the sibilant prefix (given also to *Κυδαι*, *Καμανδρις*, *κεδαιω*, etc.) and the last vowel suppressed. The amazon Smyrna (who founded the Ionian city) is the amazon Myrina; and the balsamic tears which she has never ceased to weep, since she was turned into the myrrh-tree, are the very etymon of Myrina's name.

Herodotus had heard of a body of Amazons in Scythia

<sup>151</sup> Orph. ap. Clem. Strom. vi. p. 738. The two epithets in that verse are particularly appropriate to the *Helena* of the Hæmerites, the former being the root of Homer's remarkable word *ῥιγιδανη*, and the other a comparative (as grammarians say) from *κυων*. However it certainly means *evil* in a general sense, *evil suffered*, and not only *moral pravity*, in that famous verse,

Τιτλαῖ δὲ κραδίη· καὶ κυντρὸν ἄλλο ποτ' ἵτλησι.



called <sup>152</sup> *the Man-killers*, whom he describes as having waged war against the Scythians, but afterwards been reconciled to them, from which union the Sauromatæ sprung, a people of mixed blood, but using the Scythian language; a fable which was revived in the mixed origin ascribed to the Huns, who pretended to be the descendants of the Nimrodian Scythæ by certain Alirunæ or Runic sorceresses whom they found in the woods surrounding the Palus Mæotis, dwelling in tents without men, *et festum tu!æ et choreas ducentes*. They were the wives and daughters of <sup>153</sup> Bereka; or rather perhaps of *Berserka*, for the furor Berserkicus was that martial fanaticism, love of carnage, and contempt of death which the song of the Alirunes used to inspire. The feast of tubilustrum (here alluded to) is one of the orgies of the Idæa Mater. That such a mixture between the children of Cush or the Scythæ and the posterity of Japhet did once occur, and that the Sarmatians or a part of them were so descended is probably true; and that is the reason why both Japhet and Cham appear in the fabulous pedigree of Attila. The tradition of such an event, which was an ancient tradition in the days of Herodotus, constitutes, as I suspect, the *knowledge* whereof <sup>154</sup> Plato (a man who loved the most villainous perversions of human nature) makes boast; “*I know* (saith he) “*that innumerable myriads of women live upon the Euxine* “*sea called the Sauromatide*”, who not only in the use of “*horses but of bows and other warlike weapons are equal to* “*men.*” It seems to be a constant tradition that, although the Amazons suffered no men to enter their encampments, they used at stated times to go and indulge their desires with the men of the neighbouring tribes. Strabo pretends that the Amazons dwelt to the north of the Caspian Albania<sup>155</sup>, among

<sup>152</sup> Herod. *L.* 4. c. 110. There is good reason to suppose that Herodotus was misinformed that the Sauromatæ spoke any dialect of the Scythic language.

<sup>153</sup> M. J. de Thwrocz *Chron. Hungar. ap. Belii Scr. Rer. Hung. tom. 1. p. 48.*

<sup>154</sup> *De Leg.* vii. p. 634. ed. Lugdun. 1590. see *Pomp. Mel. L. 3. c. 4.*

<sup>155</sup> Strab. *Geogr.* xi. p. 735. Oxon.

the Scythians, and were wont to cohabit promiscuously during two of the spring months with the *Gargarians*; and if girls were born they reared them, if boys, they sent them home to their fathers. The country of the Gargarians was divided from that of the Amazons by a mountain. According to *Æsopus* <sup>156</sup> the historian it was a river and not a mountain by which the Amazones were divided from their annual paramours; he represents them telling Alexander, *sicubi nobis ad naturam consulendum, annuum sacrum est quod Hippophama vocitamus*; ejus sacri causâ ad mares nostros qui *ultra amnem* extrinsecus perpalantur omnes ferè transimus. Horses are symbols of the Scythian men, and mares of the fierce Amazones. It is manifest, that the mares, whom Venus used to drive across the *Gargarian* mountains and the river *Ascanius*, raging with a sort of uterine furor called *Hippomanes*, are the Amazons of Strabo and *Æsopus*;

Illas ducit amor trans Gargara, transque sonantem  
Ascanium, superant montes, et flumina tranant.

Among the enormities ascribed to Semiramis was the love of a horse; equum adamatum a Semiramide usque ad coitum Juba <sup>157</sup> auctor est. She was, therefore, the Amazon mare driven mad by the foul hippomanes or horse-madness. Juba's fable is an allegory of her vile and inhuman passion for her own son Nimrod, the *Winged Horse of Curdistan*, as another fable makes manifest, that a king of Scythia was <sup>158</sup> desirous to have a foal from his favourite mare by an admirable horse of her own breeding, but could not persuade the horse to cover his own dam. However he deceived him by clothing her in a false skin; upon the discovery whereof he ran wild with grief and shame, and dashed himself to pieces among precipices.

It is pretended that one hundred of those armed women

<sup>156</sup> *Æsop.* a Jul. Valer. Gest. Alex. L. 3. c. 71.

<sup>157</sup> Plin. Nat. Hist. viii. c. 61. Hygin. fab. 243.

<sup>158</sup> Aristot. Hist. Anim. L. ix. c. 47. Oppian. Cynege. L. 5. v. 240—270.

were presented to Alexander the Great by the Satrap of Media, a tale which Arrian rejects, while he very judiciously argues that their history must have some original foundation <sup>159</sup>. Of that we have stronger evidences than Arrian could possess, for we have since learned that the earliest modern navigators, those of Portugal and Spain, found the Amazonian history rife both in America and Africa, and heard traditions of them in Brazil, Mexico, and Monomotapa <sup>160</sup>. Those Amazons have never been found: and that is well enough, for we find in all the swarms of the human race their primitive and common traditions, but the reality must be sought for in the parent hive.

An interesting traveller in Asia has expressed himself thus, l'opinion *des savans* <sup>161</sup> est depuis longtemps fixée sur l'existence des Amazones; but (in utter defiance of those wise men of the West) we may venture to affirm that they did exist, and where they existed, and by whose agency they began to exist. The savans argued like Palæphatus <sup>162</sup> who in his book of *Incredibilia* denies that there was ever a race of warrior-women, οὐδε γὰρ οὐν ὑδάμου. The land of Amazonia (saith Sir John Mandeville) is close to *Chaldæa*, and there was formerly a king there, and marriages were had as in other countries; but he and all the good blood of his realm were slain in a great war with the king of Scythia. Then the queen and the other noble ladies, seeing themselves to be widows, abjured the state of marriage and betook themselves to arms. Their paramours dwell beyond the water which environs the isle of Amazoine <sup>163</sup>, unto whom the women pay occasional visits. The island of Babylonian Shinar, environed by the rivers Euphrates, Tigris, and the Royal River, is the Chaldæan isle of Amazoine and the fortunate

<sup>159</sup> Arrian. Exp. Alex. vii. c. 13.

<sup>160</sup> Purchas's Pilgrims, 4. p. 1358. Nuno de Guzman cit. Purch. 4. p. 1559. Purchas. 5. p. 760.

<sup>161</sup> Jaubert Voyage en Armenie. p. 385.

<sup>162</sup> Incred. c. 33.

<sup>163</sup> Mand. Voiage, p. 185, 6, 7.

island <sup>164</sup> or circumfluous paradise of the Libyan Amazones. The famous authour of the <sup>165</sup> Koran (whose earliest spiritual encounter was with the ancient Bacchic orgies of Alilath and Orothal or Venus Meretrix and Bacchus in Arabia) gives us to know that those enormities took their rise at Babylon, in subterranean places, and under the auspices of a woman to whom fornication was made the price of apotheosis and the road to heaven. Bacchism, then, being a Babylonian invention, we can farther say that the Amazon warriouresses belong to the origins of Bacchism, and if the Amazones were not the very same people as the Bassarides, they were another set of fanatical strumpets embodied at the same period and under the same government. Bacchus (says Polyænus) in one army *τας Ἀμαζονας* <sup>166</sup> *και τας Βακχας ἐταξεν*. Semiramis, whose name signifies the Dove of Heaven or the Dove of the High-places, who was transformed into a dove, who flew away in company with a flight of doves, and was worshipped as a dove, was beyond all doubt the

Alba Palæstino-sancta columba Syro

and the great mother Pleione whose daughters were the seven Pleiades. But Callimachus (one of the most learned men of all antiquity) declared that the Pleiades were the daughters of the *Queen of* <sup>167</sup> *the Amazons*. That is a finishing argument. However, as it may be still an objection that the Amazons fought on the Trojan side in the great war, I will add that, that is a false story, discredited <sup>168</sup> by Strabo and others, which has no higher authority than that of the Cyclics, and is a superstructure built upon a false reading of the line

Ἄντραρ Ἀλίζωνων Ὀδίου καὶ Ἐπιστροφος ἥρχον <sup>169</sup>.

<sup>164</sup> Above, p. 263.

<sup>165</sup> See vol. 1. p. 399.

<sup>166</sup> Pol. Strat. L. 1. c. 1. Diod. Sic. L. 3. c. 65.

<sup>167</sup> Callim. cit. Schol. in Theocrit. idyll. xiii. v. 25.

<sup>168</sup> Strab. 12. p. 799. Philostr. Heroic. p. 257, 8. ed. Boissonade.

<sup>169</sup> Iliad. 2. 256.

Whether it originated with Arctinus, author of the *Æthiopis*, or whether the <sup>170</sup> Amazonian Epics were a poem of earlier date, I cannot conjecture. But although Homer makes no mention of the Amazons, he has a remarkable phrase, which he never would have used, had it not been for the monstrous proceedings of Helena Semiramis. Those proceedings had a double object, the mystical assimilation of sexes, and war; but nothing so much distinguishes a woman's form from a man's, or so unfits her for war, as the prominence and tenderness of her breasts. It was therefore the study of Semiramis in training up her warlike Peleïades to prevent the swelling of those organs, either by early pressure and confinement, the extirpation of the lacteal glands, or such other means as a wicked wisdom could suggest. Hence they were the *a-mazones* or women *without-breasts*. A woman's breast was *θηλη* in the language which Homer wrote, and he occasionally speaks of the feminine sex as *γυναικων θηλυτερων*, which every boy at our schools is in the habit of construing *femule women*, and so inveterate is the custom of construing Homer almost into nonsense for want of a clue to his real sense, that neither is the taste of either master or pupil shocked or their curiosity excited by such an astonishingly silly expression. But Homer had beheld the frightful vagaries of an age, in which those whom God had made women were divided by perverse human artifice into two kinds, the woman feminine in the form of her body and in her habits and occupations, and the breastless virago trained to war and hunting, discarding maternal affection, humanity, timidity, and shame, with all other instincts belonging to the bosoms which feed and cherish infancy, and imitating in every possible way the peculiarities of the stronger sex. Therefore the word *γυνή* merely explained the natural gender of the persons, but left their condition as members of society quite uncertain, and so gave rise the distinction of women *αντιανειρων* and *θηλυτερων*.

These were the more remarkable features of the military

<sup>170</sup> See Suidas in *Homerus*.

system of Semiramis ; which included moreover all that the sciences of that day afforded, and the secrets of the *magia naturalis*.

IX. When Semiramis had procured the murder of the Aga-Memnon, and had effected her grand conciliation, by the means of Guneus or Oiax the successour of Palamedes, certain interests and passions there were, certain ingredients (if I may so say) which would not mix up with the others in her golden cratera of the abominations of the earth. Ulysses and Diomedes the persevering friends and supporters of the Atreidæ and slayers of Palamedes, Orestes the son of the murdered Aga Memnon and the excommunicated slayer of the Great Harlot's sister, and so many of that proud race the Schismatic and Danaizing Raamidæ as adhered to their sacrilegious king, Pyrrhus Neoptolemus, in preference to Guneus, were elements which could hardly enter into that oblivious goblet. Although it is said that Orestes slew Neoptolemus at the altar of Apollo, we must not conclude that the Pelasgians under Neoptolemus were altogether at variance with the party of Orestes. Orestes was a man whom misfortune and superstitious terrour had (at one period of his life) deprived of sound reason ; but Neoptolemus had been brought into the Achaian camp by Ulysses and Diomedes, the former of whom had conciliated both him and his subjects by cheerfully resigning to him the Vulcanian armour. They were now united in politics by a common hatred stronger than that with which they hated each other ; and that connexion between the family of Ulysses and the Dedanim Pelasgi was established, which made Homer afterwards be numbered among the Graikian or Pelasgic poets. The Sheba Pelasgi were those who under Guneus exchanged the Thetidæan doctrines for the Semiramian, and ultimately went to Meroe on the Nile. The *Nôson*, which were an allegory of the dispersion from Babel, related that Guneus was driven by the winds to <sup>171</sup> Africa.

<sup>171</sup> Lycophr. v. 297. Apollod. cit. Tz. in v. 902.

There was only one quarter to which the Atreidæ, Laertiadæ, Tydidæ, and the non-conforming portion of the Dedanim could betake themselves; to the Scythian court and kingdom of the Heraclidæ at Niniveh. Diomede was famous for *his horses* as Memnon was for his armour, and the great question concerning him was,

Nunc quales Diomedis equi, nunc quantus Achilles;

but when we read that Diomedes, a king of one of the *Barbar* nations, a Thracian, or a Goth, had cannibal horses who devoured human bodies, we must not suppose that a different person was meant. The contrary is manifest. The stigma of anthropophagy has adhered to the Tydeid family; it excluded Tydeus himself from the honours of apotheosis, and made Diomede be termed *ivis* <sup>178</sup> ἀνδρόβητρος, the man-eater's son. Diomede of Argos <sup>173</sup> was worshipped as a hero in Venetia, and the Veneti kept a herd of consecrated mares in his grove, having the figure of a *wolf* stamped upon them as his mark. And, lastly, Homer informs us of the solemn ratification of friendship between Diomede and Glaucus; but Glaucus had anthropophagous mares, and was himself devoured by them. The truth of the matter is, that Diomede went over to the Ninevites with his friend Sthenelus son of Capaneus, and addicted himself to the Scythian rites, the bloody worship of the War-Horse; and as the Amazons of Semiramis were called *mares*, his Scythizing followers were called his *horses*.

Orestes and his friend Pylades offer scope for a more curious inquiry. He took his departure from the scene of his father's and his mother's death in a state of mind bordering upon madness, and accompanied by one Pylades, son of Strophius, whose friendship for him and constant devotion to his fortunes has become a proverb, and would deserve admiration if the age we

<sup>178</sup> Dosiad. ara 2. v. 18.

<sup>173</sup> Strabo, 5. p. 323. see vol. 3. p. 119.

treat of were not such a one, as to expose all it's heroes to the most hateful suspicions. Ulysses had been the counsellour of Agamemnon in all the great affairs of his life, and the main spring of all his actions; and it seems to follow of course that, when he died, and his son was left a persecuted orphan dis-tempered in his understanding, he would remain under the tutelage and protection of that subtle minister. And the meaning of *Strophius* is exactly the Latin *versutus*, and is appropriate to the *twice-born thief*,

ἵς πασι δολοισιν

Ἀνθρωποισι μέλει.

But the murderer of Iphigenèa himself was not a safe or proper person to approach her violent brother. We must therefore presume that Pylades, son of Strophius and the companion of Orestes, is the son of Ulysses. And indeed we must expect, that a man so magnificently extolled in those transactions of which the *Odyssey* obscurely treats, would make his appearance in some other passages of mythology.

Heraldry is derived from the old and original officina gentium; and it was not lawful for Ulysses or any other noble Babylonian to be without a symbol or crest, as of *an eagle, a lily* <sup>174</sup>, or the like. The distinguishing sign of Ulysses was a dolphin on his shield and upon his ring, for which Lycophron calls him *the dolphin-mark'd* <sup>175</sup> *thief*. He chose that crest because his son Telemachus <sup>176</sup> fell into the sea, and was preserved from drowning by dolphins, who supported him on their backs. This legend, however, or closely similar ones, pervaded his family. His wife Arnæa fell into the sea, and was preserved from drowning by <sup>177</sup> the sea-fowls called Panelopes, who came from the extremities of the ocean,

<sup>174</sup> See Herod. L. 1. c. 195.

<sup>175</sup> Lyc. v. 658.

<sup>176</sup> Critheus cit. Plutarch. de Animalium Solertia. p. 984. Xylander.

<sup>177</sup> Tz. in Lycophr. v. 792.



Πανελοπης <sup>178</sup> ποικιλοδείροι τανυσίπτεροι,

from which circumstance she got her name of Panelopèa. Ulysses was persecuted by Neptune and miraculously preserved from drowning, after he had lost all his crew, according as Teiresias had warned him,

Alone, deploring all thy comrades' fate,  
Late shalt thou reach thy home, and hardly late;

and he undoubtedly is the hero Coiranus (*the king*), who was preserved by a dolphin from drowning, when all his followers perished,

Πεντηκοντ' ἀνδρῶν λιπὲ Κοιρανὸν ἡπίος Ποσειδῶν.

Coiranus lived to a great age, <sup>179</sup> and all the dolphins in procession followed the ship which carried his remains from Miletus. But Arion <sup>180</sup> was *king of Miletus* in the days of Priam king of Troy.

The philanthropy of the dolphin is a mythus of natural history, so widely diffused, so often repeated, and so boldly authenticated, as almost to stagger incredulity. But yet it must be regarded as an allegory. *Enalus* the Æolian (i. e. *Maritimus* the hortator scelerum *Æolides*) <sup>181</sup> was saved from drowning by riding upon a dolphin. Melicerta <sup>182</sup> jumped into the sea to escape from the rage of Athamas, and was carried by a dolphin to Corinth, where *Sisyphus* (a name for Ulysses) established the Isthmian games in his honour. The story of Melicerta and the fish is the same in substance as that of Phrixus and the ram. The dead body of the poet <sup>183</sup> Hesiod was carried by dolphins to the Nemeum or place of the Nemean games.

<sup>178</sup> Alcæi fragm. p. 218. ed. Stange.

<sup>179</sup> Plutarch. de Anim. Solert. p. 985. Archiloch. cit. ibid. Athen. L. 13. s. 85. ed. Argent.

<sup>180</sup> Tz. in Lycophr. v. 467.

<sup>181</sup> Myrsilus Lesbios cit. Plutarch. de Animal. p. 984.

<sup>182</sup> Pausan. L. 1. c. 44. L. 2. c. 1.

<sup>183</sup> Plutarch. ibid.

The dolphin was also noted for his <sup>184</sup> *προς παιδας ἐρωτες και ἐπιθυμια*. A dolphin saved a boy from drowning and brought him to Iassus in Caria <sup>185</sup>, but pined away and died for love of his youthful rider; Alexander the Great hearing of it, and conceiving that boy to be most pleasing in the eyes of the maritime gods, made him *high-priest of Neptune at Babylon*. Another dolphin (also at Iassus) loved a boy <sup>186</sup> (*Hermias*), and used to carry him about; but one day he unluckily wounded him with his dorsal fin, and killed him, for which he died of grief. *Hermias* is the son of the Mercurial or Er-iounian thief Ulysses. The fishermen of Iassus <sup>187</sup> were often assisted by the dolphins, who hunted for them like dogs, but one day when they caught a dolphin and made him prisoner, the whole army of dolphins came into the harbour to demand <sup>188</sup> his liberation. The truth is, that Iassus was like Sparta and Joppe of the Phœnicians, a *κρηλη λακε-δαιμων κητωσησσα*, and the mystic legends of Dagon or Derceto were mistaken for facts in natural history. The love of the dolphin for youths was also <sup>189</sup> recorded at Puteoli and Alexandria. All nations <sup>190</sup> abstained from injuring the dolphin except the Thracians and Byzantines,

*Ἡ μεγ' ἀταρτηρὶς καὶ ἀτασθαλοί.*

At Hippo Diarrhytus in Africa there was a tame dolphin on whose <sup>191</sup> back people used to ride. Pausanias says that he saw a dolphin <sup>192</sup> at Poroselenè, who, out of gratitude to a boy who had cured him of a wound from a fisherman, used to carry the boy upon his back. Mæcenas <sup>193</sup> related that in his

<sup>184</sup> Aristot. *Animal* ix. c. 48.

<sup>185</sup> Plin. *N. H.* ix. c. 7. p. 289. ed. Delph.

<sup>186</sup> Plin. *ibid.* *Ælian*. *Hist. Anim.* L. vi. c. 15.

<sup>187</sup> Plin. *L.* ix. c. 10. p. 291. Delph.

<sup>188</sup> Aristot. *Anim.* L. ix. c. 48.

<sup>189</sup> *Ælian*. *L.* vi. c. 15.

<sup>190</sup> Oppian. *Halicut.* L. 5. v. 520, etc.

<sup>191</sup> Plin. *ix* c. 8. p. 228.

<sup>192</sup> Pausan. *L.* 3. c. 25.

<sup>193</sup> Mæcen. et alii cit. Plin. *ibid.*

time there was a dolphin in the Lucrine lake who would come when he was called by the name of *Simon*, and who used to carry a favourite boy into the sea and bring him home in safety. In Gallia Narbonensis the dolphins would come and assist the fishermen if loudly invoked by the <sup>194</sup> name of *Simon*. It seems, therefore, that when Simon <sup>195</sup> Magus had his altar inscribed *Simoni* Deo Sanco, and not *Semoni*, he used an orthography perfectly well known in his day ; for Semo Sancus and the two Semones Alterni are brothers, and the two last are those paragons of fraternal love Castor and Pollux ; but the name of the fish *delphis* or *dolphin* signifies brother, and the office of the alternate Semons was to preserve men from perishing by sea.

The wide diffusion and implicit belief of these allegorical narrations shews that *the dolphin-mark'd thief* was really as great and widely celebrated a man as the most sublime of his bardic family could wish to make him appear. The meaning of his symbol is not obscure. A great fish preserving men from the rage of the sea is a known and undoubted symbol of the ark of Noah, and the Sabian system which Ulysses was in the first instance conspicuously instrumental in framing was founded upon the memory of Noah and the deluge. A word can have but one real etymon, but the gradual association of ideas and words will give it many apparent ones, which are not the *origin of the name*, but are highly explanatory of the *nature of the thing*. In that sense (at least) we may adopt Monsieur de Fourmont's <sup>196</sup> remark that "Tsab, a ship, is the probable origin of the word Tsabi and Tsabaism." Rehu, in whose days a woman seized upon the realm of Saba, was called *Argu*, because the ship *Argo* was first worshipped in his patriarchate. Babylonian Belus or Hercules Astrochiton, (i. e. as worshipped

<sup>194</sup> Plin. ib. p. 290.

<sup>195</sup> See vol. iii. p. 255. 257.

<sup>196</sup> Sur le Sabisme ou la Religion des anciens Sabiens, appelez Sabis, Sabaites, Mandaïtes, ou les Chrétiens de St. Jean, in Mém. de l' Acad. des Inscript. tom. xii. p. 22.

by the Sabian <sup>197</sup> *Astrolaters*) was ἐν Ἑλλάδι Δελφός Ἀπολλων, and we are told that when Castalius <sup>198</sup> of Crete sailed to Pytho, his ship was conducted by Apollo in the form of a dolphin swimming before her, or (otherwise) the dolphin-god sailed in the ship <sup>199</sup> and jumped into the sea as soon as he arrived at the port of Delphinium. Again, it was said that either the dragon <sup>200</sup> Delphynes or the she-dragon Delphyne gave the name to Delphi, being there slain by Apollo. His oracle the *umbilicus* of the earth was at Delphi; but the *navel* symbolized not only the Great Mother's *nutricious* nature, but also the centre of the <sup>201</sup> *Argo* or ship of Hammonian Jove Delphusa or Telphusa was a nymph or magic fountain <sup>202</sup> near Delphi, the nurse of Typhon. There <sup>203</sup> was another fount in Arcadia sacred to Ceres Erinnyes, called Thelpusa, Telphusa, Telphussa, and Thalpusa. And also a mountain and a fountain of Tilphusa <sup>204</sup> or Tilphossa in Bœotia. These are all variations of Delphusa. Another symbol of the Great Mother, the <sup>205</sup> os tincæ or orifice of the womb, otherwise called the navel of Vishnu, is *Delphi* in the Sanscrit. And from these roots the fish Delphin derives its name, whether a fish, a ship, or a member of the human body, be the radical meaning. And Ulysses venerated that ship as the preserver of mankind and the female principle, though he does not seem to have acknowledged Helen's pretensions, or approved of her system of harlotry. He was the sea-wandering god Pan, *Haliplanctus*, whose form was that of a "cetaceous <sup>206</sup> fish," and his wife was really called from the fish Pan Helops or

<sup>197</sup> Beidavi Comment. in Alcoran. cit. Hottinger. Hist. Orient. L. 1. c. 8. p. 169.

<sup>198</sup> Orion Thebanus Etym. MS. cit. Ruhnken. ep. crit. 1. p. 99. ed. 1808.

<sup>199</sup> Orion, ibid.

<sup>200</sup> Schol. in Ap. Rhod. 2. v. 706.

<sup>201</sup> Quint. Curt. iv. c. 7. s. 23. p. 142. ed. Amst. 1687.

<sup>202</sup> Hom. Hym. Apol. v. 244. 377.

<sup>203</sup> Antimach. Fragment. p. 64.

<sup>204</sup> Strab. Geogr. ix. p. 597.

<sup>205</sup> As. Res. vi. p. 502. or in old obsolete Greek; the writer's meaning is obscurely expressed.

<sup>206</sup> Æsopus Ponticus cit. Suidas in *Pan*.

Ellops, of which we hear so much at the close of Ulysses's life; her name was Pan-helop-eva. Helen had the great fish <sup>207</sup> Pan for her symbol or sigil. Palamedes also (the great opponent of Ulysses) had Neptune's trident <sup>208</sup> for the ensign of his shield, being a votary of *Styx* or the *abhorred* destroying waters, and therefore choosing the emblem of Neptune in his terrific form of Ennosigæus, Enosichthon, or Tinactor; while the shield of Ulysses exhibited the philanthropical great fish, or ark of preservation.

Having traced the legend of dolphin-preservation to Ulysses and his doctrines and armorial bearings, let us proceed to Arion. Arion of Lesbos was a famous poet, of whose poems nothing authentic is known, although his date is made no older than that of Periander, and he was chucked overboard by the sailors as he was sailing from *Tarentum* to Corinth, but a dolphin whom the sound of his lyre had attracted bore him upon his back to Corinth. The age which produced Hystaspes, Pisistratus, Pherecydes, Epimenides, Pythagoras, Solon, Aristæus Proconnesius, and others, was one of perilous mental excitement and religious imposture, set at work by the fall of Babylon and restoration of Israel; and in that æra the Grecians became acquainted with some of the later Israelitish histories. The name of the bard Ar-ion, and the story of his being *thrown overboard* and saved by a fish whom his song had charmed, bear allusion to the miracle of the prophet *Jonah*. That miracle was displayed by the Lord within sight of the port of Jaffa where the mysteries of the goddess Derceto and the fish *Cetus*, and the memory of Perseus and Andromeda, were the subjects of pagan idolatry; and with obstinate infatuation they preserved the bones of the monster which swallowed Jonah, without turning their hearts to Him who sent and preserved that prophet. The age of Jonah was not vastly remote from that of Periander, but the fabulous error of

<sup>207</sup> Ptol. Heph. *L.* 7. p. 153. ed. 1824.

<sup>208</sup> Above, p. 114.

assigning him to that age may arise out of the chronology of Nineveh, Jonah having lived at the time of that city's partial ruin under Sardanapalus, and Periander at the time of it's destruction by Nebuchadnezzar. But whatsoever of Jonah's story may appear in that of Arion is only engrafted upon a far older heathen mythus. The son of Tarens <sup>209</sup>, son of Neptune, was shipwrecked, and carried on the back of a dolphin to the coast of Italy, where he founded *Tarentum*, which event was recorded in the sculptures of that city. *Tarentum* was in Messapia, a country sacred <sup>210</sup> to *Pan*, and called from Messapus <sup>211</sup> son of Neptune, a man wonderful for the dangers he had eschewed by sea and land. Phalantus of Lacedæmon was another founder (mythical, I think, rather than historical) of *Tarentum*, and he too was shipwrecked in the gulph of Crissa or Corinth, and carried from thence to *Tarentum* <sup>212</sup> on the back of a dolphin. Those Tarentine legends are clearly repetitions of the story of Arion in the ship of *Tarentum*; and it is equally clear that Tarens or Messapus was the great navigatour with the dolphin shield, and that his son was the dolphin-borne Telemachus.

We have seen that Ulysses and Telemachus were preserved by the great fish, that the great fish was the ensign of Ulysses, and that Ulysses was the great fish himself. But Homer represents Ulysses escaping upon a plank, on which however he rode as upon a horse,

κελγὸν ὡς ἵππον ἐλαυνων.

And in like manner we find the bard Arion a rider upon the sea, and also Arion a horse and (what is more) a sea-horse,

*Nereidum stabulis nutritus Arion* <sup>213</sup>.

<sup>209</sup> Valer. Prob. in Virg. Georgic. 2. 197. •

<sup>210</sup> Ovid. Met. xiv. p. 527. Delph.

<sup>211</sup> See vol. 3. p. 112.

<sup>212</sup> Pausan. L. 10. c. 13.

<sup>213</sup> Claud. in iv. Cons. Hon. v. 555.

Statius says that he was

Sæpe per Ionium Libycumque natantibus ire<sup>214</sup>  
 Interjunctus equis omnesque adsuetus in oras  
 Cœruleum deferre patrem.

He was also a black war-horse upon dry land, drew the chariot of Hercules, who exhorts Iolaus

μεγαν ἵππον Ἀριονα κυανοχαιτην<sup>215</sup>  
 Παντη ἀναστροφῶν, και ἀρηγεμεν ὡς κε δυνηαι,

and carried away Adrastus, when he fled alone from the fatal expedition of *the Seven*,

Ἔιματα λυγρα φερων συν Ἀριονι κυανοχαιτη<sup>216</sup>.

But even the *horse* Arion had a considerable spice of the bard in him, and whether he won the prize of running or of singing at the first Nemean games is not very clear,

Qualis et Adrasti fuerit vocalis Arion<sup>217</sup>  
 Tristia ad Archemori funera victor equus.

And his master Adrastus was no less proficient in harmony than him, according to the line of Tyrtæus,

Γλωσσαν τ' Ἀδρησε μειλιχογγησιν ἔχοι.

The horse (as well as the bard) Arion connects himself with the sacred fish *delphin*, having been begotten by Neptune upon Ceres Hippa or Erinnys at the fountain of Thelpusa or Delphusa,

Καιρον τε Κραιπνον και Ἀριονα Θε ε λ π σ α ι ο ν<sup>218</sup>,

from which circumstance that God was entitled Hippæus<sup>219</sup>

<sup>214</sup> Stat. Theb. *L.* vi. v. 307.

<sup>215</sup> Scut. Herc. v. 120.

<sup>216</sup> Theb. Cycl. cit. Pausan. *L.* viii. c. 25.

<sup>217</sup> Propert. 2. eleg. 31. v. 37.

<sup>218</sup> Antimach. cit. Paus. viii. c. 5.

<sup>219</sup> Antim. Fragment. p. 65.

Poseidon, a title closely allied to that of Agamemnon's and Diomede's Argos Hippiion.

The unintelligible romance of Œdipus and his sons, and the siege of Thebes, are represented to us as adventures antierior to the siege of Troy, and conducted by the fathers of those who served in the ten years' war. Yet we have seen that the siege of Thebes was itself one of the mythic <sup>220</sup> *Decennial Wars*. The funeral rites performed by the Seven in honour of, "Jove's great <sup>221</sup> increment Archemorus," argue that it was an event subsequent to Nimrod's mysterious death. And Horace appears to have entirely disbelieved the poetical chronology of those cyclic authours who pretended to date their inelegant fictions above the age of Homer's war of Ilion; for those fictions had not only obtained a respectable celebrity from the cyclic Thebaid, Epigoniad, Expedition of Amphiaraus, and Œdipodian Epics, but had been crowned with the immortality of Sophocles, and of other famous authours, yet he does not scruple to say,

Vixere fortes ante Agamemnona  
Multi, sed omnes illacrymabiles  
Urgentur ignotique longâ  
Nocte, carent quia vate sacro.

The charge here implied against the Cyclic poets, of having compiled romances of fictitious antiquity, in order to fill up the dark void of the *χρονος* <sup>222</sup> *ἀδελος*, whose heroes (if it had any) were unknown to them even by name, is a perfectly just one; and whatsoever of the Theban horrors is not borrowed from the incest, lives, and misfortunes of Cush and Nimrod, but is of a distinct historical value, relates to the events following upon the deaths of those kings, and upon the setting up of the Æneian empire in Babel.

<sup>220</sup> Vol. 1. p. 424.

<sup>221</sup> See above, p. 179.

<sup>222</sup> See Varro apud Censorin. c. 21. p. 111.



The war which the Seven Champions undertook was a war of revenge; the blood of the two great rivals, of Thrasymemnon king of *the Gods* or Cushim, and Agamemnon king of *men*, cried for vengeance. Adrastus erected the first altar to *Nemesis* (the Avenging Fury) on the banks of the river *Æsepus*, (the same to which the Winds had carried off the remains <sup>223</sup> of Memnon)

Ἔσι δὲ τις Νεμεσίς, μεγάλη θεός, ἥ ταδὲ πάντα <sup>224</sup>  
 Ἐκ μακαρῶν ἔλαχε, βῶμον δὲ οἱ εἶσατο πρῶτος  
 Ἀδρυγὸς ποταμοῖο παρὰ ῥοὸν Ἀισηποῖο,  
 Ἐνθά τετιμῆται τε καὶ Ἀδρυγεία καλεῖται.

The war was undertaken under the guidance of Adrastus, but under the auspices of a mysterious character called Amphiarus, *the Prophet of Curses*. One of the cyclical poems falsely ascribed to Homer was entitled the Expedition of Amphiarus. He was *Nimrod*; whose deified spirit was worshipped by the Assyrians as the god of war and vengeance, and whose prophetic maledictions, uttered by him at the time of the Regifugium and at the *Place of* <sup>225</sup> *Cursing*, were held in remembrance. Hercules Triptolemus (the wild <sup>226</sup> huntsman of Curdistan) was entitled the *Great* <sup>227</sup> *Curser*. The treason of the harlot Eriphyle is a fable comprehending in one action those two cognate crimes, the murder of Nimrod, and the betrayal of Babel for the well-known Tarpeian <sup>228</sup> bribe, a bracelet or necklace. The golden chain for which Eriphyle <sup>229</sup> betrayed Amphiarus was wrought by Vulcan, and given by Venus to Harmonia, daughter of Mars, at her wedding <sup>230</sup> with Cadmus; it was certainly none other than the famous *belt*

<sup>223</sup> Above, p. 170.

<sup>224</sup> Antimach. Theb. frag. 23. ed. Schellenb. p. 71.

<sup>225</sup> Vol. 1. p. 380, 1.

<sup>226</sup> Vol. 1. p. 40. note 50. vol. 3. p. 370. p. 379, 80.

<sup>227</sup> Proverb. Vatican. cit. vol. 3. p. 387.

<sup>228</sup> See vol. 3. p. 14, 15, 16.

<sup>229</sup> Pausan. L. ix. c. 41. s. 2.

<sup>230</sup> Nonnus, L. 5. v. 138.

of Hippolyta the Amazon, representing the band of the united Babel empire upon earth, and the universal dominion and harmony of the great mother *Nature*, for Harmonia was the *universal mother*, her palace was a type of the whole world,

(δῶμος Ἀρμονίης παμμήτορος, ὅπποθι θυμῷ  
Ἰκσλον οἶκον ἔναιε τυπῷ <sup>231</sup> τετραζυγί κόσμου),

her veil was an embroidery of the heavens, the earth, and the sea, and the *Amazons* <sup>232</sup> were the daughters of the nymph Harmonia daughter of Mars. The Pleiades were daughters of the Amazonian Queen, and we may therefore readily comprehend why some people said, that the Pleiad Electra <sup>233</sup>, and not the nymph Harmonia, was wife to Cadmus; the two stories differ in name only. When Menelaus consulted the Pythian oracle about his intended expedition against Troy, he was ordered to dedicate the <sup>234</sup> *necklace of Helen* to Minerva Pronaia; and Semiramis, at the close of her career, when she could no longer escape from her pursuing enemies, *flung her* <sup>235</sup> *necklace into the sea*, whence hath arisen a proverb in the East, *monilia Semiramidis in mari*, meaning (as I conceive) “you have caused another to lose what nevertheless you have not gained yourself.” The bards, who in the fifth century laid the foundations of the Scandinavian Eddas and Sagas, celebrated the magic <sup>236</sup> necklace of Frigga their <sup>237</sup> Amazonian Venus. Helena Semiramis betrayed Nimrod unto death in order to get for herself the golden chain of gynæcocracy. Amphiarus was the greatest of the human souls that descended into Hades

<sup>231</sup> Nonnus, 41. v. 277.

<sup>232</sup> Pherecydes cit. schol. in Ap. Rhod. 2. v. 992. Ap. Rhod. 2. v. 990.

<sup>233</sup> Schol. in Eurip. Phœn. v. 7.

<sup>234</sup> Eustath. in Hom. Od. L. 3. cit. Meurs. de Reg. Lacedæm. c. 5. in Gronov. Thes. Græc. tom. 5. p. 2279. Athenæus, vi. c. 4. s. 22.

<sup>235</sup> Moses Choren. L. 1. c. 18. p. 49. The necklace given to Cadmus at his marriage was thrown into the sea by *Semiramis*, and the tripod given to Pelops at his marriage was thrown into the sea by *Helen*. It is all one; the chain is universal empire typified, and the oracle was the means of maintaining that empire.

<sup>236</sup> See Helga, vi. v. 2616.

<sup>237</sup> Olaus Magnus, L. 3. c. 6. p. 100.

and their king, for which reason he was called Pampsychus,  
the *Universal Soul*,

ὑπο γαι-  
-ας Παμψυχος ἀνασσει<sup>238</sup>,

which shews him to be the Hercules of Homer, whose *ghost*  
was in hell (while his godhead was in heaven) surrounded and  
followed as he went by the congregation of the dead,

Ἄμφι δὲ μιν κλαγγὴ νεκυῶν ἦν, δίωνων ὡς.

He was the lesser or *incremental* Jove; for we read in the  
remains of Dicæarchus that there was a temple of Jupiter<sup>239</sup>  
Amphiaraus, near Oropus. It appears that the Cushim of  
Nineveh (always distinguished by their seven<sup>240</sup> phylarchies)  
intrusted an army to the conduct of Orestes of Argos, who  
undertook the task of vengeance, and rather borrowed his title  
of the Argive Adrastus from Adrastæa Nemesis, than gave it  
to her. He undertook to restore Babel to the Heracleid prince  
who claimed it in right of it's great founder, and he sought to  
recover for himself his own paternal sovereignty, which was  
probably that of Erech or Irak-Arabi. All that we read of  
this contest breathes the spirit of madness, and is worthy of  
the furiis agitatus Orestes; both Scythists and Hellenists were  
now so wildly and roaringly drunk with the wine of spiritual  
fornication, that their religious and political doings can scarcely  
be distinguished from the delusions of morbid insanity. It  
was probably on this occasion that the Sibyl found reason to  
say<sup>241</sup>,

πολις ἐν σκοπελῳ κατα κοσμον  
Ὀικοῦσα σμικρῇ, κρείσσων Νινυ ἀφραϊνυσης.

The son of Agamemnon and the seven generals, cor-

<sup>238</sup> Sophocl. Elec. v. 844.

<sup>239</sup> Dic. de Vitâ Græciæ. p. 184. ed. Creuzer.

<sup>240</sup> See vol. I. p. 166. above, p. 65. p. 142. vol. 3. p. 68. and note 175.  
ibid.

<sup>241</sup> See vol. I. p. 455.

responding with the seven <sup>242</sup> lieutenants of Memnon, marched against the Cadmian Theba, then held by the usurper *Eteocles*. His name would not in itself explain who was meant; but another Bœotian legend says that he was king of Orchomenos and *father of the three Graces* <sup>243</sup> who challenged the Goddesses to contend with them in dancing. But Nonnus informs us that his mysterious city *Beroe*, Πρωτοφανης, αἰωνος δημοσ-  
πορος, was the real "*Orchomenos* <sup>244</sup> of the Graces," and that the Nymph Beroe was a Grace herself,

Τρισσαιων Χαριτων Βεροη βλασησε τεταρτη <sup>245</sup>.

She was the daughter of Venus and Assyrian <sup>246</sup> Adonis, delivered from the womb by <sup>247</sup> Hermes, washed in the waters of Oceanus by the Four Winds, in order that they might learn her laws and ordinances, and blow them into all quarters of the earth, and swaddled in the garments of Justice by the prophet Æon, who was coeval with her, having commenced one of his cyclic renovations at the time of her birth, and nursed upon honey by Astræa, and upon the waters of Delphi, Ilissus, and Pirene by the Graces <sup>248</sup> of Orchomenos. She was also an huntress who hunted with Diana,

δμοδρομος Ἰοχαιρη <sup>249</sup>,  
Δικτυα θηρητηρος ἀεταζυσα τοκης,

Bacchus became enamoured of her <sup>250</sup> and went hunting with her, and was loved <sup>251</sup> by her, but Venus determined that she should be a prize for Bacchus and Neptune to dispute in war.

<sup>241</sup> Above, p. 142.

<sup>243</sup> Theocr. Idyl. xvi. v. 104. Geoponica, L. xi. c. 4. p. 304.

<sup>244</sup> Nonnus, 41. v. 149.

<sup>245</sup> Ibid. v. 466.

<sup>246</sup> Nonn. 41. v. 157.

<sup>247</sup> Nonn. 41. v. 161.

<sup>248</sup> Ibid. v. 218. 225.

<sup>249</sup> Ibid. v. 230.

<sup>250</sup> Lib. 42. v. 125.

<sup>251</sup> Lib. 43. v. 12.

And, after a fierce contest between them and their respective armies, Bacchus was terrified by the lightnings of Jove and compelled to give in. Beroe, according to Ovid, was the nurse of Bacchus's mother, whose form Juno assumed in order to inspire Semele with that ambition by which she perished,

Ipsaque fit Beroe, Semeles Epidauria nutrix <sup>252</sup>.

It is evident that the Bacchic legislatress, huntress, and Grace of Orchomenos, is the versatile harlot of Babel and *teterrima belli causa*. It follows from these observations that the <sup>253</sup> Βιη 'Ετεοκλησιη who defended Thebes against the seven champions was the reigning prince of the Venereal Æneadæ under the Semiramian laws.

Æschylus (with whom Apollodorus agrees, and who describes Polynices the claimant for the sovereignty of Thebes as the chief of the seven champions, and Adrastus of Argos as a leader distinct from the *Seven against Thebes*) gives the most correct idea of the expedition. Orestes was a melancholic madman, and venerated both then and for ages after his death as the high-priest of Nemesis-Adrastæa or Divine Vengeance. Under his auspices the Seven Lochagetæ performed atrocious and gloomy rites, and swore an oath by all the fiercest of the Dæmons,

'Αρην, 'Ενυω, και φιλαιμα τον Φοβον  
'Οριωμοτησαν,

that they would either sack Thebes, or perish upon the spot, and they advanced with blasphemous vaunts and hideous <sup>254</sup> devices on their shields, and under the guidance of the angry ghost of Amphiaræus Pampsyclus, or *Jupiter the Curser*, to assault the city. But he failed them in their need; for, having led them under the wonderfull walls, the earth

<sup>252</sup> Ovid. *L.* 3. v. 278.

<sup>253</sup> Pæud-Homer. *Iliad.* iv. v. 386.

<sup>254</sup> Eurip. *Phœn.* 1114—1146. Æsch. *Sept. adv. Theb.* 329—650.

opened, and he suddenly descended into his kingdom of ghosts and shadows, and fairly left them in the lurch ;

ecce altè præceps humus ore profundo  
 Dissilit, inque vicem tremuerunt sidera et umbræ.  
 Illum ingens haurit specus et transire parantes  
 Mergit equos. Non arma manu, non frena remisit ;  
 Sicut erat, rectos defert ad Tartara currus.

The Seven Lochaetæ persevered notwithstanding in their fanatic enterprise, and Eteocles the reigning sovereign of Babel was killed in defence of that city ; the same event (it should seem) as the death of Æneas <sup>255</sup> in battle with the contemptor Divom Mezentius. He was compelled much against his will to go forth from the gates, and it was probably an artifice of the harlot to get rid of him. Tydeus, wounded by Melanippus, gave it in charge to Capaneus to bring Melanippus alive into his power, which commission that hero performed, and Tydeus feasted himself upon the head of his living enemy, crushing the skull with his teeth and devouring his blood and brains. Hence was he called <sup>256</sup> ἀνδρὶβόρος, the man-eater. Minerva departed from the field of battle, and purified her eyes with fire and water from the enormity which they had witnessed ;

fugit aversata jacentem <sup>257</sup>  
 Nec prius astra subit, quàm mystica lampas et insons  
 Ilissus multâ purgavit lumina lymphâ.

Capaneus scaled the Theban towers, blaspheming heaven and defying the thunders of Jove, but was <sup>258</sup> burned by fire from the clouds, his hair ascending like a glaring comet to the skies, and his limbs being projected to a great distance and falling dismembered and blasted to the earth. Those were Salmonèan

<sup>255</sup> Dion. Hal. Arch. L. l. c. 64.

<sup>256</sup> Eurip. Meleag. cit. schol. in Pind. Nem. x. v. 12. Dosiad. ara. 2. v. 18.

<sup>257</sup> Stat. Theb. viii. 765.

<sup>258</sup> Eurip. Phœn. 1190. Stat. Theb. x. 927.

thunders, the secrets of the Tower of Babel preserved (in accordance with Friar Bacon's dark imaginations) from the knowledge of the vulgar, in order not only to destroy hostile assailants, but to terrify the minds of men by a false opinion of powers more than natural, or of immediate divine interposition; the mode of Capaneus being killed was similar to the death of Hercules, or of Phaethon son of Tithonus and the Morning. The upshot of the matter was, that all the seven chiefs of those raving dæmoniacs perished under the city walls, and the Argive priest of Nemesis fled alone *ἑμματα λυγρὰ φεβών*, and leaving his unburied comrades to the mercy of their enemies,

'Αδελφῶν δὲ μόνον ἵππος διέσωσεν Ἀρίων <sup>259</sup>,

nor would even he have escaped the effects of his own Areimanian or Berserkic fury, had not his horse been wiser than him,

*fata monentem* <sup>260</sup>

*Conversumque jugo propellit Ariona.*

That is to say, Orestes was preserved from the consequences of his dire infatuation by the wholesome influence of his friend, the dolphin-crested son of Ulysses.

The invention of the worship of Nemesis by an *Argive* king naturally leads the reader's thoughts to Orestes, who in all parts of the world, in Scythia Taurica, in Cappadocia, in Syria, and in Italy, was the dæmon and high-priest of vengeance, with human sacrifice; his sister <sup>261</sup> Iphianassa, Taranis, or Tauric Hecate, to whose and to his father's manes (to the murdered and the murderer) his gloomy soul was devoted, was regarded as his coudjutrix at the vindictive altars. At Megara, however, *Adrastus* <sup>262</sup> enjoyed heroic honours with Hecate Iphigenæa, the Megareans pretending that they both died at Megara. Adrastus ended his days *in exile*, and the Sicyonians

<sup>259</sup> Antimach. cit. Apollod. *L.* 3. c. 6. p. 291.

<sup>260</sup> Stat. xi. 442.

<sup>261</sup> See above, p. 107.

<sup>262</sup> Pausan. *L.* 1. c. 43. s. 1.

celebrated <sup>263</sup> *his afflictions* in their tragic festivals, which in all the rest of Greece were sacred to *Bacchus*. Polynices and Tydeus also were *exiles* from their respective patrimonies, and Adrastus had sworn an <sup>264</sup> oath that he would reinstate them both ; but the reinstating of Tydeus could have nothing to do with the war of Thebes, as we are taught to understand that transaction. The Ætolian mythology and the fable of the Calydonian epics have become interwoven with the fable of the Thebaid ; but the story which would make Tydeus, father of Diomedes, a son of *Cush* under his Ætolian name of *Ceneus*, is no wise tenable. Orestes was king at Mycenæ with a superiority over Argos, the fief of Diomedes ; and that is the patrimony to which that monster Tydeus was to be restored. The family of Agamemnon and their friends, and especially those who, like Ulysses and Diomedes, were involved in the matter of Palamedes, were *exiles* under Semiramis and Guneus. With them, Sthenelus the companion of Diomedes was also a fugitive at the court of Niniveh. The heroes of the wild expedition we have just spoken of were many of them sons of the heroes of the *Decennial War*. Adrastus was the son of the king of men. Polynices was an Heracleid of the family of Eurypylus. The man-eater Tydeus was the son of Diomedes and the chief of his anthropophagous *Horses* or *Scythizing followers*. And Capaneus was the son of the brave and free-spoken Sthenelus whom Homer describes as Diomedes's comrade and brother in arms. The error arose or the pretext (if the Cyclics were really disingenuous in magnifying the antiquity of their histories) was furnished by that ancient custom of alternate names, as Cambyzes, Cyrus, Cambyzes, Oicles <sup>265</sup>, Amphiaræus, Oicles, Strophius, Pylades, Strophius, Cimon, Miltiades, Cimon, Niceratus, Nicias, Niceratus, Hipponicus, Callias, Hipponicus, Hipparinus, Dion, Hipparinus. In like manner Tydeus son of Diomedes son of Tydeus and Capaneus

<sup>263</sup> Herod. 5. c. 67.

<sup>264</sup> Eurip. Phœn. v. 439.

<sup>265</sup> See Diod. Sic. iv. c. 32.



son of Sthenelus son of Capaneus marched against Babel. I say, the son of Ulysses, Ἀλκίωνα κυανοχαιτης, went and returned with his melancholic friend Orestes; but the κλων δελφινισσημος was not there: and it would have been ill for him, the immolator of Iphianassa, to have approached the madman who wielded the avenging sword of the Tauric Diana. His own wanderings had already commenced.

One remarkable proof of the confusion, into which the Cyclics have thrown the history of this running a-muck of the seven chiefs against Thebes, is the incongruity of the actions with the argument. Except Polynices himself, not one of the parties engaged in the business had any thing to do with it; most were mere adventurers, and those who were connected by marriage with Polynices assisted him from voluntary good will, and without any such previous engagement, as when the heroes supported the rights of Menelaus. Yet this war (in which the wonder is, what made them undertake it at all) is described from beginning to end as if hell was broke loose, it's outset marked with horrid oaths and orgies, not only the worship but the first recorded apotheosis of *Revenge*,

(nos te

Nos facimus *Vindicta* deam cœloque locamus),

and it's progress conducted with such insane temerity and such loathsome ferocity as no ordinary resentments could excite in the most violent minds. The Thebaid, as it has come down disfigured to us, is (if I may so say) every thing, and more than every thing, credible *about nothing*: it describes passions and actions without their motives, which even with them would be no fitter a subject for an epic poem, than any horrors which Bedlam may conceal. It was delightful to the imaginations of such men as Statius was.

Corinnus of Ilion was a pupil of Palamedes, and wrote an epic poem upon the war of king Dardanus <sup>266</sup> against the

<sup>266</sup> Suidas in *Corinnus*.

**Paphlagones.** There were two Dardani: one a mystagogue and magician, who lived in the time of the flood, and from whom the rhapsodists traced down all the genealogies of the princes of Ilion, but who lived in the Armenian patriarchate at a time when there were no wars upon the earth; and another who was Æneas or Jupiter Indiges, who commanded the assemblage of people called Dardani, and was called Dardanus himself, and who bore arms in the long war of Troy, and at the close of that war became king of Troy. He must have been the hero of the Dardaniad of Corinnus. The stream which, according to the Homeridæ,

Ran purple to the sea, supposed with blood  
Of Memnon yearly wounded,

was the river Paphlagonæus,

Τὸν ῥα τε Παφλαγονεῖον ἐπιχθονιοὶ καλεοῦσι <sup>267</sup>  
Πάντες ὅσοι ναιῖσι μακρὴς ὑπὸ δειρασιν Ἰδης.

We may therefore conclude that the Paphlagones of that remotely ancient and Ante-Homeric mythologer were the same race of warriors who marched under Memnon and the seven. And the name is one very suitable to the odious debate which was then carried on between the Heraclidæ or Lingancitas <sup>268</sup> and the Semiramians or Yonyancitas, whether the beauty, strength and virtue of the offspring proceeded from the superior generative influence of the male or female parent, for the etymon of *Paph-lagones* is the *Loins of the Father*. The Dardaniad of Corinnus was, as I conceive, a judicious allegory (like Homer's *Iliad*) describing the attack of the Adrastæan army, avengers of the blood of Nimrod, upon the Babel kingdom of Æneas; and the apotheosis of the latter,

(quum te veneranda Numici  
Unda deum cælo miserit Indigetem)

<sup>267</sup> Quint. Cal. 2. v. 560.

<sup>268</sup> See *As. Res.* 3. p. 362, 3.

was it's probable catastrophe. Were it now exstant it would go far towards the solution of our difficulties.

X. Adrastus leading *the seven* against Thebes stands in mythology for the same real power as Memnon leading *the seven* to the defence of Ilion; that real power is the whole united force of the Scythian or ancient Assyrian empire. The destruction of that force under her walls laid the Upper Asia open to the arms of Semiramis in her new character of a warriouress. She overran Media and adorned Egbatana and other places with monuments of her splendour, and now (if ever) she constructed those extraordinary works at Van in Armenia or Semiramocerta, of which I have already <sup>269</sup> doubted the real existence. She conquered *magianism* in the person of Zoroaster, and the scene of that struggle between them was at Bactra or Boot-Bamian, where Oxyartes, Zaravastes, or Zoroaster reigned. Having with difficulty forced the defiles which lead into Bactria, Semiramis took the impregnable city of Bactra, as General Wolfe took Quebec, by scaling the most inaccessible part. That has been absurdly told as of an enterprise <sup>270</sup> conducted by Nimrod jointly with Semiramis, but she was not an amazon or a warriouress during his lifetime, nor did he ever wage war against his own Magian altars. And Cephalion <sup>271</sup> more justly stated that the Assyrians first governed Asia and performed wonderful actions under Ninus the Belide, and that Semiramis succeeded him and conquered Zaravastes the magician, king of Bactria. Bactra was the asylum to which the heads of the Nimrodian empire withdrew in this period of calamity, when Assyria and Persia were overrun by the whore of Babylon in arms; as in later times, after the ultimate destruction of Niniveh, it became the seat of revived fire-worship, and continued to be the head of the Zoroastrian,

<sup>269</sup> Vol. 1. p. 317.

<sup>270</sup> Diod. Sic. L. 2. c. 6, 7. S. Hieron. in Hoseam, c. 2. fol. 6. tom. 55. ed. 1516.

<sup>271</sup> Euseb. Chron. L. 1. p. 11. Mos. Choren. L. 1. c. 17.

Samaean, or Buddhic religion, until its own entire demolition by Zingis Khan. Its site was not that of Balch, although the name of *Balch* is perhaps derived from that of *Bactria*; but it was at Bamian or Bamiyan, a city upon the frontiers of modern India to the north of Cabul, where stupendous ruins may yet be seen. Persæ volunt Abraham vixisse in Balch, pro quâ subintelligenda est antiquior urbs <sup>273</sup> Bamiyan. Its religion was celebrated to the west by the name of its sacred element, *Fire*, which made the Persians take it for the *Ur Chaldæorum*, and to the eastward by that of its god Booddha, whence it was called *Bout*. The Samanas, Sarmanas, or Germanas, were the Scythizing and Buddhic sect in ancient India, who were opposed to the Brachmans, and St. Cyril asserts that they proceeded from Bactra; ἀπο Βακτρῶν <sup>273</sup> τῶν Περσικῶν Σαμαναίσι. The conquests of Semiramis, adding to her own kingdom all the rest of Asia from the Tigris to the Indus, constitute the fabulous conquest of Libya, Egypt, and Asia, by the invincible Amazon queen <sup>274</sup> Myrina.

The conquest of Bactria left but one considerable province of the Memnonian empire unsubdued, that of the Indi. These were the Indo-Scythæ occupying the extreme limits of the Nimrodian kingdom of <sup>275</sup> Asia, the limits whereof may be fairly stated thus: the Nile, the Mediterranean sea, Propontis, and Euxine, the Tanais (and a line connecting that river with its near neighbour the Volga, also called Tanais), the Caspian sea, the Jaxartes, the Indus, and the Erythræan sea. The river Sindus <sup>276</sup> or Sinthus (*Sindhuh*), improperly Hindus, and yet more improperly Indus, was the eastern limit. And as that river's descending course ended in the delta of Patalenê, so was it also formed out of a sort of inverse *delta*, or *hand with*

<sup>273</sup> Hyde de Vet. Pers. Rel. p. 29. see Wilford, As. Res. vi. p. 470. p. 530, l. viii. p. 258. Hamilton, East Ind. Gaz. in *Bamian*.

<sup>273</sup> Cyril adv. Julian. L. 2. p. 123.

<sup>274</sup> Diod. Sic. L. 3. c. 54.

<sup>275</sup> Vol. I. p. 129, 30.

<sup>276</sup> Plin. N. H. vi. c. 23. p. 626. ed. Franz. Arrian. Peripl. Erythr. cit. i. not. ibid.

*the fingers expanded*, now known as the Punjab, or land of the *five rivers*. The Indus in it's full signification comprehended the most eastern channell of the Patalenè, the great river where it flows in one stream, and lastly the most eastern stream of the Punjab. Abul Fazel <sup>277</sup> considered the north-east branch as the true Indus. The India of Semiramis denotes the marches of the Indus, a strong and fertile territory. But the rest of the enormous territories called India within and without the Ganges are no more entitled to that name than Normandy is to that of Rhenia or Scotland to that of Thamesia. The resistance of <sup>278</sup> Alexander's army at the Hyphasis was not a casual event, a sudden disgust then arising, or a long-rooted discontent accidentally called into activity at that time and place; but it was a reasonable and seasonable measure. Their expedition was against *the Great King* and to conquer *Asia*, and they had then, and not until then, accurately and fully performed their undertaking, by taking in the whole kingdom of Asia, from Syene, on the Nile, to the most oriental of the five streams constituting the river Indus: if they had advanced the march of one more day, they would have entered upon a new enterprise having no limits but those of natural possibility or of the king's ambition, and they would have been making new enemies, over and above those against whom they originally came, namely, the subjects either in fact or by ancient right of the kings of Iran. It is even a doctrine among the nations of Hindostan at this day, that their armies must not cross over to the west of the Indus. From that prohibition they have given to a part of the Indus the name of *Attock* <sup>279</sup> or *the forbidden*, but the whole river from it's source in a lake near Bamian is subject to the same. The natives are so persuaded that no man could cross that barrier stream by ordinary means and yet prosper, as to have invented

<sup>277</sup> Ab. Faz. cit. Hamilt. E. I. Gaz. in *Indus*.

<sup>278</sup> Arrian. *L.* 5. c. 26, 7. Quint. Curt. *L.* 9. c. 2, 3.

<sup>279</sup> Wilford in *Caucasus*, *As. Res.* vi. p. 531.

a story <sup>280</sup> of the Macedonians crossing it on the backs of wild geese. It may have been wondered why the army of Memnon was said to contain *Indians*, the people vulgarly so called being Sabians and Hellenists of the same stamp as the ancient Egyptians, a degraded race with humbugging colleges of clergy; but the Indians of Memnon were the Cushim called Indo-Scythæ, who were settled along the eastern river from the mountains of Paropamisus or Indian Caucasus down to its mouth at Patala;

Ἴνδον παρ' ποταμον Νοτιοὶ Σκυθαὶ ἐνναιεσιν <sup>281</sup>,  
 Ὅς ῥα τ' Ἐρυθραῖης κατεναντίον ἐστὶ θαλάσσης  
 Λαβροτατὸν ῥοὸν ὥκυν ἐπὶ νοτὸν ὄρθον ἐλαυνων  
 Ἀρξαμενὸς ταπρωτ' ἀπὸ Καυκάσου ἡνεμοεντος·  
 Δίσσα δὲ δι' ὁματ' ἔστι, μέσσην δ' ἐπιδεδρομε νησον,  
 Νησον τὴν καλεσθῆν ἐπιχθονιοὶ Παταλήνην.

*Indus* <sup>282</sup> rex in *Scythia* (saith Hyginus) argentum primus invenit. The country which Dionysius knew, and which we know, by the name of India, was distinct from Indo-Scythia, and lay east of it,

Πρὸς δ' αὐγας, Ἴνδων ἐρατεινὴ πεπταται αἷα <sup>283</sup>  
 Πασσῶν πυματὴ, παρα χεῖλεσιν ὠκεανοῖο.

That people preserve the recollection of their having originally come from the west of the Indus, upon which river they therefore look with a superstitious reverence; and the word *India* means those countries either within or without the Ganges which, lying to the east of *Asia proper*, were colonized from *India proper* and the banks of the Indus. I do not know what the word *Sindus* is supposed to mean. The river is called *Sindhuh* in Sanscrit, ab-sind or water of Sind in Persian, and abai-sin, or father Sin,

<sup>280</sup> Ibid. p. 537.

<sup>281</sup> Dionys. Perieg. v. 1088.

<sup>282</sup> Fab. 273.

<sup>283</sup> Dion. v. 1107.

in the Pastoo language. As I remember that Patala <sup>284</sup> was esteemed by the Hindoos as Hades (the third world, or world of hydras and serpents), I should suppose the river was sacred to the destroying, or as it was esteemed the evil principle of the deity, and derived it's name from the same root as *σινω* (I destroy or injure) and *σιντης*, and the word *sin* or *syn* in our language. Whatever it originally signified it was by no means peculiar to the eastern river, but was a name of common occurrence in the catalogue of towns and nations, as the alphabetical geography of Stephanus Byzantinus suffices to show.

The Indo-Scythæ (I say) were the only portion of the Memnonian empire remaining for Semiramis to conquer. Those people were strongly defended not only by their rivers, but by elephants, a beast of war with which Semiramis was not provided; however, her never-failing ingenuity supplied the defect of them by dressing up a multitude of camels <sup>285</sup> in their likeness; which she effected by means of the skins of black oxen. The stratagem succeeded, and enabled her to force the passage of the Indus; but as soon as some deserters had made known the contrivance, her camels fell into contempt; and she was defeated with the loss of two thirds of her army. Staurobates, king of the Indi, might (as it is said) have destroyed her, had not divers signs from Jove and oracles of his prophets deterred him from crossing the Indus. That is an error. After the dispersion of the nations, the colonies were well aware that a divine mandate had forbidden their return into the kingdom of the Asi; and for that reason the nations who settled in India do now, and, when Ctesias lived, did hold it an impious thing to pass the river Indus in a body, though on the contrary it is a pious act for individual pilgrims to make the same journey. The emperor <sup>286</sup> Akbar had some pains to persuade the Rajpoots in his army that it was lawful for

<sup>284</sup> Ramayuna of Valmeeki, p. 3. note. ed. Dunstable. 1802.

<sup>285</sup> Diod. Sic. L. 2. c. 16.

<sup>286</sup> As. Res. vol. vi. p. 536.

them to cross the Indus, even at his express command, and to chastise a rebellion. Ctesias imagined that he was describing a war between the kingdom of Assyria or Iran, and that of India beyond it, of which latter country he has shown a correct knowledge in this instance. But these were the Νότιοι Σκυῖαι and not the Hindoos; the war in question was waged *within* the Asian limits, and that event which made the river Indus a sacred barrier had *not yet taken place*. The destruction of Medus (son of <sup>287</sup> Medæa the ἐίμαρσιν ἤτα) in his attack upon the Indi, after he had conquered the rest of Asia, is clearly a relation of the same facts as those which Ctesias hath told of Semiramis.

The same historian informs us that her disaster in the attack of India was the crisis of her affairs, and that soon afterwards she flew away in the form of a dove, and in company with a whole flight of those birds. We have noticed how Combe, mother of the Seven Curetes, joined with their father in expelling them from their native country,

Σωκος ἀλίωνοιο πατὴρ νοσφισσατο πατρὸς  
Κομβῆς ἐπτατοκου μετὰ μητέρος,

and Ovid informs us how in her turn she took the form of a bird, to escape from the vengeance of the injured Seven,

trepidantibus alis  
Ophias effugit natorum vulnera Combe.

Ctesias and Cephalion agree that she overpowered the Zoroaster of Bactra and then proceeded to attack Staurobates in the Punjab; where she met with her grand defeat. But the Syrian historian Maribas <sup>288</sup> Catinensis was (apparently at least) in a different story. His account was, that she wrote to Aræus the beautiful, king of Armenia, offering to marry him and put him in possession of the whole kingdom which Ninus had pos-

<sup>287</sup> Tz. in. Lyc. v. 175. see vol. 1. p. 478.

<sup>288</sup> Cit. Mos. Choren. l. 1. c. 14. c. 16.



essed. And upon his refusal she marched northward, overpowered him in battle and slew him, and afterwards entrusted the management of Assyria and Niniveh to certain annual vice-queens called <sup>289</sup> Zoroasters. Some time afterwards she heard that the Zoroaster she had appointed was preparing to rebel against her, and she marched towards Niniveh to chastise him, but was entirely routed, and upon her return was slain by one of her own sons. The interpretation of this is as follows: after the destruction of the Seven against Thebes she made proposals to the young prince of Assyria, which he disdained to accept, and fell in the unequal struggle; she overran Asia, conquered Bactria, and was defeated at the Indus, which had no sooner happened than the Assyrians and Armenians revolted against her, and joined with the pursuing Bactrians and Indo-Scythæ in achieving her destruction. The Zoroaster of the Magians was the lineal representative of the great Fire-king, Nimrod, and she was now pursued either by the same Zoroaster whom she attacked in his eastern pyreum of Bactra, or by his successor. This was the march of the *Epigonian Seven* against Thebes.

The Epigoni were said to be the sons, and were certainly the successors in their respective commands, of the former seven; and like the former they consisted of seven heroes under Thersander son of Polynices, and of another vindictive leader (corresponding with Adrastus in the former), Alcmaeon son of Amphiaraus, by whose <sup>290</sup> assistance the oracles had declared that the Seven should triumph. In this personage two characters are confounded, the wrathful spirit of the *Curser*, the king of the dead, who was to lead them to victory, and the representative of the murdered Agamemnon. The authority of Pindar <sup>291</sup> is, that Amphiaraus was present in person,

<sup>289</sup> Samuel Presbyter. part. 1. c. vii. s. 7. ed. Milan. 1818. Mos. Choren. ubi supra.

<sup>290</sup> Apollod. *L.* 3. c. 7. p. 292. Diod. Sic. *L.* iv. c. 66.

<sup>291</sup> Pyth. viii. v. 55. etc.

Ὅποι' ἀπ' Ἀργεὸς ἡλυθόν  
Δευτέραν ὁδὸν Ἐπιγονοί,

and that Adrastus in person conducted that expedition "with better auspices and a divine mission." The man Alcmaeon was either the Adrastæan Orestes himself or his son. But we should rather say it was himself; firstly, because Adrastus was distinguished for his <sup>292</sup> *longevity*, and secondly, because the facts of Alcmaeon's life are specifically those of Orestes. Alcmaeon killed his mother Eriphyle to revenge the death of his father Amphiaraus, and was therefore driven mad by the furies, who pursued him into banishment, and haunted him till he obtained expiation. Setting Eriphyle the mother of Jupiter Amphiaraus for Clytemnæstra mother of Orestes, there is no difference.

Eriphyle was still alive and in possession of the golden chain of Harmonia, and still practising treachery, for on this occasion she betrayed her son Alcmaeon, upon condition of receiving the veil of Harmonia. But what sort of treason she committed against Alcmaeon, it is impossible to comprehend. The meaning of the obscure legend is, that previous to the expedition of the former seven she had obtained the Amazonian chain of gold uniting all the league of nations or subjects of the king of *men* under her theocracy; and, previous to that of the latter seven, she had laid hands on the veil of <sup>293</sup> of Harmonia or the actual possession of the whole inhabited earth <sup>294</sup>.

The victorious Indo-Scythæ, united to the now liberated forces of Ashur-Niniveh and of Chusistan and Persia, were pouring down upon Babylonia; and it seems as if the Semiramian government, weakened as it was in it's forces and still more so in the moral resources of superstition, made but a feeble resistance. The Epigoni commenced their operations as the former Seven had done, by celebrating the <sup>295</sup> Archemoria or

<sup>292</sup> Stat. Theb. 4. v. 74.

<sup>293</sup> Apollod. L. 3. p. 295.

<sup>294</sup> See above, p. 283.

<sup>295</sup> Pausan. L. x. c. 25. s. 2.

solemn obsequies of Nimrod, whose blood they were requiring at the hands of the Harlot. They afterwards worsted the successour of Eteocles in an action fought near a place <sup>296</sup> called Glissans, and drove the Thebans within their walls. We might expect to hear of a second ten years' siege. But no ; the people abandoned the city at the admonition of the prophet Teiresias, and fled into a country called Hestiæa, and the Epigoni entered and laid it waste. Teiresias himself (or herself) drank of the waters of the fountain Tilphossa <sup>297</sup>, and so ended an unusually long life.

*Teiresias* means (I believe) a *setter of the planets* or astrologer. The Teiresias who figures in Homer's *Odyssey* as a living man among the dead is an <sup>298</sup> antediluvian character. The fable of Actæon the huntsman is likewise told under the name of <sup>299</sup> Teiresias. But the Teiresias who was in Thebes during the attack of the Seven, and who perished in that of the Epigons, is a different person. That Teiresias was a person who alternately assumed the form of a woman and a man, an androgynous prophet, and the changeable form was *masculine* at the times of the two expeditions of the Seven. The androgynous being who was then in Thebes, and by whose counsels the king and people were guided on both occasions, is the famous harlot turned into an *antianeira*. His daughter *Daphne* was carried to *Delphi* (he himself died at *Tilphossa*) and became the greatest if not the first of the pythonesses there, and obtained the appellation of Sibylla. Homer borrowed <sup>300</sup> largely in his poems from her's. The sibyl Daphne is only Teiresias himself in his feminine form, the sibyl Helena from whom <sup>301</sup> Homer copied his *Iliad*, and the Babylonian Sibyl who <sup>302</sup> complains of his plagiaries ; the bisexual enor-

<sup>296</sup> Pausan. *L.* ix. c. 10. s. 3. c. 19. s. 2.

<sup>297</sup> Apollod. *L.* 3. c. 7. p. 294. Pausan. *L.* ix. c. 33. s. 1.

<sup>298</sup> See vol. 3. p. 353, 4.

<sup>299</sup> See vol. 1. p. 62.

<sup>300</sup> Diod. Sic. *L.* iv. c. 66.

<sup>301</sup> See vol. 1. p. 454.

<sup>302</sup> Vol. 1. p. 455.

mity, alternately a fair and delicate woman, and a turbulent fierce virago. Teiresias in those legends was arsenomorphous; but we find the same monster also in it's other sex, in the Œdipodian Thebes. A being called Sphinx, Sphix, or Phix, part woman, part beast, and part bird, resided in the Acropolis or Cadmæan tower, which her ænigmas (or dark oracles) and sanguinary atrocities rendered an object of terror to the whole city,

*importuna crepido* <sup>303</sup>

Œdipodionix domus alitis.

Her effigies are found in conjunction with those of the Phrygian Sibyl. But she was an Amazon as well as a Sibyl: and carried on a prædatory war both by sea <sup>304</sup> and land, until Œdipus (as we read) overpowered her by a superior force and slew her. Cadmus had γυναῖκα <sup>305</sup> Ἀμαζονιδᾶ, ἡ ὄνομα Σφινγίς, who revolted against him, and took possession of the Sphingian hill with a great army. In vain, saith Plutarch, might the Sphinx <sup>306</sup> have uttered her ænigmas and griphes, sitting in a high place, if she had not subjugated the Cadmeans by her power and her prowess. The Acropolis from which she delivered her oracles was called the Spikian or <sup>307</sup> Phikian hill. John of Antioch <sup>308</sup> describes her as a *widow* woman of frightful appearance, who resided on a high place, and was a commander of robbers. She succeeded to the power after Nimrod's fiery death; therefore does the Sibyl <sup>309</sup> prophesy, that after the burning of *Anti-Christ*, "the world shall be governed by the hands of a woman, " *a widow shall be the queen of the whole world.*" *Sphinx*

<sup>303</sup> Stat. Theb. 2. v. 505.

<sup>304</sup> Pausan. L. ix. c. 26.

<sup>305</sup> Palæph. Incred. c. 7.

<sup>306</sup> Plutarch. Gryll. p. 988. Xyland.

<sup>307</sup> Apollod. L. 3. c. 5. s. 8. Lyc. v. 1465. Pompeius Festus has this gloss. *Picati*—quorum pedes formati sunt in speciem Spingum, quod eas Dorii phicas vocant. de Verb. Sign. p. 344. Delph. Probably the name of Jupiter *Picus*, inventour of magic and glamour, comes from the same root.

<sup>308</sup> Chron. p. 60. Oxon. 1691.

<sup>309</sup> Sib. L. 3. v. 13.

is from *σφύγγω*, *I compress within a circle*, from which also certain muscles of the body are called Sphingters; and it alludes to the Amazonian *belt* or *ὄζυμος* of the traitress Eriphyla.

The return of the Epigons was adopted into Grecian history under another name, the *Return of the Heraclidæ*. The Refuge of Hercules and his laborious wanderings were the result of Juno's malice and the tyranny of Eurystheus. Hyllus his son <sup>310</sup> was commanded to wait for *the third crop* and then return; and at the expiration of three years he invaded his own patrimony and was beaten back with loss. But the oracle meant the third generation. When that arrived, Temenus collected a great armament at Naupactus, but the whole was dissolved and ruined, owing to the death of a prophet or magician who was slain by one of the Heraclidæ. Temenus was ordered to make a third attempt under the guidance of the Trioculous man; and meeting <sup>311</sup> with one Oxylyus, who was flying from his country for homicide upon a horse with only one eye, they chose him for their leader. Have we not here, the fatal disappearance of the prophet Amphiaraus? and the homicide Orestes, the "rex fugitivus," commanding the Nimrodian armies? Upon this last occasion the Heraclidæ reconquered the Isle of Pelops. Ægialeus, son of Adrastus, was the only one of the seven Epigons who fell before Thebes, and *Tisamenus* (*He who hath inflicted vengeance*) son of Orestes, was slain at the Return of the Heraclidæ. That return was effected into the kingdom of Orestes, and therefore by a natural error it has been said to have been undertaken *against his family*. In other respects the exile and returning of the Œdipodæ and of the Heraclidæ are sister fables. But the latter is remarkable from having been appropriated to a comparatively recent historical event, to the conquest of the four kingdoms of Argos, Lacedæmon, Messenia, and Elis, by a small but very warlike nation of Greece, the *Dores*; people who, so far from returning, never were there before, but who *were*

<sup>310</sup> Apollod. *l.* 2. c. 2. p. 232.

<sup>311</sup> Apollod. *ibid.* p. 237. Pausan. 5. c. 3. s. 5.

Heraclidæ, or princes of the blood of Nimrod. And when their successors had obtained to be the generals in chief or *hegemones* of all Greece, they were celebrated by the bards as the Returning Heraclidæ.

We have now arrived at the termination of the Babel dynasty. Niniveh assumed the supremacy of Asia, having utterly ruined her antagonist (or witnessed it's ruin under Providence), and the Scythian empire was established from the Indus to the borders of Ægypt. Babel lay neglected until the comparatively late æra of Nabonassar, and Babylonia or Shinar was a fief held under the King of Nations in the days of Abraham, when we read of Amraphel king of Shinar. Perhaps that king was of the blood of Orestes, whose awful celebrity is diffused far and wide, and whose bones both the <sup>312</sup> Lacedæmonians and the Romans <sup>313</sup> pretended to hold as a palladium.

XI. That she was overtaken at last by divine and human vengeance can not be doubted; but the manner of her death is not easy to discern among so many fables. Semiramis is said to have been slain by the last survivor of her sons; while others said she flew away as a bird. I believe that she perished by that ancient and cruel punishment, crucifixion. Helen (as we are told) was put to death by certain women dressed up as furies or Eriunyes (the same no doubt who had been long the instruments of her own hideous tyranny, and especially towards Orestes), by <sup>314</sup> suspending her to a tree: those who say <sup>315</sup>, that she was sacrificed to Diana Taurica by Iphigenæa, clearly point out the vengeance of Orestes; and those who say that Thetis <sup>316</sup> killed her, designate that of the Pyrrhic Pelasgi. In honour or rather in expiation of her suspension, she was worshipped as Helena Dendritis. But the modern punishment

<sup>312</sup> Herod. 1. c. 68.

<sup>313</sup> Serv. in Æn. L. 2. v. 116. L. 7. v. 188.

<sup>314</sup> Pausan. L. 3. c. 19. s. 10. Ptol. Heph. L. iv. p. 149.

<sup>315</sup> Ptol. Heph. *ibid.*

<sup>316</sup> *Idem. ibid.*

of hanging is only a modification of the ancient crucifixion, introduced quite as much by the devotion as by the humanity of Christendom ; and it was an ancient custom to use trees <sup>317</sup> as gibbets for crucifixion, or, if artificial, to call the cross or furca *a tree*, infelici arbori suspendito. The Deuteronomy says, " he that is hanged is <sup>318</sup> accursed of God," upon which <sup>319</sup> St. Paul thus comments : " Christ hath redeemed us from the " curse of the law, being made a curse for us, for it is written, " cursed is every one that hangeth on a tree." That (I think) explains the ceremony of the Eriinnyes or *Curses* suspending Helen upon the fatal tree. The same tradition may be traced in the history of the bird Iynx or Venereal Dove into which Semiramis was changed, but that change was her apotheosis, and the crucifixion is made into a glorious mystery by her infatuated adorers. Erigona <sup>320</sup> (whose name is the same as *Erigonèa* or *Aurora*) and her father Icarius were commissioned by Bacchus to make known his orgies to the Athenians ; but the latter, when they found themselves very drunk, thought they were bewitched or poisoned, and fell upon Icarius and killed him. Erigone in her despair suspended herself to the branches of a pine tree,

fortes ramos moritura legebat <sup>321</sup>.

That pine tree extended the shade of it's branches so as to desolate the whole country until her death was expiated <sup>322</sup> ; the ceremony of which expiation consisted in the suspension of small human images called *oscilla* upon trees ;

*Oscilla ex altâ suspendunt mollia pinu.*

There is reason to believe that the *oscilla* were only symbols

<sup>317</sup> See Elias Schedius de Diis Germanis. p. 511. Hal. 1728.

<sup>318</sup> Deut. c. xxi. v. 23.

<sup>319</sup> Galat. c. 3. v. 13.

<sup>320</sup> Hygin. fab. 130.

<sup>321</sup> Stat. Theb. xi. 644.

<sup>322</sup> Lactant. in Stat. *L.* 1. c. 7.

substituted in the place <sup>323</sup> of human victims. The suspension of the oscilla was called in Greek *διωρη* <sup>324</sup>, *the lifting up*. Mæra, the faithful bitch of Icarius and Erigona, was translated to heaven as the dogstar; but Nonnus speaks of Mæra as the owner of the bitch,

Βαψας' Ἐρμαγενεια κυων ἐψυχετο Μαιρης,

and Ovid says she was a woman transformed into a bitch,

Et quos Mæra novo latratu terruit agros.

In short, Erigona or Mæra was the cynopid Helena and the Isis who inscribed upon her obelisc "I am she who arise in "the Dogstar." The *wheel* upon which criminals were extended *was a cross*, although the name of the thing was dissembled among Christians; it was a St. Andrew's cross, of which two spokes confined the arms and two the legs. The Dove of Venus (born on the banks of the <sup>325</sup> Euphrates) was a mænad or fanatic bird crucified on a wheel with four spokes,

Ποικιλαν ἰνγγα τε- <sup>326</sup>  
-τρακναμον' Οὐλυμποθεν  
'Ἐν ἁλῳτι ζευξασα κυκλω  
Μαιναδ' ὄρνιν Κυπριγενεια φερεν  
Πρωτον ἀνθρωποισι.



The *δεσμος* <sup>327</sup> *τετρακναμος* of the wheel is elsewhere described by Pindar as a punishment of the accursed, the eternal

<sup>323</sup> Macrob. Sat. L. 1. c. 7.

<sup>324</sup> Jul. Pollux. L. iv. segm. 54. see Soph. CEd. Tyrann. 1264. and schol. ibid.

<sup>325</sup> Above, p. 249.

<sup>326</sup> Pindar. Pyth. iv. v. 380.

<sup>327</sup> Idem. Pyth. ii. v. 74.



crucifixion of Ixion. The crucifixion of birds was also known in a bad sense, as one of the mysteries of the old Cheironian magic,

Hinc Amythaonius (docuit quem plurima Cheiron<sup>328</sup>)  
Nocturnas crucibus volucres suspendit, et altis  
Culminibus vetuit feralia carmina flere.

The positive statement with respect to Helena, and the inference from the mystical legend of the Babylonian Dove, may be considered as strong evidence of the nature of that long meditated and long deferred vengeance, which the Adrastæan Epigons executed upon the great Whore of Babylon. Traces of the same truth may be detected in Phyllis, who waited for the return of Demophoon or Triptolemus, until in despair she hung herself upon a tree, in lamentation whereof all the trees shed their leaves,

flevit positis Phyllida sylva comis,

and in Byblis daughter of Miletus, who made incestuous proposals to her own brother, and so disgusted him by her vice that he departed into foreign countries, and she in grief and remorse hung herself<sup>329</sup> upon an oak tree. That fable touches upon one of the critical epochs in the life of Semiramis, *the Regifuge*. The name of *Staurobates*, the king by whom Semiramis was finally overpowered, alludes to the *cross* upon which she perished.

Now also, the cruel and superstitious mockery to which the head<sup>330</sup> of Nimrod had been subjected, came into remembrance with the princes of Assyria; and the head of the Amazon queen was converted into a teraphim or gorgon. The aegis or skin of the goat was a garb of terrour, belonging (according to Homer) unto Jove, but Minerva, being according to his scheme of theology a feminine nature of Jove himself, was

<sup>328</sup> Columella, *L. x. v.* 349.

<sup>329</sup> Parthen. *Erot. c. xi.* The Demophoon of the Homerites is the same personage whom the other fabulists call Triptolemus. See *Hymn. Cer. v.* 234.

<sup>330</sup> See above, p. 170—4.

equally entitled to wear his apparel; to Apollo it was only entrusted by a <sup>331</sup> special loan, and to be duly returned when it was done with. The epithets given to it imply that it had (like the cherubim of God and their wheels) something of an animated nature, and had ornaments to *that number*, which in the names Hecatus and Hecate we find mysteriously connected with wrath and destruction,

Ἄργιδ' ἔχουσ' ἐριτιμον, ἀγῆραον, ἀθανάτην τε <sup>332</sup>,  
τῆς ἑκατόν θυσανοὶ παγχρυσεοὶ ἡερέθοντο.

And in it was that deadly terrour, which the wisest and the boldest of men, Ulysses, durst not contemplate, the *Gorgæan head*,

Ἐν δὲ τε Γοργεῖη κεφαλὴ δεινοῖο πελωροῦ <sup>333</sup>,  
Δεινὴ τε, σμερδνὴ τε, Διὸς τεράς ἀιγιοχοῖο.

The *Ægis* was Jove in his wrathful form, armed with the rage of his malignant creature, the enemy of mankind with *the bruised head*. The *Serpent's head* was venerated as *pars pro toto* in the magic of all ages. Teiresias cut off the *Serpent's head* at a place called Ὀφείως <sup>334</sup> Κεφαλῇ. Semiramis cut off the head of Nimrod, and enchanted it according to her arts of sorcery, and surrounded it with snakes,

Anguiferum caput et fumo stipatur et igne <sup>335</sup>,

Hirsutos juba densa humeros errantibus hydrys  
Obtegit, et virides adlambunt ora cerastæ.

Hic ille est venator atrox, qui cæde frequenti  
Incautas animas non cessat plectere Nembroth.

<sup>331</sup> Iliad. 15. v. 229.

<sup>332</sup> Iliad. L. 2. v. 448. See Hymn. Cer. v. 22.

<sup>333</sup> Iliad. 5. v. 740.

<sup>334</sup> Pausan. L. ix. c. 19. s. 2.

<sup>335</sup> Prudent. Hamart. v. 131. etc.

Merlin likewise brought to the bed of Iogerne king *Uther, the wonder or portent, Pen-Dragon, the head of the Serpent*, under the disguise of her own lawful husband, to engender the "terrible son," the wild huntsman of Caerleon. The last form in which the versatile harlot of Babel was seen, and in which even after death she continued to perturb the minds of men, was that of the beautiful Medusa queen of the Hesperides, converted by the amputation of her head into a hideous snaky gorgon. Brass was a <sup>336</sup> metal peculiarly sacred to the *Serpent*; and the ringlets of Medusa's gorgon head were said to be <sup>337</sup> brazen. Martianus Capella, with good reason, declared that *Babylonia* <sup>338</sup> was the true island of the Gorgon. Mr. Heyne was of opinion, that Homer was unacquainted <sup>339</sup> with the *novi mythi Medusæ*; he certainly did not think fit to mention them.

XII. Before we part with this woman's history, we must give some farther sketch of her institution and principles. When women were taught to believe in their own essential superiority, and to undertake the business of war and politics, there must have been an end of feminine virtue; and among men, who were artificially degraded below the rank of the weaker sex, little of their virtue could remain. Semiramis was herself both lewd and bloody in the last degree, as an eloquent father of the church describes her <sup>340</sup>, *λαγνος γυνή και μιαιφονος*. Conon says that she committed incest with her own son, from which example it became lawful among the Medes and Persians <sup>341</sup> for a man to marry his mother.

<sup>336</sup> See vol. 3. p. 275—8.

<sup>337</sup> Apollod. *L.* 2. c. 7. p. 213.

<sup>338</sup> Mart. Cap. vi. p. 226. ed. Grot.

<sup>339</sup> Heyne in Apollod. p. 125.

<sup>340</sup> Athenag. Legat. p. 33. Paris, 1615.

<sup>341</sup> Conon. Narrat. 9. Diog. Laert. præm. c. 6. But that must not be understood of the Achæmenidæ or Caiamidæ, but only of the Assyrio-Persian or Peishadian kings. The laws of the former did not permit a man to marry his sister, which is a less violent case. See Herod. 3. c. 31.

Ctesias mentions <sup>342</sup> that, after obtaining the supreme power, she never took a husband for fear of losing it, but used to lie with the handsomest among her warriors, who, after gratifying her desires, were secretly put out of the way;

vestigia terrent

Omnia te adversum spectantia, nulla retrorsum.

The accounts we have of Bacchus and Cybele give us to understand that their followers did not consist of women only, but of men, who out of respect for the Magna Mater assumed in their garb and manners the likeness of women; and such was the great conquerour Bacchus himself described to be. Palæphatus <sup>343</sup> pretends that the Amazonian army consisted entirely of that sort of people, "who wore gowns down to their feet, and bound their heads with mitres, and shaved their beards, and were therefore called women by their antagonists. These Amazons were nevertheless naturally brave and warlike." No doubt she had many a Narses among her warriors. We have seen that, that abomination was introduced by Palamedes or *Margites* among the Sellæan chamai-eunai; and the high credit of his successor Guneus or Oiax (her prime minister) with Semiramis may assure us, that an invention so well harmonizing with her ambition and strange theosophy was not neglected by her. It is true that Palamedes and his fanatic disciples set the first example of such a practice, as a *voluntary* sacrifice among *adults*, but it is no less true that it was first adopted as a part of the social system by the warlike queen <sup>344</sup> Lyttusa or (as Ammianus calls her by a more usual name) Semiramis; ut quaquâ inceserit quisquam, cernens mutilorum hominum agmina, detestetur memoriam <sup>345</sup> Semiramidis reginæ illius veteris, quæ teneros mares castravit omnium prima, velut vim injectaus naturæ,

<sup>342</sup> Ap. Diod. Sic. *L.* 2. c. 12.

<sup>343</sup> De Incred. c. 33.

<sup>344</sup> Vol. 1. p. 476.

<sup>345</sup> Ammian. Marcell. *L.* xiv. c. 6. s. 17. Claudian. in Eutrop. l. 339.

eamdemque ab instituto cursu retorquens. Being guided in her conduct by views of religion and mysticism, as well as of civil and military policy, she established the most foul and ineffable rites, corresponding to the Buddhic worship of the god Ithyphallus. That old worship being founded upon the true principles of the creation, as regards the mutual relation of the two genders, was gross and offensive, but conformable to the ways of nature. But when it was laid down that the only Supreme Spirit was a woman, that being it's proper form and conformable to it's essence; and that all male forms of the Deity were merely phantastic, and not essential, forms; there was no sort of perversion that did not find place, through the medium of fanatical rites and orgies. The dignity of the priestess was asserted by usurping the functions of the dominant sex, and the humility of the semivir priest was shown in imitating so far as in him lay whatever appertained to the sex of Eve. Thamyris (the name which Homer gives to Palamedes in his catalogue) is accused of having introduced somewhat not wholly unconnected with his *πηρωσις*, the *ἐξάν ἀπειρων*. Several pages in our chapter *Troica* were written in support of the surmise that the noted Pentapolis in Palestine, as well as the *Solyimi* of the Homeridæ, were of the Sellæan sect. The disgusting legends of Daitas and Thyestes, and that of Polyhymnus, which John Tzetzes<sup>346</sup> has preserved, show that the revival of the pestilence in question was a part of the orgies of Bacchus. Arnobius signifies to us that the Amazonian Venus presided over those inversions of nature; etiamne<sup>347</sup> *Militaris Venus* castrensibus plagis præsidet et puerorum stupris? The *Sad-der*<sup>348</sup> of the Magi (in it's ninth gate) utters the most solemn denunciations against that Sabian enormity, saying, that neither God nor angels were happy when such corruptions were practised, and that those who slew the perpetrators would incur no tax of homicide. It

<sup>346</sup> In Lyc. v. 212.

<sup>347</sup> Arnob. iv. c. 7.

<sup>348</sup> Porta, ix. in Hyde Vet. Pers. Rel. p. 440, 1.

adds that, that crime was practised by Aphrasyab, by Dabhâk, by Turbratur the murderer of Zoroaster, and by Saruregh (*Sarug* of Genesis?), who in the time of Sâm oppressed and injured the world. I do not know who Sâm was, but Herbelot <sup>349</sup> considered him to be Shem, of whom Sarug was the lineal representative. He was the third <sup>350</sup> man who received from Hom god of the clouds all that he desired, and wore the sacred <sup>351</sup> vestments evanguin and saderè. Sâm is still living, <sup>352</sup> but has been thrown into a deep sleep by his enemy Boschasp the Liar; and I think it would not be easy to say what person is meant by that name. However these Bacchic or Semiramian mysteries were but revivals of what had been before the flood, and as much may perhaps be said of all the *gnosis* of the heathens. There was then not only so much "violence," but so much "*corruption*" among all men, as induced the Lord to visit them all with the same wrath as he afterwards poured forth upon Sodom, Gomorrah, Admah, and Tæboim. Therefore the Sadder <sup>353</sup> well observes, that the said enormity may be traced up to Malcus, whose sorceries were the occasion of the deluge; he was *Lamech* the Cainite, whose name the Arabs transpose <sup>354</sup> into *Malec*, which means *the king*. From the days of Semiramis downwards such abuses have never entirely ceased to infect human nature, and the infamy of them cleaves to the name of Ionism, being not only (as Ausonius intimates) Ionian from Sotades the poet, but otherwise Ionian,

Σωταδικὸν τε κιναιδὸν, Ἴωνικὸν ἀμφοτέρωθεν <sup>355</sup>.

That author was the first who ventured <sup>356</sup> κιναιδολογεῖν, by

<sup>349</sup> Herbelot in *Sam ben Nouh*.

<sup>350</sup> *Zendavesta*. tom. 2. p. 108, 9.

<sup>351</sup> *Ibid.* p. 112.

<sup>352</sup> Boschasp is kept in chains in Mount Damavad till the day of the resurrection. *Zendavesta*, tom 3. p. 410.

<sup>353</sup> Sadder ubi supra.

<sup>354</sup> J. H. Hottinger. *Hist. Orient. L.* 1. c. 3. p. 23.

<sup>355</sup> Auson. *Epist.* 14. v. 29.

<sup>356</sup> Strabo. xiv. p. 928. Oxon.

which we are not to understand such productions as Euripides and Virgil were guilty of, but others of an almost inconceivable kind. He wrote poems in a lascivious rhythm, the nature of which may be imagined from the beastly fragment <sup>357</sup> in Athenæus. He was put to death by Ptolemy Philadelphus. He also displayed his ingenuity in those sort of verses of which the words will make sense both ways; Martial says <sup>358</sup> of such artifices,

Quodd nec carmine glorior *supino*  
*Nec retrò lego Sotadem cinædum,*  
 Nusquam Græcula, quod recantat, Echo  
 Nec dictat mihi luculentus Attis  
 Mollem debilitate galliambon,  
 Non sum, Classice, tam malus poeta.

Turpe est difficiles habere nugas.

We can hardly refrain from suspecting that the ambidextrous muse of Sotades had some gross scurrility in the structure of the *carmen supinum*; eâ scilicet ratione, ut versus ejus amatorii, iidem verò retro lecti cinædici fuerint. And this would furnish a more pointed and elegant sense to Ausonius's description of the Sotadic verse, *ἰωνικὸν ἀμφοτεράθεν*, meaning Sotadis metrum cinædicum, Ionico <sup>359</sup> luxu lasciviens *utrinque* et sive illud prorsum sive retrorsum legeres. The hæretic Arius promulgated his doctrines in a poem called *Thalia*, and composed in the Sotadic metre, an insult to the church and it's founder so remarkable, as to induce a strong suspicion that he had learned more things in the heathen mysteries of the Neo-Platonicians at Alexandria than appeared upon the face of his work. Quid si sceleratæ opinioni, quam inferioribus sæculis mussitantes aliquos in castris atheorum subaudivimus, fidem ille habuerit, cùm deliramenta quædam interioris theo-

<sup>357</sup> Athen. *L.* xiv. c. 4. s. 13.

<sup>358</sup> *L.* 2. Epigr. 26.

<sup>359</sup> See Hor. 3. od. 6. v. 21. Plat. de Leg. *L.* 3. p. 113. Bipont.

sophiæ pro veris acceperit pravâ et in pessima proclivi credulitate? His death was one of the most awful of those events which, without having the characteristics of miracle, have been thought to bear the appearance of especial providences, and is supposed to have been the same in it's nature as that of Judas Iscariot.

The reign of Semiramis brought forth a great variety of inordinate novelties, ποικίλαν *ivγγα*. We have spoken of the poetic genius <sup>360</sup> of Helena or Astyanassa. The great mother Isis <sup>361</sup> was the first person who was called a muse. Cybele was the poetess of the Gods, and composed <sup>362</sup> hymns for them. Sidon <sup>363</sup> daughter of the Ocean was the first lyric poetess. There was an ancient kind of song called *the Nomian*, and usually composed in celebration of the wanderings of the lyric poetess Eriphanis, who ran wild in the woods smitten with the love of <sup>364</sup> Menalcas the huntsman. Orion's wanderings arose from his love for one *Lyrica*,

Pallidus in Lyrice sylvis errabat Orion <sup>365</sup>,

Pallidus in lentâ Naide Daphnis erat.

Lastly, Sappho was a lyric poetess more ancient than king Phoroneus <sup>366</sup>, and cotemporary with Cranaus son of Cecrops. She was said to be the daughter of Scamandronymus, and she was enamoured of one Phaon. The Ægyptians (referring, as usual, the events of the entire Asian kingdom to their own province of it) informed Herodotus that their great pyramid was built by a harlot <sup>367</sup>, whom they called Rhodope. Herodotus contradicts them by alleging that Rhodope was a Thra-

<sup>360</sup> Vol. 1. p. 455.

<sup>361</sup> Plutarch. de Is. et Os. p. 352. Xyland.

<sup>362</sup> Diogenes Tragicus cit. Athen. xiv. c. 9. s. 32.

<sup>363</sup> Euseb. Præp. Evang. 1. p. 24. Paris, 1544.

<sup>364</sup> Clearchus cit. Athen. xiv. c. 3. s. 11.

<sup>365</sup> Ovid. Art. Amat. 1. v. 731.

<sup>366</sup> Cedren. Hist. Compend. p. 82. ed. 1647. Johan. Malal. Chron. p. 87.

<sup>367</sup> Herod. 2. c. 134.



cian friend of Sappho, daughter of Hephaistopolis and slave to one Iadmon, little dreaming that she was in truth the same person, the deceitful syren of Babylon, with whose memory all such *Rhodopeia arces* as the great pyramid were associated. Such was the 'Εραία Μνημα<sup>368</sup>, built by Gyges the fabulous king of Lydia in honour of a harlot, and only surpassed in height by Mount Timolus; and such also was the legend concerning the tomb of Halyattes, on the banks of the Gygaean lake, which is said to have been paid for by the earnings<sup>369</sup> of prostitutes. It is a reminiscence of Semiramis or Babylonian Venus, founded upon the system of prostitution<sup>370</sup> which she established as a religious rite in the temple of Jupiter Belus; and they showed the *Turris Puellarum* at Ascalon (the fabled birth-place of Semiramis) as late as the 12th century. The Sappho who was older than Phoroneus, the man who "began to be a mighty one," and qui primus mortalium dicitur<sup>371</sup> *regnasse*, and was the daughter of *Scamandronymus*, is the same person as Semiramis the pupil of the river *Simois*. It was not sufficient for that personage to assume for herself and her handmaids the form and the attire of men and warriors, and to be ἀντρίαις in one respect, but she must also invent the foul mystery of the ἐραϊστίαι or τριβades which Plato (a spirit congenial with her's) explains<sup>372</sup> through the mouth of a comic poet, whom he supposes to be present at a banquet, and with such an awkward show of merriment, that the thing might pass either for joke or earnest. *Mulieres morbo illo pallentes non capite comato*<sup>373</sup> sed ad instar virorum *detonso* gaudebant, eadem ratione quâ Romani

<sup>368</sup> Athen. 13. c. 4. s. 31.

<sup>369</sup> Herod. 1. c. 93.

<sup>370</sup> Herod. 1. c. 199.

<sup>371</sup> Hygin. Fab. 143.

<sup>372</sup> Plat. Symp. in vol. 10. p. 205, G. Bipont. and see Lucian. Dial. *Meretr.* 5. in vol. 8. p. 215, G. Bipont.

<sup>373</sup> Lucian. *ibid.* p. 217.

consecrabant ædem *Veneris* <sup>374</sup> *Calvæ* quam Lactantium cum Lacedæmoniorum Venere Armatâ comparantem legimus. Macrobius <sup>375</sup> says of the goddess Venus, signum etiam ejus est Cypri *barbatum corpore*, sed veste muliebri cum sceptro æstaturâ virili. That statue was the Amathusian <sup>376</sup> Venus, ὁ <sup>377</sup> Ἀφροδίτης, and serves to explain what we read of the college of Propœtides at Amathuns,

At si fortè roges fecundam Amathunta metalli  
An genuisse velit Propœtidas, abnuat.

They denied that Venus was a goddess,

Sunt tamen obscenæ Venerem Propœtides ausæ <sup>378</sup>  
*Esse negare Deam*; pro quo sua (numinis irâ)  
Corpora cum formâ primæ vulgâsse feruntur.

The words of Ovid are not descriptive of any thing inordinate or monstrous, but those of Nonnus, when speaking of the Lamie or daughters of Lamus, correspond so exactly in other respects with the Propœtides, as to leave us in no doubt that both poets describe the same thing; and Nonnus says of them,

Ἐν δὲ δόμοις δμῶντιν ἐπεχραον <sup>379</sup>,

which signifies ancillas domesticas lascivis manibus contrectare ausæ sunt.

There was a poetess at Mitylene in Lesbos called Sappho, who wrote lyric and amatory verses with inimitable sweetness, and who would seem to have been a person of matron-like virtue herself, although she sung of the joys and pains of lovers; for when her countryman Alcæus began to solicit her

<sup>374</sup> Lactant. Inst. 1. c. 20.

<sup>375</sup> Saturnal. L. 3. c. 8.

<sup>376</sup> See Tacit. Ann. 3. c. 62.

<sup>377</sup> Hesychius in voc.

<sup>378</sup> Ovid. Met. L. 10. v. 239.

<sup>379</sup> Nonn. L. ix. v. 40.

modesty, saying, "I have that which I would say to you, but "shame deters me," she replied, "But if you had desired any "thing good or honourable, your tongue would not have fal- "tered, but you would have spoken freely concerning that "which was righteous." Neither the address nor the answer are suitable to a monster of flagitiousness; and several of her fragments are in the same virtuous style. But that witty and coy dame was not the only Sappho, and Athenæus <sup>380</sup> as- sures us there were two of that name, an harlot of Ercesus and the poetess of Mitylene. It will naturally be wondered how fables evidently belonging to the heroic age, and consequently classed by Ovid among his *Heroids*, should have been fastened upon a lady living in no very remote period of the historic age; yet such they certainly were. Phaon was an elderly man, who plied with a ferryboat between Chios and the mainland, and Venus came to him in the disguise of an old woman and asked to be ferried over, in which he willingly gratified her, and Venus <sup>381</sup> to reward him transformed him into a most beautiful youth, by anointing with a certain drug. After this, Sappho became enamoured of him, and being abandoned by him, threw herself headlong from the Leucadian rock. We know from a very old Cyclic that the Leucadian rock is the entrance into the Kingdom of Hell, who speaking of the ghosts of Penelope's suitors saith,

Παρ' δ' ἴσαν Ὀκεανου τε ῥοας καὶ Λευκάδα πετρήν <sup>382</sup>  
 Ἦδε παρ' Ἡελίοιο πυλᾶς καὶ ὄημον ὀνείρων  
 Ἦῖσαν.

But if an high rock, from which you are to jump, be the entrance into Hades, do we not manifestly recognize the *Prophetic Tower* from the summit of which Psyche rebatur ad inferos rectè et pulcerrimè se posse descendere? It seems to have been the hill from which Deucalion launched his ark

<sup>380</sup> L. xiii. c. 7. s. 70. Periphus Asiæ. cit. ibid. Ælian. Var. Hist. 2. c. 19.

<sup>381</sup> Paleph. de Incred. c. 49. Ælian. Var. Hist. 2. c. 18.

<sup>382</sup> Pseud-Homer Od. xxiv. v. 10.

in safety upon the waters, and others were wont to leap from it in order to try their fortune of drowning, or escaping, as the surest test of divine favour:

Hinc se Deucalion Pyrrhæ succensus amore <sup>383</sup>

Misit, et illæso corpore pressit aquas.

Hanc legem locus ille tenet, "Pete protinus altam

"Leucada nec saxo desiluisse time."

mihi Leucadiæ fata petantur aquæ.

It was therefore a type of Mount Ararat; and such was the Tower of Babel.

For a yet clearer assurance that this history remounts to the fountain heads of mythology, and is no Lesbian transaction of the historical age, I may add, that Stesichorus <sup>384</sup> sang the same tale under quite other names; one Calyca was enamoured of Euathlus, who disregarded her passion, whereupon she flung herself down the Leucadian precipice. Now even if Stesichorus died after Sappho, still undoubtedly her actions were to him no matter of poetic fabling, under a diversity of mythic names, but events of recent notoriety. Ptolemy son of Hephæstion hath much learning concerning the Leucadian leap; Venus <sup>385</sup> jumped it, for regret and love of Adonis; but Helena was ancillary to the loves of Venus and Adonis, and was therefore worshipped as Venus. In other words, Helen was his Venus. Tettig-Idaia Myrrhinaia took the same leap; that is, Myrrha the *She-Locust of Mount Ida*; but Myrrha was the Helena or Venus Meretrix of Adonis. The same Ptolemy mentions also Hippomedon, Artemisia, and various others, as using this watery trial of Sappho, and one, Macetas by name, was successful in preserving his life, and getting rid

<sup>383</sup> Ovid. Epist. 15. v. 167. etc.

<sup>384</sup> Athen. L. xiv. c. 3. s. 11.

<sup>385</sup> Ptol. Heph. vii. ap. Phot. Bibl. p. 153, ed. 1824.

of the passion which tormented him. In this superstition we may find traces of the Pelasgic stygobaptism; nor are the Leucadian fates materially different from the modern trial of witches by the ordeal of water. Previous to the rejuvenescence of Phäon<sup>386</sup>, Venus hid him in a bed of lettuces, and Venus hid Adonis<sup>387</sup> in lettuces after his death. Upon the whole, it seems pretty clear that the despair of Sappho for the not returning of Phaon, and that of Phyllis for Demo-phäon (Δημοφῶν, contr. Δημοφῶν, pseudo-poeticè Δημοφῶν), is the despair of Venus for her long expected Adonis, of Aurora for Memnon, and of Morgana the Fatal for Arthur. Whatever is the etymology of Sappho is the same as that of *Sapphira*, and it would seem to mean *heavenly*, because the whole of the artificial heaven at Babylon was made of the Sapphire-stone<sup>388</sup>, κυανωτάτη δὲ ἐστὶ καὶ οὐρανή ιδεῖν.

Sappho, then, was a name by which the old Whore of Babylon was commemorated in her character of a musician and poetess. It was also the name of an accomplished person who lived in Mitylene about the time when Cræsus flourished; and the poets of her day fastened upon her, in their playful compositions, the legendary tales which belonged to the hetairistrian Sappho. The reason is, that she was wooed, celebrated, and in the spleen of disappointed love satirized by contemporary poets, scarce her inferiors in genius. They compared her to the famous beauty and poetess of old times, and finding her virtue inaccessible to their seductions, they said, οὐκ ἔφας ἀρρενῶν ἑταιρίζεις ἐν κατὰ τὴν παλαι Σαπφῶ. To the heroine of their romance they adapted all the various particulars of the ancient fable, and from the fictions of her suitors, Alcæus<sup>389</sup> and Anacreon, Ovid derived the mythology

<sup>386</sup> Ælian. Var. Hist. 2. c. 18.

<sup>387</sup> Athen. 2. c. 28. s. 80.

<sup>388</sup> Philostr. Ap. Tyan. L. 1. c. 35.

<sup>389</sup> See Herrmesianact. v. 47—50. et addenda ad notas. p. 88—90. ed. Lond. 1825.

relating to her. It was probably in some such *lusus* that Alcæus <sup>390</sup> sung about his brother Antimenides fighting under the banners of the king of Babylon.

In after times it appears that poems were circulated under her name unfit for any person's perusal, and much more so for a Grecian woman of that early period to publish. Horace appears to have read *Æoliis fidibus querentem Sappho puellis de popularibus!!* of which complaints she was as innocent as of the stuff which Chamæleon <sup>391</sup> cited under her name, or as Anacreon <sup>392</sup> is of those poor performances which are now attributed to him. The ancient lyric poets were both from their dialects, and the variety and rare learning of their allusions, the most difficult of all authors, the least known to the Romans, and among the first whose genuine works were forgotten and lost.

So much will suffice for the vindication of that ingenious lady, and towards illustrating another of the Semiramian ἀρχαί.

It would be well if we might stop here. We have already observed that the equus a Semiramide usque ad coitum amatus was spoken of in an allegorical sense, and somewhat of allegory may be detected in the story of Pasiphae and Dædalus, and others of the same class. At certum est mythos ejusmodi non temerè confictos esse, sed eos nefandas ethnicorum superstitiones nimis ad verum exprimere. In vetitis Levitici <sup>393</sup> legimus, και προς παν τετραπον ου δωσεις την κοιτην σου εις σπερματισμον, επιμνησθηναι προς ανρο και γυνη ου σησεται προς παν τετραπον βιβασθηναι. That law was not enacted merely in anticipation of a possible enormity, but because "in all these things the "nations are defiled which I cast out before you." And who were those nations? The Syri or Ionitæ, who from the gates of Iona or Gaza to Hierapolis worshipped the great mother as

<sup>390</sup> Ap. Strab. xiii. p. 886.

<sup>391</sup> Cham. cit. Athen. xiii. c. 8. s. 72.

<sup>392</sup> See note in Hermesianact. p. 33—37.

<sup>393</sup> Levit. c. xviii. v. 23. xx. v. 15, 16.

the fish Derceto or as the white dove Semiramis, and boasted of that Queen as their country-woman from Ascalon. These things are wonderful, but they are certain ; and when mankind remember that they happened not in brutal ignorance, but in the enjoyment of a most refined wisdom, which had repudiated " the foolish things " of God, and had stored up and sealed under oaths and curses and an awful taciturnity the arcana of three worlds, they ought a little to mistrust themselves, the audax Iapeti genus. I will not endeavour to pursue so vile a topic any farther, or to analyse all the luxuries and princely recreations

Principis angustâ Caprearum in rupe sedentis  
Cum grege Chaldæa ;

it has sufficiently appeared that one ancient city and one famous woman was indeed what Scripture calls her, "*the mother of the abominations of the earth.*" The mother of Zohawk (saith the Zendavesta) introduced *the ten shames*.

XIII. Shocking as these aberrations of human nature may seem, they were inferiour in their magnitude to that grand stroke of Semiraman policy the "*forbidding* <sup>394</sup> *to marry.*" Marriage has been generally regarded both by heathens and in the church as a religious rite of great solemnity, but in Babylon, in divers places which retained and cherished the philosophy of the queen of Babel, and in the mystic fraternities of conjurati, the opposite doctrine obtained and *fornication was a sacrament*. Every woman in Babylon was bound by the ecclesiastical law once in her life to prostitute her person *for money*. She sat in the grove of Venus Mylitta before the temple of that goddess, and whoever desired her acquaintance cast money into her lap, crying, " I invoke the blessing of " Mylitta upon you," and was immediately admitted to the sacrament of that deity. No woman was at liberty to decline

<sup>394</sup> 1 Tim. c. 4. v. 3.

any stranger, or to refuse any sum however small, for the money <sup>395</sup> was sacred to Venus. After this initiation the women (in Herodotus's time) did not in general lead a dissolute life; for the Babylon of his time was no more than what divers other cities were, a type and commemoration of old Babel.

The Cyprians had a law given to them by the goddess Venus, that every young <sup>396</sup> woman should sell her person for money before her marriage, as an expiation to Venus for her former chastity, and in order that the goddess might have companions in disgrace and not be solely considered immodest. The like usages prevailed at Athens in the temple of Venus the Harlot, in Thessaly of Venus the Impure, at Corinth of Venus the Black, and were celebrated by the Carthaginians at Sicca Veneria. Monsr. Chassebœuf Volney actually found the same <sup>397</sup> customs in vigour near Hierapolis, the ancient city and temple of the dea Syria Semiramis. The orgies of Aphaca, near Heliopolis in Phœnicia, which Constantine <sup>398</sup> abolished, were just of the same character. Aphaca was not a city, but a paradise of pleasure consecrated to Venus and Adonis, and appertaining to the city of Naclè, of which the poet Christodorus <sup>399</sup> writ the antiquities, and the word aphaca signifies *an embrace* in the Phœnician, the place being so called <sup>400</sup> because Venus there first embraced Adonis either for the first or for the last time. Thus it appears that feminine prostitution was a sacred rite of the Babylonian Venus, and a law of all those communities that were base enough to persevere in her courses. "The Lord said to Hosea, go take unto thee "a wife <sup>401</sup> of whoredoms and children of whoredoms," by

<sup>395</sup> Herod. 1. c. 199. Strab. xvi. p. 1058.

<sup>396</sup> Justin. *L.* xviii. c. 5. Lactant. *Inst. L.* 1. c. 17.

<sup>397</sup> Voyage en Syrie. 2. p. 149.

<sup>398</sup> Socrat. *Hist. Eccles. L.* 1. c. 18. Sozom. *Hist. Eccles. L.* 2. c. 5.

<sup>399</sup> Suides in *Christodorus*.

<sup>400</sup> Etym. Magn. in *Aphaca*.

<sup>401</sup> Hos. 1. v. 2.



which we ought to understand a woman of one of those Syrian cities in which whoredom was sacramental. St. Jerome and others have laboured to apologize for Hosea marrying a dissolute woman, but she was not so by any fault of her own, and those laws were *imperative* upon all who fell within their range.

Semiramis was worshipped with *sinister* ceremonies in her capacity of a harlot. She was the Athenian Cotytto, whose orgies were proverbial for their obscenity, and were also most sanguinary, as we may learn from Horace, who in his fifth Epode describes the sacrifice of an human victim under protracted torments, and in his seventeenth denominates them the *Cotyttia* or feast of Cupido Liber. The victim was an inadult youth representing Cupid,

Impube corpus quale posset aspera  
Mollire Thracum pectora,

sacrificed in order to form aphrodisiac potions from his marrow and liver. From Horace's sublime and terrific scene of the Roman Cotyttia, we may almost infer that the pretended punishment of Tantalus in *Hades* was an atrocity of the tyrant strumpet in the *hell* of her trimundane mysteries, in the labyrinthine crypts,

Quò posset infossus puer  
Longo die bis terve mutatæ dapis  
Inemori spectaculo,  
Cùm promineret ore, quantum exstent aquâ  
Suspensa mento corpora,  
Exsucta uti medulla et aridum jecur  
Amoris esset poculum,  
Interminato cùm semel fixæ cibo  
Intabuerunt pupulæ.

*Cotys*, a name common among the kings of Thrace, is Cuth son of Ham. Manes king of Phrygia was father of Cotys,

and Cotys was father of Asius, from whom Asia was called, and by whose incantations the palladium of Ilion was consecrated. But Cotytto herself (an androgynous monster) was *Cotys* among the Thracians,

Σεμνα Κοτυς ἐν τοῖς Ἡδωνοῖς <sup>402</sup>.

The goddess Cotys was also called Bendis in Thrace, and the Bendidean feast of the Thracians (from whom under Eumolpus the Athenians pretended to derive their Eleusinian mysteries) was similar (Strabo tells us) to the Cotyttian, and was the origin of the orgies called <sup>403</sup> *Orphic*. Xenophon mentions a Bendidean <sup>404</sup> temple at Athens, near the Munychian haven. Horace alludes to the Cotyttia of Thrace when he says, *Thracum pectora*. Near Ænos in Thrace stood the Bendideum and the temple of Apollo *Zerinthius*, by which we may identify the Cotyttian rites of Thrace and Attica with the Samothracian mysteries; but Ænos was founded (as the story goes) by *Æneas*, who was led thither by a cow, and it's religion was that of the lewd queen of Ilion, the *Æneadum genetrix*. Cotytto is a feminine form of Cotys; the wife of king Eleusinus and mother of Triptolemus was also named *Cothonèa*. In that name we may trace three kindred ideas, the *forbidden fruit*, *knowledge*, and *evil*, the first in the *cotoneum* or quince, the second in *κοθῆι* <sup>405</sup>, *δισθανεταί*, and the third in *κοθῶ* <sup>406</sup>, *βλαβῆ*. In memory of the first man's fatal wedding, the laws of Solon directed that the bride should enter the nuptial chamber holding <sup>407</sup> a quince and eating of it. The horrible nature of the Semiramian orgies seemed to require some purification, and it was a part of the system to reconcile men's minds to such excesses by the mummery of the

<sup>402</sup> Æsch. cit. Strab. x. p. 686. Oxon.

<sup>403</sup> Strabo. x. p. 685.

<sup>404</sup> Hellen. 2. c. 4. s. 11.

<sup>405</sup> Hesychius.

<sup>406</sup> Ibid.

<sup>407</sup> Plut. Qu. Rom. p. 279. Xyland.

*catharmus*, which when applied to human criminals is nearly the same thing as the pretended sacrament of *penance*, but to which the *dæmon*-gods were also subjected,

And fain'd to wash themselves incessantly,  
Yet nothing cleaner were for such intent,  
But rather fouler seemed to the eye,  
So lost their labour vain and idle industry.

And the washing or baptizing of Cotytto was the occupation from which her nocturnal votaries affected to be called, in order to diminish public odium ;

Talia secretâ coluerunt orgia tædâ  
Cecropiam soliti *Baptæ* <sup>408</sup> *lavisse* Cotytto.

The baptism of Venus was not only washing her images, but a naked courtesan was sometimes bathed in the sea, as her proxy ; in that character the celebrated Phryne displayed her charms to the Athenians.

In fact, harlotry became so sanctified by this perverse worship, that every harlot was by virtue of her profession a sort of handmaid and inferior priestess of the Ἀφροδίτη Πορνή, and the names which those who followed that life in Greece were wont to assume had very often something in common with the queen of Babel, either with her adventures, doctrines, ceremonies, or with the numberless mythic titles she bore. Such were the names of Lamia (to whom Demetrius Poliorcetes erected two temples <sup>409</sup> as Venus Lamia), Ptoch-Helena, Archai-Anassa, Danae, Antèa, Metaneira, Origo, Theoclès, Theoris, Theano, Hippa, Melissa, Nais, Thalatta, Bacchis, Nysa, Mania, Mysta, Lais, Demo, Nico, Lychnis, Lampeto, Thryallis. The noted Harpalus entertained a courtesan named

<sup>408</sup> Juvenal. 2. v. 91. The word *lassare* is merely a blundering attempt to supply the deficient syllable in *lâsse*, the contracted way of writing *lavisse*. For that, and various remarks concerning the ablutions of the Great Mother, see note in *Hermesianact.* p. 89, 1, 2. ed. Lond. 1825.

<sup>409</sup> Athen. *L.* vi. s. 62. p. 469. Argenterat.

Pythionica, to whom, when she died, he erected a monument at Athens, and another at Babylon, which he styled the temple and grove of Venus Pythionica; in allusion to the latter the comic poet Philemon said <sup>410</sup>,

Βασιλισσ' ἔσθ' Βαβυλωνος, ἀν' ὧτω τυγχῇ.

Another class of names were equally borrowed from the old hag of Babylon, but were expressive of a bloody and voracious beast. The Romans celebrated in their origins the harlot Lupa or Helena, nurse of Romulus; and the Athenians had in one of their temples the statue of a lioness representing the harlot Leæna <sup>411</sup>, who killed a tyrant. That likewise was Helena, who (as we read in Ptolemy) was daughter of the Sun and of Leda, and was <sup>412</sup> called *Leontide*. *Leontium*, *Tigris*, and *Gnathæna* were appellations of the same stamp.

The difference between the pagan churches and that of anti-Christ is, that the latter is engrafted upon the church of God, by pretending to receive His revelations, and perverting them by mystical interpretations, so as to make them subservient to the foulest ends; being (as it should seem) the inexpressible sin against Him who spake by the prophets. That is a work of darkness, and has always been chiefly carried on by means of secret brotherhoods, in which the doctrines transmitted from the crypts of Semiramis have been imparted to weak and depraved minds, as treasures of wisdom and precious relics of antiquity; and the terrors not only superstitious, but often of a different sort, by which the silence of the mystified was secured, prevented their holding the pretended jewel *to the light*, or consulting better judges as to its value. Of this kind were the anti-christ fraternities, who in the very first years of the blessed church set up "*the mystery*" (i. e. *secret and symbolical ceremony with an oath of taciturnity*) "*of iniquity*," which same, as St. Paul wrote to the Thessalonians, was even then "*beginning to work*." It was

<sup>410</sup> Athen. *L.* 13. s. 67.

<sup>411</sup> Lactant. *Inst.* 1. c. 20.

<sup>412</sup> Ptol. *Heph.* *L.* 4. p. 149.

the blasphemy of those "which said they were Jews <sup>413</sup>, and "were not, but were the *synagogue of Satan*." "It is a shame (says <sup>414</sup> St. Paul) *even to speak* of those things "which are done of them in secret." Among the most ancient of these mysteries was the doctrine of the Nicolaitans, "which thing (saith the Lord) I hate." Mr. J. F. Schleusner endeavours to persuade his readers that this is nomen <sup>415</sup> merè symbolicum, nomen fictum <sup>416</sup> et figuratum. There are some parts of Europe in which the most learned men will swallow such absurdities, as would not even deceive the vulgar in some others, and are by way of reasoning unworthy of notice. But as that author asserts that "in Apoc. 2. 14. commemorantur Bileamitæ," and thence by a wonderful logic infers that, as the Balaamites were called from their similarity to the man Balaam, so the Nicolaitans were called from their similarity to no man <sup>417</sup> at all, it is right to observe, that he has therein asserted what positively is not. St. John says, ἔχω κατὰ σου ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας διδασχὴν Βαλααμ, ὃς ἐδίδασκε τον Βαλακ βαλεῖν σκανδαλον ἐνώπιον των υἱων Ἰσραηλ, φαγεῖν ἐιδωλοθυτα, και πορνευσαι. 'Ουτως ἔχεις και συ κρατοῦντας την διδασχὴν των Νικολαϊτων, ὁ μισῶ. But he neither there nor elsewhere "commemorates the Bileamites," because there was no such sect in existence for him to commemorate; and he does commemorate the Nicolaitans, because they were a pernicious sect at that time. However unwilling some of the fathers were to acknowledge a second Judas among the disciples, it is not to be doubted that Nicolas was the seventh of those who were called the seven *deacons*. The first was Stephen the Protomartyr, whose sanctity is declared in strong

<sup>413</sup> Rev. c. 2. v. 9.

<sup>414</sup> Ephes. c. 5. v. 12.

<sup>415</sup> Lex. Nov. Test. in Νικολαιτης.

<sup>416</sup> Ibid. in Νικολαος.

<sup>417</sup> From his words "est enim Nicolaus, *victor populi*," I presume that he and his friends Eichhornius, Janus, etc. mean that God called false teachers *people-conquerours*, because they deceived the people!! See Lex. Nov. Test. in Balaam.

terms; the next five are named without a comment, and the seventh in my opinion with a comment highly significant; "they chose Stephen <sup>418</sup>, a man full of faith and of the Holy Ghost, and Philip, and Prochirus, and Nicanor, and Timon, and Parmenas, and Nicolas a *proselyte* of Antioch." The structure of that remarkable sentence is suspicious in itself, and gives abundant confirmation to all that history has said against that man. The seventh deacon was not an Israelite but a gentile, who pretended to be a convert to the God of Abraham, and like several others he "said he was a Jew, and "was not." He came from Antioch, a city which from the days of Antiochus Epiphanes had been infamous, not only for the profligacy of it's Daphne and the pantheistic orgies there celebrated, but for the unnatural union of Judaism with the orgies of Jason and Menelaus, Helen and Medea; a city whose mysteries were the same as those of Simon Magus.

Nicolas worshipped the Whore of Babylon, and pretended to be Nimrod her son. He taught that there was a certain goddess Barbelo (otherwise called *Prunicus* from *πρῦνικὸν*, *stuprum offerre*), whose mansion was in the eighth heaven. He said that she was the offspring of God the Father, and the mother (by some accounts) of Ialdabaoth and (by others) of Sabaoth. Her son became master of the *seventh* heaven by consummate boldness and tyranny, and addressing his inferiors, he said, "I am the first and the last, and none is God except "me." Barbelo wept when she heard him say it. It was also their doctrine that Barbelo used to appear to princes in a beautiful form and \* \* \* \* \* from them, in order to regain her power which was divided among many. And this was the doctrine by means of which Nicolaus introduced into the world his mystery of <sup>419</sup> obscenity. The *Gnostics* properly so

<sup>418</sup> Acts. c. vi. v. 5.

<sup>419</sup> Epiphan. *Hæres. L.* 1. p. 77, 8. Paris, 1622.

called were those who were immediately connected with Nicolas <sup>420</sup>, τῷ Νικολᾷ συνευγμένοι, and they used to worship the prophet *Barcabbas*, that is, *stupri filius*, and were called <sup>421</sup> Barbelitæ. It is evident that the Son of Fornication, who obtained the *seventh* heaven by tyranny and to the regret of his own mother, is *Nimrod* the seventh of the hebdomad of Cush, *Triptolemus* the dæmon and old patron of Antioch, or *Georgius* the seventh of seven champions, and it's more recent pseudo-christian patron; and it is equally evident that Nicolas (like Simon) was "a deceiver and an *antichrist*" after our Saviour's ascension, and magnified himself as being the *junior of seven brethren*, the deacons, and king of the seventh heaven. His doctrines were exactly conformable to those which Semiramis originally promulgated in Babel, and of which the Chaldean, Cyprian, and Aphacan customs were but types and reminiscences; they purported that no day of a mortal's life was well spent and acceptably to the powers of Nature, in which he did not lend himself to some <sup>422</sup> sort of libidinous indulgence.

In Malabar there still are traces of the supremacy of women, and of those peculiar rules with respect to the propagation of mankind, which seem to belong to the Amazonian system. The Nairs or nobles of Malabar marry at an early age, and make a suitable allowance for the subsistence of those who are (nominally) their wives; but these latter remain in their mother's houses, or after her death with their brothers, and cohabit with any man they may choose who is of equal or higher rank than their own. By reason of this strange arrangement no Nair *knows his father*, and every man considers his sister's children as his heirs. His mother manages the family, and after her death the eldest sister assumes the direction. A Nair's moveable property is equally divided among the sons

<sup>420</sup> Ibid. p. 83.

<sup>421</sup> Ibid. p. 85.

<sup>422</sup> See Epiph. *ibid.* p. 83.

and daughters of all his sisters <sup>423</sup>. Among the same people there is a sort of inverse polygamy, two, four, or perhaps more men being attached to one woman <sup>424</sup>. From the time of Cheruman Permal (cotemporary of Mahomet <sup>425</sup>) to Hyder Ali, Malabar was governed by the descendants of thirteen women, who were sisters to so many Nair chiefs <sup>426</sup>. The woman is as naked as the man, that is, almost entirely so, and the concealment of her body is no point of decorum among them <sup>427</sup>. It must be observed that these are not customs of a rude people, but institutes of a vicious and highly artful refinement; and they are in essential points the same as those devised by Plato for his Magnesian commonwealth, or rather received by him from the clergy of Ægypt, Chaldæa, and Crete.

The polity of Plato is by no means any invention of his own, but it is an elegant display of the Semiraman and Pythagorean institutes, as delivered from remote ages, and cherished by him as a dream of philosophy triumphant upon earth or a *Satan's millennium*, but which had no where existed in full glory since the fall of Babel, or (at least) since the submersion of Sodom and Gomorrah.

We shall see that Malabar is but a type of that egregious republic. There, the women had no husbands, but lay with the men on stated occasions, and by lot. The offspring was taken away by the magistrates and carried to a sort of public deposit which he calls (metaphorically) the sheep-fold, *σῆκος*, and the mothers were brought there to give suck; but not to their *own* children; and it was so ordered that the parents should never know which *were* their own. Ἰδιὰ δὲ μηδενὸς μηδεμιά συννοκεῖν <sup>428</sup> καὶ τῆς παιδᾶς αὐ κοινῆς, καὶ μήτε γονεᾶ

<sup>423</sup> Hamilt. E. I. Gaz. in *Malabar*.

<sup>424</sup> Zeireddin. cit. *As. Res.* vol. 5. p. 12.

<sup>425</sup> *As. Res.* *ibid.* p. 9.

<sup>426</sup> Hamilton, *ibid.*

<sup>427</sup> Zeireddin. cit. *As. Res.* *ib.* p. 14, 15.

<sup>428</sup> Plat. de Rep. *l.* 5. p. 20. Bipont.



ἐκγονον εἶδεναι τὸν αὐτὸς, μήτε παῖδα γονεα. But all those that were born at a given time, say seven <sup>429</sup> or ten months, after any person had been appointed to generate children, were to be accounted his children and brethren to one another. By which means each child might and probably would have many fathers, and a vast fraternity. He farther provides that the women should be trained up to the naked exercises of the palæstra, and also to military discipline and the defence of the state; κοινῇ σφαιρουσονται. Nor need we travel so far East as India to show that Plato's plan was no theory of his, for we read in the historian Socrates <sup>430</sup> of the laws of Heliopolis in Phœnicia. "Those laws ordain that all women shall be in common, so that there may be no distinction of *father and child*. When strangers visited them, they gave them their daughters to defile. The emperor (Constantine) undertook to abolish this vile custom, and having established the ordinance of marriage, he thereby enabled families to *know their relationship*." Those Platonic and Syrian commonwealths have enough of resemblance to that of Malabar to bespeak a common and if so a most remote beginning; and as the policy of the Magnetes of Plato is Amazonian, probably the practice of the Malabars, though their women have not lately been warriors, was so likewise. Let us therefore not suppose with some scholars that *Amazon* is a mere religious title, to which almost any other history or legends might be annexed with full as much propriety as those which are, but rather let us, with the charming historian of Alexander, pay a sober deference to the immemorial and widely diffused testimony of mankind; and in it we shall find a strong confirmation for what the Assyrians record, the primitive gynæcocracy of the Dove, uniting systematic whoredom with martial fierceness and ambition.

<sup>429</sup> Sic; see Censorinus, c. 7. ad finem.

<sup>430</sup> Hist. Eccles. I. 1. c. 18.

That polity, which nearly abolished paternity, and extended brotherhood so widely, was not unknown to Venus Naamah and the Cainite Lamechidæ, eâdem cum feminâ viris duobus vel tribus rem habentibus, erantque vetulæ juvenibus salaciores, patres cum filiabus, juvenes cum matribus suis venere promiscuâ utebantur, aded ut <sup>431</sup> nec liberi patres suos nec patres liberos dignoscerent. But her system was not renewed by Cham, upon occasion of the ithyphallic apostacy, nor adopted by Nimrod in the laws of his Magian kingdom; for which reason the Athenians said of Cecrops (as they called Cham)

Νομίζετε καὶ γυναῖξαι τοὺς γαμοὺς τοὺς νομιμοὺς <sup>432</sup>

Ἐξ ὧν παῖδες ἐγνώκεισαν τοὺς δύο φυτοσποροὺς,

Το πρὶν μὲν γίνωσκοντες, ὡς ἐφηγ, τὴν μητέρα.

However, it was revived and flourished in the Ionian or Syrian empire of Babel, between the periods of the *regifugium* and of the *populifugia*. And the vestiges of it are to be found among the Pelasgic nations. To it we must refer the *φρατρίαι* or Fraternities of which each tribe in Attica was composed, of which the members were considered as related together by blood, whether they were so or not, and which held, each within its self, those feasts called *Δειπνα φρατρικα* <sup>433</sup>. Mankind cannot live without particular and close affections, and the unnatural sophist who sought to abolish them was obliged to drown the cries of nature in those love feasts. The latter agreed with the *syssitia* of Egypt, Crete, Lacedæmon <sup>434</sup>, &c. which, as we learn from Aristotle <sup>435</sup>, were in their antiquity nothing less than aboriginal, being ascribed to primæval names

<sup>431</sup> Eutyeh. sive Said ebn Batric, Annal. p. 24. Oxon. 1658.

<sup>432</sup> Tzetz. Chil. L. 5. v. 662.

<sup>433</sup> Ἀφρατὺς φρατρίαι οὐκ ἔχον, ὡς ἐφηγ. Hesych. in voc. et vide eund. in voce φρατρία. Το δὲ γραφιεῖσθαι ἐς τοὺς φρατρίαις συμβολὴν ἔχον τῆς συγγενείας. Suidas in v. φρατρίαις.

<sup>434</sup> Plutarch. Lycurg. c. 12. Thus much of the old system is avowedly adopted by Mr. R. Owen of Lanark, in his scheme of philosophical regeneration.

<sup>435</sup> De Rep. L. 7. c. 10.

of inventors, Minos, Sesostris, and king Italus. It is worthy of much notice, as compared with the Malabarian and Platonic systems, that the feast of Jupiter Fratrius was called Apaturia<sup>436</sup> or the Feast of Men without Fathers. The Apaturian feast was peculiar to those tribes of Greeks who were denominated<sup>437</sup> *Ionians*, i. e. Semiramians or Doveites. In the course of that solemnity, and<sup>438</sup> upon a day called *Cureotis*, the children of 3 and 4 years old were inscribed in fraternities; there were three fraternities in each tribe, and those who were of the same tribe and also of the same fraternity were ὡς ἀλλήλων συγγενεῖς. The Athenian Apaturia may be usefully compared with the similar institute of a half civilized people, the Libyan Ausenses; the latter associated with their women promiscuously and (says Herodotus) cattle-wise; and if any woman had a child, the men used to assemble as soon as it was 3 months old, and whomsoever the child was thought most to resemble, that man was<sup>439</sup> its father by their law. We must add that their religion was *Amazonian*; on the feast of Minerva the most beautiful of their virgins was clad in complete armour, and paraded in a chariot round their sacred lake, after which the damsels of the country divided themselves into two armies and fought with clubs and stones even unto death; and those who died were not esteemed to have been true virgins. The Jupiter Fratrius, or Feratrius of the Greeks<sup>440</sup>, was Jupiter

<sup>436</sup> Ἐπειδὴ ἐν ταύτῃ τῇ ἱερῇ ταῖς γυναικίταις ἐν τῇ ἱερατῇ ἐκείνῃ παῖδας τότε ἐγγράψαν ὁμιλῶντες ἢ Πατέρις ἢ μήν Ἀθηναίους ἐξ αὐτῶν Ἀθηναίων. Ἐδοκοῦν διὰ τῶν παίδων, πρὸ τούτου ἈΠΑΤΟΥΡΕΣ ὄντες, τότε πατέρας ἔχουσιν. Etym. M. in Voc. Ὅτι δὲ φασιν, ὅτι τῶν πατέρων ὅμοιον συνεχόμενοι διὰ τὰς τῶν παίδων ἐγγράφας, ὡς ὈΜΟΠΑΤΟΡΑ λεγόμεναι τὴν ἱεράν. ὁμοίᾳ τροπῇ λεγόμεν ἀλοχοὶ καὶ ἀκοῖται. Suidas in Vocabulo.

<sup>437</sup> Herod. L. 1. c. 147.

<sup>438</sup> Procl. in Plat. Tim. L. 1. p. 27. Basil. 1534.

<sup>439</sup> Herod. 1. c. 180.

<sup>440</sup> The greater part of the words in which a mute and liquid consonant, or two liquids, coalesce had originally a short vowel, though it is omitted in writing, and slurred over in pronunciation; but entirely to omit it in articulate pronunciation is (I believe) organically impossible. Such are Forat, Eu-phrates, Sauromata, Sarmata, frater, pater, mater, fratris, patris, matris, ter, tres, tero, tri-

Feretrius with the Latins : and closely analogous to the Grecian *Fratriæ* were the Roman *Sodalitia*, introduced among them at a late period, and (what comes directly to our purpose) together with the orgies of the Magna Mater ; *sodalitates autem*, says the elder Cato<sup>41</sup>, *me quæstore constitutæ sunt, sacris Idææ matris acceptis ; epulabantur igitur cum sodalibus omnino modicè.*

In the Divine law it is commanded to a man to honour his natural parents ; but only a little is said of veneration due from youth to old age in general, nor indeed is our duty even to parents carried to the account of their superior age, but is a symbolical injunction. The Decalogue consists of two *Pentalogues*, the first of them forbidding those actions which are immediate against God, and militate against his eternal purposes, and the second, those which are mediate against Him through others of his creatures, and militate against his rules for the good government of this perishable world ; and these two series of transgressions are respectively graduated, and with the utmost nicety, from highest to lowest, beginning with high treason against the sovereignty of God, and ending with disrespect towards certain vicegerents and representatives of his power, and again beginning with the destruction of a man and going down to the bare imagining of harm against him or his. Reviewing the two Pentalogues therefore and comparing them, we shall find that the fifth immediate law, like the fourth, is to observe a type or mystery ; as also the fourth and fifth mediate laws are to avoid sins, not of commission, but of tendency ; as the observance of truth, and of contentedness, do naturally TEND to prevent injustice, so did the observance of

*ius*, *virago*, *virgo*, *γίαιος*, crane, *ταλας*, *τλαω*, *πιλιδρον*, *πλιδρον*, *κρας*, *κρας*, *δου*, *δρυς*, *γραιος*, *Graius*, *ἀνδρις*, *ἀνδρις*, *Ogham*, *Ogmios*, *caneph*, *Cneph*, *Canute*, *Cnute*, *kenow*, *know*, *canife*, *knife*, etc. etc. That habit of human language should be borne in mind and used (but with discretion) by those who pursue etymology. The remark is not meant to justify such productions as those which Mr. Payne Knight justly impugns as forgeries in his essay on the Greek Alphabet, p. 116. and Proleg. in Hom. p. 107.

<sup>41</sup> Apud. Cic. de Senect. c. 13.

an holy day, and the reverence of parents TEND to promote Religion. God is termed our Father, ourselves his children, and the co-heirs of the only Person to whom that title belongs by generation and not by mere similitude, and from this comparison of creation to generation flows that duty which the accuracy of the ancients termed filial PIETY: but which is so far from belonging to justice or our duty to fellow men, that it may even militate flatly against it. A son may rescue his father from the prison in which a just and lawful death awaits him, because the immediate law overrides the mediate; the Ὅσιον καὶ Ἀνόσιον being an higher argument than the Δίκαιον καὶ Ἀδίκον. Having observed that superior age is no part of a parent's title to respect, I will farther take notice, that old age doth not obtain from Scripture that ample testimony of regard which all heathendom agreed in paying to it. I know that it is more than once acknowledged that, "the hoary head" is a crown of glory<sup>442</sup>, if it be found in the way of righteousness:" but the veneration of grey hairs was at that time so much connected with the impostures of Paganism, that there was good reason for dwelling little upon its excellencies, and for placing in the highest category of duties the veneration of parents. And the practice of Divine Providence in the call of its especial ministers seems to point the same way. The Messiah did not undertake his ministry clothed in the imposing garb of senility, nor did the apostles, as far as I know; if Moses was called at an age somewhat advanced, others were called in the very flower of life, as Saul, David, and Jehu; and in Solomon the GIFTED wisdom of an youth is opposed to the acquired wisdom of the old. In his scriptures, wisdom (or daring self-conceit) is continually rebuked, and foolishness or pious simplicity commended, but without any intimation that the one appertained to crude and the other to riper years. At that time when Violence and Corruption (Θυμὸς καὶ Ἐπιθυμία) were such in the eyes of God that the end of all flesh was

<sup>442</sup> Prov. c. 16. v. 31.

come before him, mankind did certainly enjoy the experience of old age to such a degree as never since. And how was it with king Solomon himself? By Divine Wisdom he governed a vast empire in peace, and in the fear of God, and every man dwelt safely under his own vine and his own fig tree; his name went far into the islands, and for his peace was he beloved; and his wisdom inflamed the curiosity of all kings, and the pure zeal of that queen who shall rise in judgment against many. But whither did acquired wisdom and experience lead his grey hairs? To the obscene groves of Astoreth and the blood-stained altars of Moloch. Such are the inferences from Holy Writ; which supports, from the marriage of Adam downwards, the domestic system; unless any man should be found so infatuated as to listen to the new Bible which a French gentleman has had the astonishing <sup>443</sup> assurance to fabricate, and which he calls the *Essene* version of the Scriptures, for there indeed we read "of old men ruling in and young men breeding out"—a civil safeguard most great!" Of those Essenes, whose name he has thought fit to employ, we shall have a word to say presently.

But loftier notions concerning senility obtained among the nations of the Babylonish empire, when the anti-domestic and gynæcocratic system was set up. Seeing the riot that would arise from the utter abolishing of fatherhood, they hit upon this method, of making the aged in general stand in the place of parents to the young. To age were given both power and preeminence in public matters, and in private such observance as we seldom pay to our own fathers. Even when Agamemnon called a council it is said,

Κίκλησεν δὲ γέροντας, ἀρίστους Παναχαιῶν.

The *Gerusia* of Lacedæmon and the *Senators* of Rome were called from the same thing. It is usual in the East for an elder to call a younger person, my Son. And it may be inferred in a general way, from the homage paid to *seniority*,

<sup>443</sup> See vol. 1. p. 513, 14.

that there existed, at the time when these manners first grew up, very little regard *for kin*; for where particular affections are formed and intimately cherished, those of a more general kind are always in a great measure stifled. Were every man devoted to his consort in that degree which the words of our conjugal vows express, he would regard all others of the fair sex with as much indifference as those of his own: and in proportion as the domestic or particular tie is drawn closer, the general courtesy called gallantry diminishes; in so much that those nations who make it their especial boast do but trumpet forth their own depravity. In like manner, and by strict parity of reasoning, the institutes, which brought on a filial veneration for old age in general, must have been such as tended to abolish the ties of private and natural paternity. Had the latter been unimpaired it must have absorbed (as we see it now does) the former.

Since it was the regular plan of her Apaturian brotherhoods that no people should know their own *fathers*, the first prohibition of Leviticus in c. xviii. v. 7. of course became a nullity; but even in such cases as left the consanguinity of parties not doubtful, the wisdom of Semiramis and great perfection of her *gnosis* entirely contemned the fourth of the Noachid precepts. The language of Venus Myrrha (as given by Ovid in his fable of her metamorphosis) has such a philosophical sound, and so nearly resembles the doctrines which are more or less rapidly diffusing themselves, that it is worth transcribing,

coeunt animalia nullo

Cetera delectu, nec habetur turpe juvenæ

Ferre patrem tergo, fit equo sua filia conjux,

Quasque creavit init pecudes caper, ipsaque, cujus

Semine concepta est, ex illo concipit ales.

Felices, quibus ista licent! *humana* malignas

*Cura* dedit leges, et quod *Natura* remittit

Invida jura negant.

The authour of this ribaldry was a Pythagoræan pantheist.

The great policy (I say) of the Semiramian government was to abolish matrimony and, through it, all domesticity; those two things are what philosophy (though cautious in her phraseology) regards with more dislike than any others.

XIV. The dissolution of manners is never complete without extinguishing the charities of the human mind; and the queen of Babel was truly said to be *λαγνος και μιαιφονος*. Under her names of Medea and Semiramis we find her destroying the progeny of her womb; of Semiramis in particular it is said that she <sup>444</sup> murdered all her sons except one. The meaning of that is that the Ænead kings in succession, as soon as they ceased to be tame instruments of her regency, and were not contented with the office of *roi fainéant*, were honoured with a private apotheosis; one escaped, who was living at the time of the consummation, and was the spartarch Æneas, whom the poets have confounded with the old Æneas of the ten years' war.

The sacred rites of her church were also defiled with human sacrifice. King Numa, by the orders of the witch Egeria, appointed the sacrifice of the <sup>445</sup> Argei; and although the Romans substituted the use of human images made of wicker or paste, we know from Macrobius <sup>446</sup> that the original institute was one of human victims. We have already spoken <sup>447</sup> of the Sapphic Propoetides, and a fuller citation from Ovid will show that their orgies were not only filled with lust but with murder.

At si forte roges fecundam Amathunta metallis <sup>448</sup>  
 An genuisse velit Propoetidas, abnuat æquè  
 Atque illos, gemino quondam quibus aspera cornu  
 Frons erat, unde etiam nomen traxere Cerastæ.  
 Ante fores horum stabat Jovis Hospitis ara

<sup>444</sup> Mos. Choren. *L.* 1. c. xvi. p. 47.

<sup>445</sup> Liv. *L.* 1. c. 21.

<sup>446</sup> Sat. *L.* 1. c. 7.

<sup>447</sup> Above, p. 315.

<sup>448</sup> Ovid. *L.* 10. v. 220.



Lugubris sceleris ; quam si quis sanguine tinctam  
 Advēna vidisset, mactatos crederet illic  
 Lactantes vitulos Amathusiacasve videntes.  
 Hospes erat cæsus.

If it could be doubted that the concerns of the Amathusian Cérastæ and Propætides, thus intermixed, belong together, that doubt would be removed by Nonnus's description of the Lamia, or daughters of Lamus, who is known to the readers of Homer as the king of the *cannibal* Læstrygones. We have several times adverted in these volumes to Lamia the daughter of Belus and bloody sibyl of the tower, and to the Lamian women who were chosen by Jove as the fittest nurses for the new Bacchus,

Ὅπασε θυγατερεςσι Λαμῶ ποταμησι νυμφαῖς.

The drunken bacchanalian muse of Nonnus, to whom nature never lent her golden keys, is well suited to the description of such portentous extravagancies. The vindictive spirit of Juno drove them into madness, so that they fell upon their hand-maids in a Lesbian phrenzy, and sacrificed a man in the public place of the city.

Ἐν δὲ δομῇ δμῶησιν ἐπέχραον· ἐν τριοδοῖς τε <sup>449</sup>  
 Ξεινοφῶν δαιτρεὺν ὀδοιπόρον ἀνδρᾶ μαχαίρῃ·  
 Φρικαλαὶ δ' ἀλαλαζόν· ὑπὸ σροφαλιγγί δὲ ῥίπῃ  
 Ὅφθαλμοὺς ἐλελίζον ἀκροσμητοῖο προσώπων.  
 Παντὴ δ' ἐνθα καὶ ἐνθα νοσπλανέεσσι μενοιναῖς  
 Ἐτρέχον ἀσάθεων τροχαλῶ σκιρτήματι τάρσων·  
 Καὶ πλοκαμῆς βακχεὺν ἐς ἡέρα θυιαδὲς αὖραι  
 Πλαζόμενῃς· κροκοῖς δὲ περὶ σερνοῖσιν ἐκάσῃς  
 Ἀφροκομῇ ῥαθαμιγγί χιτῶν λευκαίνετο κερῆς.

The sacrifice of a stranger and wayfaring man clearly points to the Amathusian Jupiter Hospes. The tower of the Lamia <sup>450</sup>

<sup>449</sup> Nonnus, *L.* ix. v. 40.

<sup>450</sup> Tertullian, adv. Valent. c. 3.

was a common bugbear for nurses to frighten refractory children with (a shameful practice), because she was supposed to devour young children,

Neu pransæ Lamiæ vivum puerum extrahat alvo,

which was no vain or idle legend, but a real crime recommended in the pharmacopœia of the *Magia Naturalis*. *Lamia*<sup>451</sup> was the queen of an enchanted and paradisaical valley, excelling in her beauty, but in her latter years her form was changed into that of a wild beast by reason of her bestial ferocity. But to say more on the subject at present would be needless<sup>452</sup> repetition; and further illustrations of that woman's cruelty will come in our way.

XV. There are some signs, that the hæresiarchs of the first Pamphylian kingdom did, in the refinement of their false wisdom, form their human societies with some reference to those of animals, and descended from their rank to imitate the instincts of the brutes who perish. They not only sought to acquire the corporal excellencies of brute creatures by drinking their blood (which was *their life*) and by eating their marrow, which (as they conceived) was their instinct; but they proposed certain creatures as objects for imitation. In so doing, they used a sort of perverse reasoning, saying, "those creatures cannot reason for want of words, and consequently for want of universals, without which there is no syllogism, nor can they transmit the experience of one generation to another; but yet their respective systems are perfect and uniform, neither diversified by opinion nor corrupted by errors, from which it results that they are moved or guided in their actions by the great spirit of Nature, and therefore the brute creatures are like a sort of speechless prophets conveying to mankind a practical revelation for them to imitate."

<sup>451</sup> Diod. Sic. *L.* 20. c. 41.

<sup>452</sup> See vol. 1. p. 481, 2.

Vanity and folly! which cannot distinguish between the Spirit of God acting for temporal ends, and the same for eternal.

In some cases there was only a comparison of human communities to the brute race, and in others their very policy was framed in imitation of the latter. I know not what we should say of Sarpedon, *Λυκίων ἀγρός ἀνδρῶν*, chief of the wolfish men or amitrochitones. He was one of the many births, engendered in lawless desire and perhaps in incest, to which the religion of the times gave a divine origin, and thus he was a considerable *βίη* or *δυναμὶς* of the Divine Essence. His name inured to many places; to one of the fortunate isles of the Gorgons <sup>453</sup> or Hesperides, situated on the margin of the Ocean; to an oracle in Cilicia, of Diana called <sup>454</sup> Sarpedonia; and to a promontory of Cilicia, where Sarpedon had an oracle and the title of Apollo Sarpedonius, *ἱερὸν Ἀπολλωνος ἱδρυτο Σαρπηδονίου* <sup>455</sup> καὶ ἐν τούτῳ *χρηστίζουσιν*. A Christian bishop commends the martyress St. Thecla for opposing herself as a barrier against the deceptions and false oracles of the dæmon Sarpedon <sup>456</sup> who occupied a promontory of the sea. Count Zosimus, who zealously supported the declining superstitions of the gentiles, and did not own the cessation of oracles, pretends that Aurelian got effective aid from that shrine when he was marching against Palmyra.

Sarpedon came to Ilion with the *Lycians* to assist Priam in it's defence, accompanied by Glaucus and (as Philostratus <sup>457</sup> pretends) by Pandarus; but Homer on the contrary shows that Pandarus and Sarpedon came from widely different countries, and indicates no connexion between them. The confusion arose from Pandarus being the son of *Lycaon*, and from his invoking (while engaged in a deed of darkness) the

<sup>453</sup> Suidas in *Sarpedonia*.

<sup>454</sup> Strabo, *L.* xiv. p. 965.

<sup>455</sup> Zosim. *L.* 1. p. 52. ed. Oxon. 1679. Appian de Bell. Civil. *L.* iv. c. 72.

<sup>456</sup> Basil. Isaur. de Theclâ cit. Jul. Cæsar Bulenger de Oraculis. p. 27. ed. Grævii.

<sup>457</sup> Heroic. c. xiv. p. 723.

*Lupiform* <sup>458</sup> Apollo. The poet does not (I believe) show him possessed of any moral qualities except furious valour, but it is evident that few more important or extraordinary personages were to be met with in those days of wonder. He engaged in battle with Tlepolemus son of the Herculean Energy, (Sarpedon son of Jove with Tlepolemus his grandson,

‘Τίος τ’ υἱωνος τε Διός νεφεληγερεταο),

and triumphed in that encounter. But he fell soon afterwards by hands merely human, and Jupiter shed tears of blood <sup>459</sup> from heaven. Homer, who has named the mother or mothers of Tlepolemus, Ascalaphus, and Ialmenus, but has thought fit by no means to name the mother of either the Herculean or the Æneian Βη, is silent concerning the mother of Sarpedon : and perhaps there is but small emolument in knowing that later fablers made him the son of Europa <sup>460</sup> and brother of Minos, or the son of Laodamia, daughter of Bellerophontes. Whoever he was, he was a man of such moment, that the Gods held a solemn fast in heaven, by order of Jupiter, on the anniversary days of his death and Memnon’s :

ἀγοντων των Θεων ἀπασιαν <sup>461</sup>

‘Ηνικ’ ἀν πενθωμεν ἢ τον Μεμνον’ ἢ Σαρπηδονα.

Diana Sarpedonia is, as I suppose, the same person as Diana Hecate : and Apollo Sarpedonius or Lycagenes is Apollo Hecatus, the infernal or malign : agreeing with the dæmon wolf of the Goths, *Fenris*, the ἀναξ ‘Ενεργων Αἰδωνεως, from whom the Teutonic name *Henry* seems to be derived. Odin was doomed by the fates of the world to fall a victim to this impure being ;

Odin meets the wolf of hell . . . .

Death must light on Odin’s head <sup>462</sup>.

<sup>458</sup> Iliad, iv. v. 199.

<sup>59</sup> Ibid. xvi. v. 459.

<sup>460</sup> Herod. L. 1. c. 173.

<sup>461</sup> Aristoph. Nub. act. 1. antepirrh. v. 16. schol. ibid.

<sup>462</sup> Song of Vala, in Helga 2nd edit. p. 223.

But he shall return under his other name, "by which he is "called in battle" *Vider* <sup>463</sup>, and destroy Fenris; Thor at the same time shall bruise the Serpent's head, but die himself of it's bite. Fenris and Vider are, respectively, Apollo Lycus or Lycagenes and Apollo Lycoctonus <sup>464</sup>; for that Deity was called Lycian on two opposite grounds <sup>465</sup>, for having conquered Lycius, and also for having himself waged war against the Telchines and lain with the heroine huntress Cyrene *in the form of a Wolf*.

It must not be supposed that the Lycians take their name from the sacred element of light (although it is not improbable that the beast may derive his name from that), for the veneration of that principle could be no mark of distinction, where all were either Pyrolaters or Astrolaters. But they were called from their resemblance to the animal whose name they bore, and the comparison gave rise to fables of metamorphosis. There were among the Scythians as we read a tribe of juggling sorcerers called Neuri <sup>466</sup>, who each year were for a certain number of days turned into wolves: and the like travesty was believed to be practised in Courland, Samogitia, and other countries of the north <sup>467</sup>. Mr. Herbert's poem *Helga* is founded on a war between the descendants of Odin and the followers of the giant Angantyr, king of the *Wolfish Men* or *Ulfhedners*, a race of natives whom Gothic fable placed in Denmark and Scandinavia; or rather a race who really offered resistance to the last incarnation of Odin or Buddha who has arisen in Europe, the Hunn Attila. Their dress was the skin of the wolf, and their passions ferocious to a degree of phrenzy surpassing that of the Malaysians.

Those horrible superstitions all flow from the *wolfism* (that is, Satanism in it's *sanguinary* shape) of the original Babel

<sup>463</sup> Herbert's Icelandic Poetry, part 2. p. 46.

<sup>464</sup> Soph. Electr. v. 6.

<sup>465</sup> Serv. in Æneid. iv. v. 377.

<sup>466</sup> Herod. iv. c. 105.

<sup>467</sup> Olaus Magnus de Gent. Sept. L. xviii. c. 45 and 46. p. 711. see Petron. Arb. c. 62.

empire. That the Lycians of Sarpedon the anti-god were not *luminites* but *wolfites* is distinctly expressed in the traditions of their country : for their origin was fetched from Lycus <sup>468</sup> son of Pandion, who was *the Wolf of Hell*. His tenement was the place of judgment for criminals, and in it stood the statue of Pandion's son, ἐχων του Θηριε μορφην <sup>469</sup>; which place the comœdian (in his *Wasps*) jokingly calls Theroon or the Beast's Temple instead of Heroon, the Hero's. And it is said of their country, Lycia, that after the Wolves had occupied it, to the extirpation of all other living creatures, it was dedicated to Apollo <sup>470</sup>.

The Lycians were a very free and democratic people, and seem to have kept much of their constitution, although they were not independent either of Persia or Rome. They annually chose a Lyciarch by the votes of their cities, which were counted as single, double, or treble votes, according to their greatness. These institutes bespeak the descendants of an austere and manly sect at least ; as their names of wolves and *amitrochitones* argue a savage excess of rudeness.

The word *Mitra* is a title of the Deity, given both to the male and female principle ; and it farther denotes either a tiara or crown ecclesiastic, being a type of Heaven, or else the girdle or belt, ζωστηρ παναιολος, which figured universal dominion, and was, according to the scholiast <sup>471</sup> of Homer, made of brass, and so placed as to protect and conceal the body much like that singular article of dress so well known in the paintings of Holbein and the writings of our old dramatists. Mars was called Διμιτριος from wearing two such ; they were μιτραι . . . ἐσωτερων της λαγονος, χαριν ασφαλειας ἢ χαλκαι λεπιδες <sup>472</sup>. To these brazen zones certain integuments called

<sup>468</sup> Herod. vii. c. 92.

<sup>469</sup> Jul. Pollux. L. viii. c. 10.

<sup>470</sup> Serv. in Æn. iv. 377.

<sup>471</sup> In Iliad. xvi. v. 419. ed. Barnes. see Iliad, v. v. 857.

<sup>472</sup> Nicetas in Creuzer Opusc. Myth. part 1. p. 35, 6. Zonaras Lex. cit. *ibid.*

fasciæ were substituted among the Romans of the Cæsarean age, of which the nature may be collected from the Iambics of the plain spoken poetess Sulpicia,

Ne me Cadurcis destitutam fasciis  
Nudam Caleno concubantem proferat.

The use of these was confined to women, or to such men as were reputed to be of soft and degenerate character. Every one has heard tell of the infamous fame of the Sybarites; and doubtless their neighbours the Sirites got their appellation of mitro-chitones <sup>473</sup>, not from wearing the brazen zones of the heroes, but from their effeminate affectation of the fasciæ, which placed them in the strongest opposition to Sarpedon's unmitred wolves.

Of these latter the one name argues a contempt of decency, as the other does of humanity: and it is remarkable that the sect of Greeks who openly despised the former, but without violating the latter, were nicknamed *Κυνίαι* or *Canine*. The dress of the Wolfish crew in Sweden was worthy of Diogenes and strictly amitrochiton;

The shaggy wolfish skin he wore  
Pinn'd by a polished bone before.  
.  
.  
.  
No quaintly twisted iron shirt,  
No coat of mail was round him girt <sup>474</sup>.

We cannot wonder that there should have been fanatical cynics in the age of Sarpedon. The Socratic cynics only said, "can it be unlawful to display with publicity any things which God has created, or any actions which by his laws of nature he has enjoined?" But when the wisdom of the nations flourished in it's supreme glory at Babel, they would say, "is it not most honourable, nay almost divine, to exhibit the

<sup>473</sup> Athen. Deipn. L. 12. c. 5. s. 25.

<sup>474</sup> Helga. L. 1. v. 61.

“appointed symbols of Deity and creative power?” Such men might claim to be the most orthodox disciples of Jupiter in his father’s tent. An essential point of that orthodoxy was the doctrine of bloody expiation, by sacrifice not of beasts only. Therefore the same infuriated sophists who would ask, “what is decency to the son of Priapus? or sobriety to the son of Silenus?” might also ask, “what is humanity to the son of Moloch or Saturn?” And so did they superadd a lupine ferocity to the immodesty of dogs: and the whole race of the wolfites, from their supposed resemblance to an unclean and bloodthirsty power, the prince of this world, were honoured with the epithet *Anti-theoi*.

Glaucus, of whose origin we only learn from Homer that he was son of one Hippolochus, seems to have been a joint Lyciarch with Sarpedon, and to have been likewise regarded as somewhat more than man <sup>475</sup>. They both enjoyed in their own country a rich *Temenos*, which means a glebe solemnly consecrated to the use of sacred personages, with a *sacer es/o* to all those who should presume to infringe so solemn a trust. Glaucus and his friend Diomedes are the persons of whom that horrid tale is told, that they kept anthropophagous horses: and Glaucus was devoured by his at Potnias in Bœotia, a place sacred to Proserpine and Ceres Erinnyes. Diomedes and Sthenelus retired into Scythia <sup>476</sup>, where the former adopted the worship of the war-horse with the sacraments of the wolf; but Glaucus remained a member of the Semiraman coalition, and was devoted to the Amazonian *mare* or war-goddess, a *dæmon* equally wolfish and much more libidinous.

Scilicet ante omnes furor est insignis equarum  
Et mentem Venus ipsa dedit, quo tempore Glauci  
Potniades malis membra absumpsere quadrigæ.

If any of the Cyclics <sup>477</sup> pretended that Glaucus was killed

<sup>475</sup> Iliad. xii. r. 312.

<sup>476</sup> See above, p. 289.

<sup>477</sup> See Quint. Cal. L. 3. r. 278.



at the siege of Troy, they must not be credited, for he lived to take his share in the horrors of Helen's kingdom, and entered deeply into the aquatic mysteries of the Selli, which were so far congenial to the lupine creed that they worshipped the powers of *the abyss*. He was said by the mythologists to be born of Neptune and a <sup>478</sup> Naiad, or of Anthedon and Halcyone: and to have cohabited with Ariadne <sup>479</sup> after her separation from Theseus. He was beloved by the woman-bitch or *Scylla*, the betrayer of Megara, after she was transformed into a Sea-Goddess, the

Nisæi naufraga monstra canes,

that is by Helena after her adoption of Pelasgianism under the auspices of Guncus. Or as another said <sup>480</sup>, he loved an Hydna (or Halos-Hydna), daughter of Scyllus of Seyone. Ariadne and Scylla are but fabulous names of Helen. Glaucus and his people were probably addicted to the vilest practices of sorcery, to the *herbas et non innoxia verba*. There were two classes of prophecy. The mantic, including <sup>481</sup> vaticination, vision, and oneiromancy: and the goëtic, founded upon a pious notion of those occult powers or causes which we call *Chance*. Both are in some measure <sup>482</sup> acknowledged in Holy Writ; and both appear to have been practised under the auspices of the deasters. But the goëtic was by far the lowest style, and the most open to fraud. It included cheiromancy, oneirocritics, lots by the fingers or *digitis micare*, lots <sup>483</sup> by books

<sup>478</sup> Evanthès cit. Athen. vii. c. 12. s. 47.

<sup>479</sup> Theolytus cit. *ibid*.

<sup>480</sup> Æschryon ap. Athen. vii. s. 48.

<sup>481</sup> See Acts, c. 2. v. 17.

<sup>482</sup> See Esther, 3. v. 7. The word *purim*, *lots*, signifies in Persic *tempered steel*. Reland. Antiq. Hebr. part. iv. c. 8. p. 462. It is therefore supposed with some reason that the *purim* of Haman were a mode of divining by the *flexibility* or by the *brightness* of steel. See Ezechiel, xxi. c. 14. v. 21.

<sup>483</sup> The Holy Bible was prostituted to this use by some who resorted to Christianity in the spirit of Simon Magus. And I think St. Augustine is to blame for the compromising tone of his rescript to St. Januarius on that subject. *Hi verò qui de paginis evangelicis sortes legunt, etsi optaudum est ut*

or sortes Virgilianæ, which two last are attributed to Helen, and astragalomancy or tossing up with dice. In Bura of Achaia there was a cave where Hercules gave oracles by the throwing of dice: and his adversary Geryon or Pan did the like in Italy. Palamedes and Thersites were painted in the Delphian <sup>484</sup> temple playing at dice: but these juggling methods were so much affected by the Lycians as to be called after them: and Æneas came to Italy in obedience to the Lycian lots,

Italiam Lyciæ jussère capessere sortes.

The lycanthropi or wolfish men of Scythia were goetes or conjurers: and it is not unlikely that after the fall of Troy, and consequent amalgamation of sects, Glaucus was instrumental to those baser methods of divination. He seems to have been skilled in poisons, narcotics, aphrodisiacs, and all those implements of magic called pharmaca or veneficia. He discovered a simple of most wonderful virtue planted by Saturn and sacred to the sun, and upon which the horses of that deity were fed. Glaucus gathered it, and by eating of it obtained apotheosis and became a god of the sea. But were Glaucus's

hoc faciant potius quam ad dæmonia consulenda concurrant; tamen ista mihi displicet consuetudo, ad negotia secularia et ad vitæ hujus vanitatem. propter aliam vitam loquentia oracula divina velle convertere. St. Augustin. Epist. 56. ad inquis. Januar. c. 37. tom. 2. p. 143. ed. Benedict.

<sup>484</sup> We have shown that the most inordinate vices by which the human body is defiled were the deliberate invention of sorcerers and fanatics, and it is most probable that the vice of gambling, which had been yet more widely diffused among men, doth no more derive it's *origin* from natural covetousness, than those others do from natural concupiscence. It was sortilege or divination by chances, the event of the game indicating the event of the matter in hand. But it is our misfortune that they all remain in the form of deadly and destructive vices, the accursed legacy of Helen and Palamedes, long after their theurgic or prophetic virtues have been forgotten. See the curious dissertation (full of absurdities) upon the most ancient sort of playing cards and the divination practised with them, by Court de Gébelin. Monde Primitif. tom. viii. p. 365. etc. and the learned Thomas Hyde de Ludis Orientalium Oxon. 1694.

*horses* really fed upon *herbs*? Others tell it thus, that laying some dead fish upon this herb he observed that they came to life and jumped into the sea, admiring the which he ate some himself, whereby he was seized with the like desire to plunge into the deep, and so became a water god. Here we have very plainly the mystery of the Stygo-baptists, that a watery death was the passage to immortal life, and the

“*Leucadiæ fata petantur aquæ.*”

The Sarpedonian Oracle was of the highest class, being delivered by ecstatic persons who were filled with the God<sup>485</sup>; but Glaucus, I say, doth appear in his latter days to have given deeply into the fantastic notions of the Selli and their Halos-Hydna, and must be regarded as the author of the Lycian mode of divination by fish: which was practised by setting baits in the water and observing whether the fish fed or not, and also what sorts of fish<sup>486</sup>.

The occasion of Glaucus being devoured, namely, at the funeral obsequies of Pelias, who was murdered by Medæa, evinces that it was an act of religious fanaticism. *Hominem immolare*, saith Pliny, *paulum*<sup>487</sup> a *mandendo abest*; and the rite of human sacrifice was not a complete and perfect mystery unless those who were mystified therein devoured the flesh and drank the blood of the victim. *Lycæon* of Arcadia was the first<sup>488</sup> cannibal on record and became a *wolf*, and his atrocities and those of his subjects were the cause (as Ovid says) of the universal deluge; he was Lamech the Cainite, by whom those two abominations of desolation, the devouring of young children, and the sin of Sodom, are said to have been invented. Demænetus of Arcadia attended the festival of *Jupiter the Wolfish* where human sacrifice was done, and he

<sup>485</sup> Strabo. xiv. p. 965.

<sup>486</sup> Athen. *L.* viii. c. 8. Plin. Nat. Hist. *L.* xxxii. c. 8.

<sup>487</sup> Hist. Nat. *L.* vii. c. 2.

<sup>488</sup> Ovid. Met. 1. v. 227. etc.

ate of the entrails of a boy who had been slaughtered, and was transformed into a wolf for <sup>489</sup> the space of ten years. And there was another Arcadian family, the descendants of Anthus <sup>490</sup>, one of whom was always a wolf; they chose one of their number by lot, who swam across a certain lake, and taking the form of a wolf joined the wild herds of those animals, but if he abstained from devouring human creatures during nine years he was, at the expiration of that time, restored to humanity. The Neurian Scythæ who were turned into wolves for *a few days in each year*, are evidently people who had an annual festival (like that which proved fatal to Glaucus) both anthropothytic and anthropophagous. The gerulphi of the <sup>491</sup> French and werewolves of <sup>492</sup> the English and of the <sup>493</sup> Germans mean certain persons who, either among the northern heathens, or among the Manichees and other secret assemblies, had been fully and finally initiated in the great mysteries. A sect of hæretics, of whom the traces are as ancient as the 12th century, made their appearance at Paris under the name of Societas Pauperum <sup>494</sup> a little before the year 1373, in which year they were suppressed in pursuance of a royal warrant addressed to Jacques de More, one of the Precheurs <sup>495</sup> inquisiteurs des b——s de la province de France. Their books and vestments were publicly burned, and two of their ringleaders, Johanna D'Aubenton, and a man whose name is not known, suffered the same fate. Those people made profession of impudency <sup>496</sup>, and used to expose their nature to public view, and lie with their women in the open market place. It was a phrenzy resembling that of the Adamites in Holland, and in truth their doctrine was the

<sup>489</sup> Plin. *L.* viii. c. 34. p. 406. Franz.

<sup>490</sup> Plin. *ibid.*

<sup>491</sup> Gerv. Tilb. *Otia. L.* i. c. xv. p. 895.

<sup>492</sup> Gervas. *ibid.*

<sup>493</sup> J. F. Wolfeshusius de Lycanthropis. Lips. 1591.

<sup>494</sup> Robert Gaguin, Compend. super Franc. Gestis, *L.* ix. fol. lxxix.

<sup>495</sup> Du-Cange Gloss. Lat. in *Turlupini*.

<sup>496</sup> Dict. de Trevoux in *Turlupins*.

*Cynic*; but what I would here observe concerning them is, that they bore the appellation of les Turlupins, that is to say, *fratres turris lupinæ*; from which we may infer that in their orgies a wolfish cruelty was superadded to their canine immodesty, which combination is almost a matter of course among the Satanolatrous brotherhoods, whether Assassinian, Templar, Rosicrucian, or of whatever class and subdivision. The *wolfish tower* means the same thing as the proverbial *Lamiæ turris* mentioned by Tertullian, and it seems to have been one of the mysteries of those British gnostics whom the bard Merlin led into error. The Saxons were about to prevail over king Guortigern, and heaven was averse to him, by reason of his incest with his daughter, when the magicians warned him that he should build a tower <sup>497</sup> upon Mount Heriri (Snowdon), which should stand secure to all eternity. Three times did the king collect his materials for the work, but as often did they vanish away in the night-time (or, by another <sup>498</sup> account, as fast as the tower was built, it fell down again), and the magicians then said, that unless the *tower was sprinkled with the blood of a child*, born without a father, it could not be effectually built. In a field called Electus one boy was heard to revile another, saying, *O homo sine patre!* (or, by the other account, Merlin's mother betrayed him to the king, by revealing that he had been begotten by no man, but by a form which came and vanished præternaturally) and he was brought to Guortigern, who was about to sacrifice him; but his superiour skill enabled him to baffle the magicians, by showing that there were a red and a white dragon under the tower, and that, until the *white* dragon (exotericè, *the Saxons*, but esotericè, *God our Saviour*) was finally expelled, the kingdom could not prosper. Thus do we find (in that curious Hunno-Celtic period which succeeded the Roman dominion in Britannia) the blood-cemented tower in close union with the mystery of Anti-Christ. And so much must suffice

<sup>497</sup> Nennius, c. 39, 40. etc.

<sup>498</sup> Galfrid. Mon. L. vi. c. 17, 18, 19. L. vii. c. 2.

as concerning the Lupine or Lycian and the Tur-lupine *amitrochitones* or fanatics with no covering to their shame, a class of men whose persevering depravity neither hath time extinguished nor divine revelations mitigated, and which perhaps is reserved for days of terrour yet to come, in which, as the apostle prophesies, "the things which are hid shall be manifested, and those which are kept secret shall come abroad," and in which, "although it be a shame *even to mention* the things which have been done by them in secret," those things shall be once again perpetrated before the face of heaven, and they shall "call evil *good*, and good *evil*." It is truly grievous to see honourable and worthy people lending their sanction to forms and ceremonies which have their root in the abyss of hell, profaning their Maker's name by oaths not only useless but clandestine, and acting (in idle mummery) the questionable part of *com-jurati*, when the spirit of their free country and their own would naturally lead them to "let their light shine before men."

The sacred tribe among the Carians were *Lice*; in the catalogue you must read thus,

Νᾶσγες δ' αὖ Καραν ἡγήσατο Βαρβαροφωνῶν  
 Ὅι Μιλήτων ἔχον φήειραν τ' ὄρος ἀκριτοφυλῶν.

The Scythian tribes had their high and low, their priests, princes, and knights, and were marshalled in excellent order, although the impassable barrier of castes did not subsist among them. But these Ptheires or lice were divided into no ranks or degrees, but affected equality. The word Encares also means lice, and is used by the scurrilous scribbler who interpolated the speech of Achilles,

τιω δὲ μιν Ἐν-Καρος αἶσγ.

The Cares were *Barbar-spoken*, which we shall see implies a primitive sanctity. Their name is formed from that of the *head*, and the Ptheires who lived on their sacred mountain

were en-cares, or (as it were) *lice on the head*. Those nasty creatures were certainly considered as instruments of divine wrath, and were held in veneration by the philosopher Pythagoras, and it is <sup>499</sup> probable that the chief Jupiter of the pagans died by means of them. It is puerile to say of a woody mountain that its leaves are not to be counted, for that is true of a single tree: and moreover *κρίνω* is not simply to number, but to dinumerate. Thersites did not speak words innumerable, but indiscriminate and without respect of persons, *Θερσίτ' ἀκριτομυθε*. We ought therefore to read *ἀκριτοφυλων* and not *ἀκριτοφυλλον*.

Those who reflect upon all we have said concerning the institutes of Semiramis, will be struck with their assimilation to the polity of the bee-hive. That will appear in the doctrine of feminine supremacy, in the energies of that sex in all labours either of peace or war, in the degradation of the male sex, in the public property in infants, to whom the state was in loco parentis, and in the community of goods and living. The Queen-bee allows to the males of her species no sort of power or dignity, but only makes them subservient to her natural inclinations, and it is even believed that she kills every male with her sting as soon as she has received his caresses; but that is the very legend that we have heard <sup>500</sup>,

Qualiter in thalamos formosa Semiramis isse  
Dicitur,

and I would wager much that the vulgar notion respecting the queen-bee is founded upon the history of that woman, the lewd and bloody queen of an hive from which all nations are swarms. Those things might pass for my own fancies merely, did we not know by abundant evidence that the Bee was (from the very beginning of the nations) a symbol of hierarchy. The

<sup>499</sup> See vol. I. p. 501—3.

<sup>500</sup> Above, p. 309.

*mytides* of Ceres and Proserpine <sup>501</sup> were entitled bees; the pythonissa of Delphi <sup>502</sup> was a bee; and so were the <sup>503</sup> nurse of Jove, and the <sup>504</sup> Nymphs. Lactantius informs us that Melisseus king of Crete first invented sacrifice, and sacred rites, and religious processions, and made his daughter Melissa the first priestess of the Magna Mater; "wherefore (he adds) the priestesses of the Magna Mater are unto this day called "Melissæ." *Aristæus* (both Jove <sup>505</sup> and Apollo) was the father of the mighty hunter Actæon, and he was also entitled *Melissus*,

οὐδὲ Μελισσῶ  
Πειρηγῆς τοιονδ' ἀλφεσιβοιον ὕδαρ  
Θαλλήσει μέγαν υἱόν.

Aristæus having lost his *bees* in consequence of the murder of Orpheus by the Bacchanals, (that is, the murder of Actæon by the Bacchiadæ) obtained a fresh hive by slaughtering a bull, out of whose body they came. But this *bull* in reality was the tauriform Jove, whose name *Apis*, is common to the bull-god and to the bee. The bull or cherub was the predominant figure in the symbolical cherubim of the triunal Jehovah; and Bees, from being the supposed produce of the Bull, were denominated <sup>506</sup> *bugenees*. The cyclic poet Eumelus of Corinth wrote his poem of *Bugonia* <sup>507</sup> upon that subject; it probably handled at more length the topics which Virgil has epitomized in his fourth Georgic. The fable of Aristæus or Jupiter Melissus seems clearly to have prevailed at Timnath of the Philistines, and to have been *parodied* by Sampson, somewhat in the same way as that of the ass's jaw-

<sup>501</sup> Porphy. de Ant. Nymph. p. 18. ed. Van Goens. Callim. hym. Apoll. v. 110.

<sup>502</sup> Pind. Pyth. iv. v. 106.

<sup>503</sup> Lactantius, L. 1. c. 22.

<sup>504</sup> Minaseus cit. schol. Pind. u. s.

<sup>505</sup> See vol. 1. p. 62.

<sup>506</sup> Bianor, Philetas, etc. cit. Van Goens in Porphy. p. 105.

<sup>507</sup> Euseb. Chron. L. 2. p. 320. ed. Milan. 1818. Beckman in Antig. Caryst. p. 36.



bone at Lachish or 'Ουσ-Γραῖος, and the feast of the Palilia<sup>508</sup> or fiery foxes upon another occasion: " Out of the eater (said Sampson) " came forth meat, and out of the bitter (or harsh) " came forth sweetness ;" ænigmatizing a lion in whose carcase there were bees and honey. The Magians delineated their<sup>509</sup> Mithriac lion with a bee in his mouth. The lion was another of the cherubic forms appropriated to God the Son, the Lion of Judah ; and Sampson intimates to his wife's heathen relations, that out of all-devouring death comes the bread of life, and out of the bitterness of death, that which is sweeter than honey and the honey-comb. The Seirens, whose seductive lore the followers of Ulysses did not hear, are called after Σεῖρα, an Hive of Bees<sup>510</sup>. But Σεῖρη is also the golden chain of Jove, or that pre-established harmony by which he moderates all things ; that same is the famous necklace of Cham and Harmonia which came into the hands of Eriphyla, as the reward of her treason. Σεῖρα, an hive of bees, a chain, or a necklace: here we have explained to us that old symbol of the Indians, which Sir William Jones admired without understanding the bow of love strung with a chain or string of bees. That was the band of union and united empire in the dominions of the Harlot Queen-Bee, and was to the Syrian empire what the belt of Orion or the huntsman Hercules was to the Assyrian. The officina of the nations and the dispersion of them from thence present another lively image of bees, namely, the hive, and the emission of swarms from it: 'Εσμος or ἔσμος (a swarm of bees) is from ἐω, mitto, and ἑσσην (a queen-bee) is equivalent to *missor*. Nouns in *μος* like ἀτμος, ἰγμος, denote the effect produced or the thing done, but nouns (being most often proper names) in *ην*, ηνος, or (what is the same thing) in *αν*, ανος, do, I believe, signify the possessour of any given quality or doer of any given thing, as Σεισην, alvearia, Τιτην, nutritor, Πεισην, inventor, Παιαν, percussor, Παν, nu-

<sup>508</sup> See Ovid. Fasti. iv. v. 681, etc.

<sup>509</sup> See plate in Hyde, Rel. Vet. Pers. p. 111. ed secund. Oxon. 1760.

<sup>510</sup> Hesychius in voc.

tritor or *pastor*, and so ἑσσην, missor. But all these words are from a verb either extant or obsolete in *αω*, from the extant verbs *πειραω* and *παω*, and from the forgotten *σειραω*, *τιταω*, and *παιαω*, of which latter however some trace remains in the synonymous name *Παιγων*. In like manner we ought not to say that ἑσσην is from the radical verb *έω* mitto, but from the verb *έσσαω*, *examinare facio*; and the Latin word *essamen* (which the learned imagined was formed from *ex*, but of which the ancient and vernacular spelling remains in the Gaulish *essaim*) is regular from *essao*, as *flamen* and *stamen* are from the old *flao* *flas* and *stao* *stas*.

I called ἑσσην a queen-bee, but it is literally a king-bee, and (from the mystical sanctity of the bee) a hierarchical king; the king of gods and men is so called by Callimachus,

’Ου σε Θεων ἑσσηνα παλοι θεσαν, έργα δε χειρων <sup>511</sup>,

and the Scholiast says ἑσσην κυριως ὁ βασιλευς των μελισσων. The *Etymologicum Magnum* mentions that at Ephesus the word was used for a king, but Pausanias very properly restricts that meaning to the *histiator* <sup>512</sup> or *rex sacrificulus*, who did sacrifice to Diana of the Ephesians. There was in the Palæstine Syria a sect professing Judaism, but in reality pagan and accustomed to worship the sun and to pray to <sup>513</sup> it at it's rising, who were called the *Essenes*. They lived in common in their societies, having no separate property, and affecting so rigid a catharmus that all indulgence of pleasure, all ornaments of the person, and all garments that were not of pure white, were sin in their eyes. Labour and prayer were the business of their lives; and when they lived in towns and not in the *cœnobia*, every Essene's house was open to his brother Essene, and all that it contained was his, although they had never met. Philo, who was a Platonist and visionary mystic, regarded them or thought fit to describe them under their outward character, as models

<sup>511</sup> Callim. hym. Jov. v. 66.

<sup>512</sup> Paus. L. viii. c. 13. s. 1.

<sup>513</sup> Joseph. de Bell. Jud. L. 2. c. 8. s. 5.

surpassing human nature in their simplicity and ascetic purity. But Josephus, who was a man of business, and cared not one straw about their nonsense, relates it all as he had learned it. He informs us not only of their astrolatry, but of their rigid fatalism, two strong indications of pantheism ; which is atheism united with magic. And he tells us, that those who entered into their society were forced to take oaths "*which would make you shudder*" (ὁρκους φοβικωδεις) by which they bound themselves among other things <sup>514</sup> never to deliver to others any dogmas different from those which they had received, and never to divulge *the books* in which their doctrine was written or *the names of their angels*, and never to conceal any secret from the officers of the society called *Electors*, or to reveal any secret to any other person. I admire the purity and sanctimony of these cursers and swearers, with their secret books and ineffable dæmons ; I admire an hypocrisy which in the perfection of it's practice almost exceeds belief. Again must we recognize them "*which say they are Jews, and are not, but are the synagogue of Satan.*" They abstained from the conversation of women, and the flesh of animals, and fed upon the fruit of the palm tree ; such at least was their *visible* mode of life. Their chief monastery was at Engaddi on the margin of the Dead Sea, situated (as Pliny informs us) just far enough from the water to escape it's supposed noxious influence, ab occidente littora fugiunt <sup>515</sup>, usque quâ nocent. Solinus <sup>516</sup> speaks thus of them, *nulla ibi femina ; Venere se penitus abdicârunt. Pecuniam nesciunt. Palmis victitant. Nemo ibi nascitur, nec tamen deficit hominum multitudo.* The mysteries of the Essenes were derived from the ancient religion of the vale of Jordan, and their ineffable angels were the *Siddim* or Dæmones after whom that valley was called. We read of Asa <sup>517</sup> king of Israel taking away the Sodomites out

<sup>514</sup> Joseph. Bell. Jud. L. 2. c. 8. s. 7.

<sup>515</sup> Plin. Nat. Hist. L. 5. c. 17. p. 368, 9. ed. Franz.

<sup>516</sup> Polyhist. c. 35.

<sup>517</sup> 1 Kings, c. xv. v. 12.

of the land ; but in the reign of Josiah we find the Sodomites <sup>518</sup> again, whose houses were by the house of the Lord. Not only many individuals must have been absent from home upon business or pleasure at the time of the visitation of Sodom, but the little town of Bela (afterwards called Zoar or Segor) was spared upon the supplication of Lot that it might be an asylum for him ; so that there was always a remnant of the Sodomites. There seem to have been two Engaddis, the former near the flowing in of the river Jordan, and sometimes called Engallim, and the other at the southernmost point of the lake, Engallim enim est in principio Maris Mortui, ubi Jordanes ingreditur, Engaddi <sup>519</sup> verò ubi finitur et absumitur. Now, Zoar stood in that very situation ; and the words of Stephanus Byzantinus are, Ἐγγαδα, κωμη μεγάλη, πλησιον Σοδομων Ἀραβίας· το ἔθνικον Ἐγγαδηνος ὡς Ζωαργνος· so that he seems to have coupled the two names together ; and the mention of *Arabia* points our attention to the deserts south of the lake, and not to the northern parts of it which never were so called. I conceive that Pliny's Engaddi of the Essenes was either the town of Zoar itself or rather some laura or cœnobium belonging to it, but placed at a more convenient distance from the lake, where they had their secret places, books, and ceremonies. Notwithstanding the marvellous virtue and fraternal affection of the Essenes, the terrible king Attila thought it fitting to call himself <sup>520</sup> *nutritus in Engaddi*. Among the bishops of Arabia <sup>521</sup> in the first Nicene council the bishop of Sodom is enumerated, which Reland thought was an error of the transcribers for some other word ; but the travels of St. Antoninus in Palæstine and the Desert of Sinai (a writer of the end of the 6th century, with whom I believe Reland was unacquainted) says *exeuntes de Jericho venimus contra occidentem*

<sup>518</sup> 2 Kings, c. xxiii. v. 7.

<sup>519</sup> St. Jerom. in Ezech. c. 47. cit. Reland Palæst. p. 763. see above, p. 150, 1.

<sup>520</sup> See vol. 1. p. 465.

<sup>521</sup> Reland. Palæst. 2. p. 1120.

in sinistrâ parte et intravimus <sup>523</sup> villas Sodomæ et Gomorre. The same author describes Segor as surrounded with *palm trees*, (the food of the Essenes, from which also Engaddi was in the <sup>523</sup> earliest times denominated *the City of Palm-trees*) and with monasteries, of which the Christians took the first notion from those fraternities; inter calameta et palmeta, ante nos, in finibus Segor <sup>524</sup> circa mare salinarum there were 15 monasteries of men and 8 of girls. Fulcherus Carnotensis found Segor nearly in the same state in the crusades; girato autem lacu a parte australi reperimus villam unam; hanc villam dicunt esse Segor <sup>525</sup> situ gratissimam, et de *fructibus palmarum* quos dactylos nominant valdè habundantem. De ceteris rebus rarè ibi reperimus, aufugerant enim illinc agricolæ Arabes, jam de nobis rumusculo audito, exceptis] quibusdam inopibus, ut fuligo nigerrimis . . . Ibi vidi poma in arboribus quæ, cum corticem rupissem, interius essent pulverulenta et nigra. The doctrines and customs of the Essenes must have been not only of a far more ancient origin than the times of Pythagoras, but must have been at least as ancient as the Levitical law itself, or Pliny <sup>526</sup> would never have employed such strong words in describing their antiquity; ita *per sæculorum millia* (incredibile dictu) gens æterna est, in quâ nemo nascitur; and in that case we can find no other origin for the misogynous fraternity of Essenes, but the ruined Pentapolis. Their numbers were constantly recruited by apostate Jews who were willing to take the *ὄρκους φρικωδέας* and enter into the brotherhood; a practice, which probably commenced after the triumph of the Maccabæans over Nicanor, when “from that time forth the Hebrews <sup>527</sup> had the city in their power;” for it is evident that the Jews of the congregation of Jason and

<sup>523</sup> Antonini Martyris Itinerarium, p. 13. Juliomag. 1640.

<sup>523</sup> Judges, 3. v. 13. Reland. 1. p. 20.

<sup>524</sup> Anton. Itin. p. 26.

<sup>525</sup> Gesta Dei per Francos. p. 405. ed. Hanov. 1611.

<sup>526</sup> L. 5. c. 15. p. 370. Franz.

<sup>527</sup> 2 Macc. c. xiv. v. 37.

Menelaus, who worshipped the abomination that maketh desolate, must from that time forth have resorted to the most profound dissimulation in order to escape from the law. Now, what I would say concerning those lodges is, that their title *Ἑσσην* signifies a *king-bee*, and alludes to their apiarian community of goods and habitations, only exchanging the sex of the Amazon *Seirenes* or *Melissæ* (queen-bees) for their own.

The Cushim upheld the doctrine of monarchy one and universal, but virile. They were a fierce and aggressive race, disdaining labour, reaping where they had never sowed, and "eating the riches of the gentiles;" nor did they condescend to any of the works of peace, except learning, religion, and all those studies which the large term *Music* embraced. For these reasons Cush himself was a locust or grasshopper, and they were aptly compared to two sorts of that insect, one of which acts in society, not however for labour but for spoil, and ravages the earth, to which St. John likens the Saracens or some other destroying people, and the other sits upon trees pouring forth (as it is said, at least) a melodious song, and is Homer's simile for the Trojan elders in council,

ΤΕΤΤΙΓΕΣΣΙΝ ΕΒΙΚΟΤΕΣ, ΟΙ ΤΕ ΚΑΘ' ὙΛΗΝ,

<sup>528</sup> ΔΕΝΔΡΩ ΕΦΕΖΥΜΕΝΟΙ, ὍΠΑ ΛΕΙΡΙΟΘΕΣΣΑΝ ΙΕΙΣΙ.

A writer in the Anthology seemed to think that the same locusts which prey upon the fields are also canorous,

Ἀκρίδες, αἱ κατ' ἀρουσῶν ἀηδόνες.

Thy crowned (saith Nahum <sup>529</sup> to the Ninevites) are as the locusts, and thy captains as the great grasshoppers. Now, as the bees are certainly commanded by a queen, so it is currently received by the Arabians that the locusts are under a king or sultan, which superstition is refuted by the prophet Agur son

<sup>528</sup> Iliad. 3. v. 151.

<sup>529</sup> C. 3. v. 17. see above, p. 141.

of Jakeh, saying, "the locusts have no king <sup>530</sup>, yet go they "forth all of them by hands." The Arabs (according to Bochart) admit that their king is elected by mere <sup>531</sup> chance, being the one who happens to go first, when they set out upon their flight; but that is only the judgment of the less credulous, the popular opinion being that the sultan Jeraad is larger and more <sup>532</sup> beautifully coloured than the ordinary locusts. Corax <sup>533</sup> or Callondas, the slayer of the poet Archilochus, was ordered by the Delphian oracle (as we read in Plutarch's Essay on the Tardy Vengeance of the Gods) to seek for expiation at Tænarus (hell's gate) from the ghost of Tettigs. That is the prophetic spirit either of Cush or of Nimrod, the sultan of the locusts. A large and hideous sort of locust was called <sup>534</sup> *Mantis* (the prophet) because it boded ill to whosoever looked upon it.

Of a third and intermediate polity were the danaizing Pelasgi or subjects of Achilles. These did in some points or other so affect the manners of the ants, that it was said of them they were ants turned into Men; whence their title, Myrmidones. The ant, inferior to none in war, doth not like the nomad locust live by rapine, but practises an industry not less admirable than that of the hive; so did these Myrmidones retain in the highest and most invincible degree the martial spirit of their family while they adopted the pacific arts of the nations; which combination of qualities was admirably displayed in many of their posterity. But the essential point in which these men were ants is this, that they neither had any queen, nor any king, but were a commonwealth ruled by their priests and magistrates. With the exception of the Epirots, they maintained that constitution with great perti-

<sup>530</sup> Prov. c. 30. v. 26.

<sup>531</sup> Bochart Hieroz. L. iv. c. 3. p. 460.

<sup>532</sup> Account of Marocco by J. G. Jackson, Esq. p. 51. 55.

<sup>533</sup> Plut. de Ser. Num. Vind. p. 560. Xylander.

<sup>534</sup> Schol. Theocr. Idyl. 10. v. 18.

nacity in their European settlements; and I believe the Pelasgi of Europe are the only peoples to whom the commonwealth model of government properly belongs, all other aristocracies or democracies being the fruit of rebellions and revolutions long subsequent to the dispersion of mankind. Most of the Myrmidon Pelasgi retained in their fabulous annals the appropriated legends of Nimrod, Cush, Æneas, and Semiramis, but they never had any kings. An autocrat starting up among them was distinguished as a tyrant, though *king* was regarded by them as a lawful and highly honourable title in all other nations, and even among their own allies the Heraclidæ; who went to Macedon and Doris.

Such were the ants of Europe: but one nest of them, strange to say, took the wings of bees, built an hive, and elected a queen from generation to generation, and paid her such worship, that, like the subjects of the assassin, they <sup>335</sup> would die at her command. Those were that body of Pelasgi or Cuthic Schismatics who, parting from their brethren, went with Guneus to Meroë in Africa, a separation which was figured by the diverging flight of two sister doves. The European Pelasgi, to show that they yet adhered to the manly institutes of Tithonus and Memnon, wore the locust in their bonnets, until the change happened which abolished the name and religion of the Pelasgi.

Such were a few of the more conspicuous assimilations of human nature to a variety of bestial natures, to which may be added the *cranes* of Palamedes and the Pelasgian storks or *pelargi*. The system in question flowed out of the pantheism of the Magna Mater, which represented the world as a great beast, and the Deity as the instinct which animated it's ever-changing form; "the nations had drunk of her wine, *therefore* "were the nations mad." But there still remains a difficulty of understanding the origin of that endless variety of ecclesiastical traditions which describe the transformation of human

<sup>335</sup> See Diod. Sic. *L.* 3. c. 6.



beings into brute animals, plants, or minerals, of which Ovid has collected about 240 in his great poem, and 41 others are given by Antoninus Liberalis out of the Greek *Metamorphoses* of Corinna, Bœus, Nicander, and Antigonus. The imitation of bees, ants, or the like, (as above illustrated) seems rather too feeble a ground, upon which to erect so vast a structure as is the mass of classical metamorphosis. Ovid more artfully insinuates that the ancients had conveyed to posterity under that disguise the great secret of the pantheists, *metempsychosis*. But that opinion, although it will flash off to the vulgar and injudicious, will perhaps not abide criticism. A simile, metaphor, symbol, allegory, or parable, is good, when it compares things different in kind, but similar, as a brave man and a lion, a musician and a nightingale, but it is vicious when it compares things the same in kind, but different, as a giant and a dwarf, a star-light night and a dark one, an accidental death and a murder. Now, if the priests and poets had chosen to represent the regular and natural transmigration of dead people into new forms of existence by the sudden and miraculous transit of a living person into another form, they would, I think, have fallen into the great mistake above mentioned. The little dialogue entitled *Halcyon* <sup>536</sup>, and ascribed to an Academic philosopher of the name of Leon, elegantly and clearly states the proposition, that such transformations as those of Halcyone and Philomela are not more difficult or more wonderful in themselves than the other changes which are daily wrought in the creation, but only appear so to our minds, because we are not accustomed to see them. And Socrates (in that dialogue) concludes with saying, “and “the fame of fable concerning thy songs, such as I received it “from my fathers, O bird melodious in thy griefs! such also “will I hand it to my children.” The bias in the mind of that Academician was perhaps in the direction of the truth. The period of time from the creation to the lawgiving was

<sup>536</sup> In Lucian. Op. vol. 1. p. 128—136.

theocratical, and was consequently full of miracles, or rather the Lord used often to "make a new thing," such as were then in the course of divine and human affairs, but which are out of that course as it has been established for some time past, and therefore excite *miration* in our minds and are called by us *miracula* or wonders. But the events antierior to the lawgiving are but succinctly mentioned in Holy Writ, and whatever scriptures had expressly treated of them are no longer to be found. It is certain (however) that the arm of the Lord was often revealed under the patriarchate, that is, while the children of Noah, and not only those of Jacob, continued to be *God's people*, and the objects of his rewards and punishments. And we know that God did not content himself with punishing those offenders who sinned from intellectual pride and superstitious errors, but that the mode of their punishment was often such as to hold up to contempt and ridicule the particular follies and absurdities upon which they had pinned their faith, and so to wean from those errors as many as were corrigible. No punishment was so apt for men who assumed the names of beasts and imitated their propensities, as to strip them of that image in which they were made, and degrade them into the bestial state, which might either be a permanent infliction, like the Transformations in Ovid and Antoninus, or for a term of years, like the fabled lycanthropy of Demænetus and the Anthidæ, or till a certain event should come to pass, like the asinine form of Lucius and the enchantments of the Arabian and chivalrous romances. One of the most common transformations in ancient fable is <sup>537</sup> into a rock or stone, which is a superstition relating to the worship of Terminus and Priapus and the

<sup>537</sup> *Battus*. Ovid. 2. v. 706. *Anton*. Liber. c. 24. *Aglaurus*. Ovid. *ibid.* v. 830. *Daphnis Idæus*. *ibid.* 4. v. 275. *Celmis*. *ibid.* v. 280. *Phineus*. *ibid.* 5. p. 233. *Polydectes*. *ibid.* v. 248. *Niobe*. *ibid.* 6. v. 305. *Lichas*. 9. v. 225. *Olenos* and *Lethæa*. 10. v. 69, 70. the *Propetides*. *ibid.* v. 242. *Cragæus*. 13. v. 714. *Anton*. Liber. c. 4. *Scylla*. 14. v. 73. *Anaxarete*. *ibid.* v. 748. *Alcmena*. *Anton*. Liber. c. 33. *Pandarus*. *ibid.* c. 36. *Arsinoe*. *ibid.* c. 39. *Calydon*. *Plutarch*. de Fluv. c. 22. s. 5. etc.

*Libidinoso tenta pyramis nervo.*

The only direct metamorphosis that I remember to have read of in Scripture was that of the wife of Lot, who was turned into a nitrous rock, the "monument of an unbelieving soul;" of which I understand the moral thus, that she placed reliance upon the Ithyphallic stone (which was a talisman in Sodom, and was fabled to be <sup>538</sup> a transfiguration of Bacchus or Daphnis Idæus), and the vanity of her obstinate reliance upon dæmons in the midst of God's manifest wrath was thus severely rebuked. The conversion of Nebuchadnezzar into the moral similitude of a beast with all it's habits and instinct is a near approach towards metamorphosis; a species of divine judgment more common in the earlier periods of theocracy than in those which succeeded the fall of Babel, because the peculiar madness of affecting a bestial nature was then more rife. It even seems that such a judgment was supposed to have formed a part of that greatest of all the visits which indignant heaven has paid to the earth since the flood, the breaking up from Babel.

<sup>539</sup> Emissumque imâ de sede Typhoea terræ  
 Cœlitibus fecisse metum cunctosque dedisse  
 Terga fugæ, donec fessos Ægyptia tellus  
 Ceperit et septem discretus in ostia Nilus.  
 Huc quoque terrigenam venisse Typhoea narrat  
 Et se mentitis Superos celasse figuris.  
 Duxque gregis (dixit) fit Jupiter, unde recurvis  
 Nunc quoque formatus Libys est cum cornibus Ammon.  
 Delius in corvo, proles Semeleia capro,  
 Fele soror Phœbi, niveâ Saturnia vaccâ,  
 Pisce Venus latuit, Cyllenius Ibis alis.

Here we read of the whole Isiac or Vishnavan church, with the ruffians and strumpets who were it's deasters driven

<sup>538</sup> See Tz. in *Lyc.* v. 212.

<sup>539</sup> Ovid. *Metam. L. 5. v. 321.*

headlong in hideous confusion by the powers of retributive vengeance, and it's leaders degraded into bestial forms and natures.

XVI. The obscure subjects of this chapter would have been probably facilitated to us, had we been so fortunate as to have the treatise which <sup>540</sup> Æsop, the secretary of Mithridates king of Pontus, wrote expressly concerning Helena. For that work, although it's contents were obscure and mysterious, had not the defect of treating of known and trite things; so far as we can judge from what Suidas quotes of it, and what Ptolemy son of Hephæstion seems to have purloined from it. Another work of his is now extant in print, in the form of a Latin version, the *History of Alexander the Great*; which is written in a fabulizing style. It professes to be from the Greek of one Æsop, and I have no doubt that it was by the author of *Helena*. It mentions the like answer of Alexander to the Carthaginians, which Memnon of Heraclea in Pontus made him give to the Romans, κρατεῖν ἢ ἀνέχεσθαι δύνασθαι, ἢ τοῖς κρείττεσιν ὑπείκειν <sup>541</sup>. That variance in Æsop's account is regarded by the editor Dr. Maio as a flattery offered to the Romans, and upon that frivolous ground he concludes that Æsop was a Roman subject. The truth is, that Memnon, who lived long after him and under some of the emperors, (for nine books of his history were subsequent to Julius Cæsar) altered the story to the Romans, perhaps with reference to Livy's speculations about Alexander and the Romans. The Carthaginians were the maritime power, and in constant collision with some of the principal Greek republics, those of Sicily; and no doubt Æsopus was right that they were the people who had some words with Alexander. But the story being repeated by an author of *Pontus*, is a coincidence pointing to the Mithridatic Æsop, for one author of the same district is likely to write with an eye to what the other had written. What Æsopus relates in the foregoing chapter does *not* tend to magnify the

<sup>540</sup> See vol. 1. p. 471.

<sup>541</sup> Memnon, excerpt. 26. ed. Orelli.

Romans, but rather Alexander at their expense. He says, Alexander went into Lucania, and from thence to Sicily, which he reduced to subjection; thence he went to Italy and received a crown of gold from the Roman Consul Æmilius <sup>542</sup>; and the Romans also gave him four hundred silver talents and two thousand soldiers. Those things are not true of him, but it is easy to show whereunto they relate. His uncle, Alexander Epirot, *did* land at Pæstum in Lucania <sup>543</sup> and waged war against the Samnites; and the Romans, who were on hostile terms with the Samnites, made a treaty with him. In that same year Lucius Æmilius Mamercinus <sup>544</sup> was dictator, in the ensuing year he was consul, and in the next but one (that in which the Epirot died) he was interrex. It is likely this man was employed to give Alexander a crown upon occasion of the treaty, and also to stipulate for a subsidy of money and contingent of troops against their common enemy, the Samnites. Those things have been transferred to the Macedonian by this Asiatic historian; on finding them related of King Alexander with some such epithet as the *famous*, or the *great warrior*, or the like, he may have fallen into the error. Mithridates <sup>545</sup> studied the literature of the Greeks and was skilled in their sacred rites; nay, although he was a lineal descendant of Zoroaster Hystaspes, he so far apostatised to their creed as to assume to himself the title of Bacchus <sup>546</sup>. Doubtless the king employed this secretary to write books for him on the Grecian history and mythology. He seems to represent himself as an Alexandrine, and that city was the chief nursery of such like grammarians.

I believe after Alexander's time a novelty occurred in letters. Before that time there was a broad line between mythic and historic narrations, a man was a man, a God was a God, fable was fable, and history was history, and a *mythology* of

<sup>542</sup> Æsop. lat. redd. a Jul. Valer. *L.* 1. c. 16.

<sup>543</sup> Liv. *L.* viii. c. 17.

<sup>544</sup> Liv. *ibid.* c. 16. c. 28. c. 23.

<sup>545</sup> Appian. *Mithr.* c. 112.

<sup>546</sup> *Ibid.* c. 113.

Miltiades or Cimon was no more thought of than a *history* of Picus or Endymion was. But the historians recorded the mythologies of the nations *as such*; that they had such and such traditions, was of itself a *fact*; to treat of them, as of an authentic series of facts, was the privilege of poetry. But when Alexander, yielding to the prejudices of the East, committed the imposture of giving himself out for Jove's son, *that* (coupled with his wild adventures and his voyages into unknown countries) gave rise to a new style. He had his *historians*, some honest like Callisthenes, and others like Aristobulus filled with exaggerations; but he had also his *mythographers*, like Æsopus and the Pseudo-Callisthenes, who wrote fabulous memoirs of him, not indeed equalling those of Hercules or Bacchus, but as nearly so as the age would tolerate. Here are the beginnings of romance, which was afterwards varied into several shapes. The oldest reputed novelist is Antony Diogenes, said by Photius to have lived just after Alexander; a shameful lapse of the patriarch; for what Grecian of that time could have been Antony? It was common for the learned among the Romans to have freedmen who conducted their literary concerns, such as were Cicero's Tullius Tiro and Laerea Tullius, and they were wont to take the names of their masters. C. Sallustius Crispus, the senator and historian <sup>547</sup>, seems to have had a learned freedman, by name Sallustius Dionysius, and such also must have been the circumstances of that Dionysius Cato whose stoical precepts are extant. It is, then, a most unlikely thing that Antonius Diogenes, being a libertine of the Antonian family, should have been older than Mithridates; and the character of his work, of which the scene is laid in Thule, might suit well with the idle humour of the triumvir; who was moreover a great affecter of farfetched and specially of Asiatic literature <sup>548</sup>; nay, he did not scruple to make a public entry into Ephesus in the character <sup>549</sup> of Bacchus, followed by Bacchant

<sup>547</sup> Plin. Hist. Nat. 32. c. 26.

<sup>548</sup> Sueton. Aug. c. 86.

<sup>549</sup> Plutarch. Anton. xi. p. 342. Dacier. ed. Maestricht. 1778.

women and youths disguised in the form of satyrs and fauns, and the Romans deduced his pedigree from Antæon son of Hercules, whose dress he <sup>550</sup> imitated and with whose pictures and statues he affected to have a personal resemblance. We shall not therefore readily find a more likely genius to have fostered the first efforts of romance-writing. But Photius gives us a glimpse of the truth, namely, that this new plan of fable, so distinct from the *ancient* mythology, had it's first rise in Alexander's reign. It was of divers sorts; history mixed with mysteries and fables, like those which were written of Alexander himself; romantic voyages like the Panchaia of Euhemerus and Taprobane of Iambulus, and those which Apollonius Tyanæus is pretended to have made; the same grafted upon a love story, as the Thule of Diogenes; learned but ludicrous fables like those of Lucius, of Apuleius, and of Petronius Arbiter; most of which were very much filled with allegorical and mystical allusions to ancient religion, and sometimes ran into that extreme of absurdity which Lucian parodies in his *True Histories*; and lastly, mere erotics, like Heliodorus, and many others, whose very names it is a waste of time to write or read. Had Alexander confined himself, like his illustrious father, within the bounds of humanity, romances would perhaps not have existed, or would at least have been reserved to a later period. Probably the introduction of *Avatarism* among the Greeks, by Alexander and his successors, also contributed to that more active investigation and analysis of ancient fable which was set afoot by the grammarians and poets of Alexandria; the ancient *Taph-*Osiris**, which took the name of the new god whose mortal part was buried there.

Since we find that *Æsop's* history of Alexander is yet extant, and as there is a great probability that Suidas, no doubt a Byzantine of slender antiquity, had read his *Helena*, the recovery of the latter work seems not wholly desperate.

In closing this long chapter concerning Semiramis and her

<sup>550</sup> Ibid. p. 309, 10.

various titles and attributes, I will take occasion to observe that the word termagant denotes among us a ferocious woman, much as Lamia did in Latin. But some while ago Termagant was the name of a dæmon or goddess whom, as it was thought, the Mahometans worshipped, and her name was vulgarly joined with that of Mahomet. The zealots of the red cross who overran Syria were shamefully ignorant of the nature of Mahometism, and Geoffrey Winesauf and others, who worshipped images and bones and all manner of trumpery (not to mention *τα εἰδωλα* of Jacquelin de Maillac <sup>551</sup>, a knight of the Temple!) were wont to accuse the Saracens of *Idolatry*! It is true that the Asiatic army contained many tribes impregnated not only with *pagan* doctrines but some of them with all the horrors of illumination; as were the Turks of Iconium, Curds, Assassins, Carmathians, Publicanes, and others. But the two objects of worship are improperly confounded together. Saladin styled <sup>552</sup> himself Corrector of the Law and of the City, Sultan of the *Saracens* and of the *Pagans*; that is first of *Mahomet*, and then of *Termagaunt* or the Whore of Babylon. We find her name associated with one that is unequivocally pagan, *Apollo*;

Et devant sei fait porter son Dragon <sup>553</sup>,  
 Et l'estendart Tervagan et Mahum,  
 Et un ymagine Apollin le felun,

and again,

Plaignent leur deus Tervagan, et Mahum,  
 Et Apollin, dont ils mie rien unt.

Termagant is probably Ter-Magna or Trismegista; but whether Tervagan is merely a barbarism of that name, or whether it means Trivia and Trioditis, I cannot determine.

<sup>551</sup> Galfrid. Vinisaf. *L.* 1. c. 2.

<sup>552</sup> *Ibid.* c. 18.

<sup>553</sup> Turol's MS. Romance Bodl. 1624. cit. Tyrwhit, notes on Sir Thopas.



## POPULIFUGIA.

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I. THE departure of Nimrod from Babel, which gave rise to the ruinous Heroic Wars and to the horrors of gynæcocracy, was the *Regifugium* <sup>1</sup> of the Roman calendar.

The events which followed the “going out” of Nimrod into Assyria were described in the mythology of their pontifical Annals, under the form of wars undertaken by the Tarquinian or Lucumonian family, in order to recover possession of the city.

But the ultimate catastrophe of those affairs, the “scattering” abroad of the people upon the face of the whole earth,” was not unknown to their Fasti; and it was religiously commemorated on the 8th of July, being the day following the nones of that month, which were called nonæ caprotinæ. The name of that feast differs in number from the other, being in the plural, *Populifugia*, the multifarious flights of the people. The foreign source of this solemnity appears from the inability of the Romans to give any plausible account of its origin. Macrobius <sup>2</sup> pretends that it was held, in memory that on the nones preceding it a Roman army had fled before the Hetruscans. Terentius Varro expresses himself thus, *dies Populifugia videtur nominatus, quod eo die repente tumultu fugerit*

<sup>1</sup> See vol. 1. p. 385—391.

<sup>2</sup> Saturn. L. 2. c. 2.

populus. Non multum enim post hic dies, quam decensus Gallorum ex urbe; et qui tum sub urbe populi, ut Ficuleates et Fidenates et finitimi alii, contra nos conjurârunt. Aliquot hujus diei vestigia fugæ<sup>3</sup> in sacris apparent, de quibus rebus Antiquitatum libri plura referunt. His Antiquities of Human Affairs are to our irreparable detriment entirely lost; but it is plain to the meanest understandings, that so great a feast can never be explained by some running away of the Roman soldiers in an obscure skirmish with the Thuscans or the *Ficuli-neans*. The latter name is clearly brought into the story, that it may seem to illustrate the erineus or caprificus of the nonæ caprotinæ. If the Romans were minded to commemorate their defeats and flights, their history abounded with signal vicissitudes; but for this very reason, that the Populifugia was notoriously unconnected with any of those, the antiquarians have chosen to refer them to some flight so obscure, that it may well be doubted if it ever happened, and so trivial, that no one even pretends that it led to any results! The Populifugia are manifestly a counterpart (and their name indicates it) of the Regifugium.

Plutarch in his life of<sup>4</sup> Camillus has recited another version of the story, no less fabulous, concerning a flight of the Latins. But the same authour in his lives of Romulus and Numa, and the historian Dionysius, approach somewhat nearer to the truth, and lend us a clue to the mystery. On the day after the death of Romulus, which happened on the Quintile or Caprotine nones, the ὄχλου φυγή was celebrated. At that time the people, coming forth to the public sacrifice, were accustomed to call each other's names with much noise, crying Marcus, Lucius, Caius, etc. They did so in imitation of the great confusion and terroure which prevailed at the death of Romulus, μιμνεμένοι τὴν τότε τροπὴν<sup>5</sup> καὶ ἀνακλησὶν ἀλλήλων μετὰ δαΐς

<sup>3</sup> Varro Ling. Lat. L. 5. p. 56. Bipont.

<sup>4</sup> See vol. 3. p. 64, 5.

<sup>5</sup> Plut. Rom. c. 28. Num. c. 2. see Dion. Hal. L. 2.

καὶ παραχῆς. Here we may perceive that awful miracle which preceded the real *flights of the people*, namely, the confusion of tongues, all clamouring, none answering, nor understanding the other's speech. It is true that the hero Quirinus had been dead very many years, when the Lord came down upon Babel with the Spirit of cloven tongues. But although the dispersion of the people did not happen *on* occasion of the king's death, it did (in general opinion) happen *by* occasion of it, and if Nimrod had learned <sup>6</sup> wisdom in adversity, and came to Babel in the spirit of truth, there might even be reason in that opinion. They ascribed their humiliation and their sufferings firstly to the deep curses he breathed against them on the day of his Refuge, and secondly to the cry of his blood and the vengeance of his deified ghost.

Upon the nones in quæstion Junoni Caprotinæ mulieres sacrificant, et sub caprifico faciunt<sup>7</sup>, et e caprifico virgam adhibent. There is the old mystery of the fig-tree. The day of the Great Mother's expulsion from the garden of the Lord was the day of the fig-tree, when she gathered boughs from thence; but the dispersion of the people under Semiramis from the Olympus of Jupiter Belus was an expulsion from a second *Paradise*.

There was one part of the primæval history which the nations found a difficulty in adapting to their local histories; that was, the final ruin of the city. The Gauls under Brennus (like the Theban Epigons and the returning Heraclidæ) are used for a type of the returning Nimrodians from Assyria, but as they were not finally victorious, as Rome was not then abandoned, nor its national name then abolished, but on the contrary was yet in existence and glory, it was necessary to bring in Furius Camillus (or Hermes the Fury), who should drive away the enemy and rescue the city. HISTORY would not admit of any farther adaptation of the ancient truth: but the priests retained in their mysteries the reality of the old

<sup>6</sup> See vol. 1. p. 403—413.

<sup>7</sup> Varro, *L.* 5. p. 56.

story, notoriously false as it was respecting Rome, namely, that Brenn's invasion had ended in the utter confusion and manifold flights of the people.

As the Romans acted a sort of play <sup>8</sup> of the Regis Fuga, so did the Greeks of the Populi-Fugia. At Delphi, the people every nine years celebrated a sham fight between some king or tyrant, and those (on the other hand) who assail and destroy his tabernacle. It is taken silently and by surprise at an entrance called the Dolonèa, and burned. After which the victorious party fly away without looking behind them, nor do they desist from their flight till they have undergone certain expiations <sup>9</sup>, called the *purifications at the Tempe*.

II. The dispersion of the people was a visitation by which the Sabian or Bacchic confederacy was to be dissolved, and the monsters of ambiguous sex who presided over it expelled from Babylon. And the rites of Bacchus therefore had ceremonies agreeing with the populifugia of the Romans.

In the course of the mysteries of Eleusin the god Bacchus was annually led out of the city, and his exodus was celebrated with clamours and shouts and singing; it was called *singing the Iacchus*. They prayed the god to give them a good exit and to bring them on their journey,

Ἰακχε φιλοχορεῦτα συμπροπεμπε με <sup>10</sup>.

That deity may be deemed the same as Jupiter Phyxius, to whom fugitives and exiles were wont to put up their prayers,

Καλῶν ἐπ' εὐχαίς πλείστα Φυξίων Δία <sup>11</sup>.

The pomp of the Iacchic egression contained <sup>12</sup> *μουσικας ὀψεις και φωνας συν ἐκπληξει και θαμβει των πολειων*, and a noise as of *πολλων ὁμο ἀνθρωπων*. It was the foundation of those

<sup>8</sup> See vol. I. p. 391.

<sup>9</sup> Plut. de Orac. Defect. p. 418. Xyland.

<sup>10</sup> Aristoph. Ran. v. 405.

<sup>11</sup> Lyc. v. 288. Tz. ibid.

<sup>12</sup> Plutarch. Phocion. p. 754. ed. Xylander.

pantomimes of the Atellane Opici, called *exodia* <sup>13</sup> or the *goings forth*. Autonoe the aunt of Pentheus and one of the three leaders of the sanguinary Bacchæ was a favourite character in those rustic dramas,

Urbicus exodio risum movet, Atellanæ  
Gestibus Autonoes <sup>14</sup>,

Agave her sister was surely another, for the *exile of Agave* is the catastrophe of the *Bacchæ*,

‘Αἰ, αἰ, δεδοκται, πρεσβυ, τλημονες φυγαι <sup>15</sup>,

and Ino, the third of those viragos, by whom the limbs of Pentheus were torn and scattered, was also a subject of popular song in respect of her wanderings, *της* <sup>16</sup> *λεγόμενης* *Ἰνæs* *δρομης*. The word *colony* <sup>17</sup>, to signify persons emigrating to a foreign country, is said to have been *first used* to designate those Sileni and others who, having wandered with Bacchus, settled in Italy and planted vines there; a clear evidence who those wanderers were, and what event is meant by their dispersion. The expulsion of that deity and his fanatic Amazons is the subject of the twentieth book of Nonnus; they were scattered and routed by Lycurgus, son of Dryas, son of Hippolagus, son of Orion who is Nimrod.

The *Iacchus* was not only a song used to celebrate the going forth of Bacchus; but it was a præternatural terrour like the voice of multitudes shouting, by which (as it was believed) armies were sometimes thrown into confusion. While the Persian army was ravaging Attica, one Dicæus of Athens standing on the Thriasian plain, and looking towards Eleusin, saw a cloud of dust as from 30,000 men, and heard the sound of “the” <sup>18</sup>

<sup>13</sup> Liv. vii. c. 2. Suet. Nero. c. 39.

<sup>14</sup> Juvenal. vi. v. 71.

<sup>15</sup> Eurip. Bacch. 1148. Lucan. vi. 357.

<sup>16</sup> Athen. Deipn. xiv. p. 619. ed. Casaub. Propert. *L.* 2. eleg. 28. v. 19.

<sup>17</sup> Etym. Magnum in *Κολωνία*.

<sup>18</sup> Herod. viii. c. 65. see Athenæus, *L.* 5. c. 14. s. 51.

mystic "Iacchus:" he pronounced it to be the same as that which the Athenians sang at the feast of Ceres and Proserpinè; and it was an omen of ruin to the armament of Xerxes. From the mystic *Iacchus* comes the verb *ιαχῶ*, I exclaim or shout; or else the converse.

III. When armies or other assemblies of people were thrown into miraculous confusion and terrour, it was often called a *Panic Fear*, and the god Pan was supposed to be it's authour, either invisible, or appearing by night crowned with a gorgon wreath of snakes,

patet ad medias per devia noctes<sup>19</sup>

Setigerum latus et torvæ coma sibila frontis.

Pan (the Hanuman of the Vishnavans) was a general in Bacchus's army, and he directed the soldiers in the middle of the night to raise a tremendous<sup>20</sup> shout, which the echo reverberated from the rocks and woods, by which he terrified the enemy with imaginary numbers. It is evident that the *Panic* is the same thing as the mystic *Iacchus*.

The shrine of the Serpent at Pytho or Delphi was preserved from violation by the army of Xerxes, either by prodigies wrought by Satan, or by some of Roger Bacon's<sup>21</sup> secrets. The rout of the Persians was attended with a præternatural βοή και ἀλαλαγμός. The same temple was preserved in a similar way from the fury of Brennus and his Gallo-German forces; of which event Pausanias<sup>22</sup> gives an account, which is eminently curious as connecting the notion of *panic fear* with that of the confusion of tongues. "Panic fear fell upon them in the night; for all fears without an apparent cause are said to come from Pan. The confusion fell upon the

<sup>19</sup> Valer. Flacc. *L.* 3. v. 50.

<sup>20</sup> Polyæn. *Strat.* 1. c. 2.

<sup>21</sup> De Mirabili Potestate. p. 43. Opus Majus c. 3. p. 35, 6, 7.

<sup>22</sup> Paus. *L.* 10. c. 23.

“ army at the closing in of the evening, and at first a few only  
 “ were confounded in mind, who imagined they heard the  
 “ tramp of horses and the onset of some enemy. But in a  
 “ little while, this alienation possessed the minds of them all.  
 “ And taking up arms, and dividing among themselves, they  
 “ mutually destroyed one another, no longer understanding  
 “ their own native tongue, nor yet recognizing the coun-  
 “ tenances of each other, nor the devices on their shields.  
 “ Both divisions alike, in their then present delusion, ima-  
 “ gined their antagonists to be Greeks, mistaking both their  
 “ persons and armour, and fancying that they spoke in the  
 “ Hellene tongue. And thus did the madness from the gods  
 “ work a great and mutual slaughter among the Celts.”  
 Something memorable must have happened (on both occa-  
 sions) to save the temple and its treasures, although it might  
 not be exactly what is here described. But we may learn  
 from hence what sort of thing a panic terror was supposed  
 to be, and that a confusion or oblivion of language was one  
 of its ingredients. The prophet Zachary<sup>23</sup>, foretelling the  
 great struggle between the powers of the second Babel and  
 those of the Christian church, makes use of language closely  
 resembling the above description of Panic fear. “ In that day,  
 “ saith the Lord, I will smite every horse with astonishment  
 “ and his rider with madness, and I will open mine eyes upon  
 “ the house of Judah, and I will smite every horse of the people  
 “ with blindness. . . . . And it shall come to pass on  
 “ that day that a great tumult from the Lord shall be among  
 “ them, and they shall lay hold every one on the hand of his  
 “ neighbour, and his hand shall rise up against the hand of his  
 “ neighbour.”

The Panic fears and clamours were not more intimately  
 connected with the exodia of Bacchus and his mystic Iacchus,  
 than with the orgies of the great Idæan mother. Pan was the  
 “ multifarious dog” of the Magna Mater;

<sup>23</sup> C. xii. v. 4. c. xiv. v. 13.

Ὁ μακαρὸν τε Μεγαλὰς Θεὸς κυνὰ παντο-<sup>24</sup>  
-δαπον καλεῖσιν Ὀλυμπιοί.

Plutarch says, τὰ Μητρῶα καὶ Πανικὰ <sup>25</sup> κοινωνεῖ τοῖς Βακ-  
χικοῖς ὀργιασμοῖς. But, in describing the superstitions of  
Ægypt, he informs us that the Panic terrours <sup>26</sup> were created  
by the Pans and Satyrs at the time when Typhon threw Osiris  
into the sea. Typhon afterwards meeting with his body tore  
it into many fragments.

IV. We have already observed <sup>27</sup> that the word *gargar*  
and it's cognates denote a vast multitude congregated together,  
not without some reference to their noise and clamour; and  
that *barbar* is also a word of which the proper use is confined  
to language.

The cosmographers (saith Leo Africanus <sup>28</sup>) hold that the first  
inhabitants of Barbary were called from *Barbara*, which means  
in their language (as in <sup>29</sup> *our's*) to murmur, because they speak  
inarticulately like animals. Others say that king Africus flying  
from before the Assyrians or Æthiopians asked advice from his  
comrades what to do, and they answered him by crying *Barbar!*  
*Barbar!* to the desert! to the desert! It is remarkable that  
the birds (Bee-eaters) called *Meropes* <sup>30</sup> are also called *Bar-*  
*bari*, the former of those names relating to the *division of*  
*tongues*.

There were women in Africa (the same as were commonly  
called *Lamiæ*) with beautiful heads and breasts, but ending in  
the shape of serpents who used to decoy travellers into their  
power and devour them,

<sup>24</sup> Pindar. cit. Aristot. Rhetoric, L. 2. p. 168. Oxon. 1805. see schol. in  
Pind. Pyth. 3. v. 139.

<sup>25</sup> Plut. Erot. p. 758. Xylander.

<sup>26</sup> Plut. de Is. et Os. p. 356. 358.

<sup>27</sup> Vol. 1. p. 216, 7.

<sup>28</sup> L. 1. p. 5, 6. Lyons, 1556.

<sup>29</sup> The *Arabic*, I presume.

<sup>30</sup> See vol. 1. p. 220.



(Ξεινοφορῶν δαιτυμένων <sup>31</sup> ὀδοιπορὸν ἀνδρα μαχαίρῃ),

but they were destroyed either by Hercules, or by a certain other king, who set fire to the woods in which they had their accustomed haunts. At the same time the Libyans fled in disorder <sup>32</sup> from their habitations pursued by all the wild beasts whom the fire had driven out of the forests; and at last they were stopped in their flight by a river and devoured by the beasts.

These legends have the same origin; they are both of them *Populifugia*, and they combine the notions of the bloody Lammian queen, the avenging Assyrian, the miracles of God, and the dissonant clamour and flights of the people.

Certain Sabeans and Chaldeans (of whom the former are said to have been <sup>33</sup> subjects of queen Lilith or *Lamia*) laid waste the property of Job, who is supposed to have been one of the descendants of Esau. And we read in the book of his trials that he adverted with much bitterness to the former miserable condition of those whose posterity then exulted in his ruin. I believe that his words allude to the same catastrophe which is shadowed out in the two legends above. "For want and famine they were solitary, fleeing into the wilderness <sup>34</sup> in former time desolate and waste, who cut up mallows by the bushes, and juniper trees for their meat. They were driven forth from among men (they cried after them as after a thief) to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. Among the bushes *they brayed*, under the nettles they were gathered together. They were children of fools, yea children of base men; they were viler than the earth."

Hercules waged war against a people called the *Meropes* and their heroine Chalciopé, in conjunction with Telamon;

<sup>31</sup> See Nonnus's *Lamiæ* above, p. 338.

<sup>32</sup> Dion. Chrys. Orat. 5. p. 85, 6. Casaubon.

<sup>33</sup> Aben Ezra cit. vol. 1. p. 482.

<sup>34</sup> Job xxx. v. 3—8.

Ξυν ὧ ποτε Τρῳιαν<sup>35</sup>  
 Καρτερος Τελαμων  
 Πορθησε και Μεροπας.

And we find that the said Meropians were not a single nation,  
 but a collection of nations,

Ἔιλε δε Περγαμῖαν, πεφ-<sup>36</sup>  
 -γεν δε συν κεινῷ Μεροπων  
 Ἐθνεα.

Hercules and Telamon performed these enterprizes together; they took Ilion and the horses of Laomedon, they conquered the Amazons and obtained possession of the belt, and they invaded and conquered the Meropes. The *Telamonian* victories of Hercules differ from his *labours*; the latter were either imposed upon him by his evil fortune, or were imposed by him upon himself as the means of obtaining greatness, but the former were the wars waged by him or in his name to assert the doctrine of *the belt* or of monarchy one and universal, after he had declared, that he never would tolerate *τινα των ἔθνων*<sup>37</sup> *γυναικοκρατούμενα*. But the *Telamonian* victories are of two kinds, those which Nimrod himself obtained, and those which the Heraclidæ atchieved in pursuance of his system, in honour of his name, and in revenge of his wrongs and death. The conquest of the Amazonian belt is the overthrow of Semiramis, and that of the Meropians is the event which speedily followed, when Providence dispersed her subjects before the face of the Assyrian, and gave to the latter a complete triumph in the kingdom of Asia, but without restoring to him the sovereignty over the nations, and cast the "*monilia Semiramidis*"<sup>38</sup> "*in mare*." In the Amazonian and Meropian expeditions *Hercules* is Nimrod himself, the magnum incrementum of the *Enwhalian* Jove, and dæmon of righteous war, conducting the

<sup>35</sup> Pind. Nem. iv. 40.

<sup>36</sup> Pind. Isthm. vi. 45.

<sup>37</sup> Diod. Sic. 3. c. 54.

<sup>38</sup> See above, p. 283.

Cushim to victory, and Telamon represents the actual reigning Heracleid under whom these things were done ; for Hercules bequeathed his belt to his posterity, and he who could gird it on as Hercules himself had worn it, was by that token <sup>39</sup> entitled to reign over the Scythæ. The seven Pleiades (nurses of Bacchus) wandered for five years flying from the pursuit <sup>40</sup> of Orion or from the arrows of Hercules, until they prayed to the gods for relief, and were transformed into *Doves* <sup>41</sup>, the well-known metamorphosis of Semiramis and her companions ; but the seven Hyades <sup>42</sup> were also the nurses of Bacchus and traversed the world with him teaching the secrets of Bacchism, and they were pursued and driven into the sea by Lycurgus, son of Dryas, son of Hippolagus, son of Orion. Orion (therefore) and Lycurgus are figuring in the same transaction, the former being Nimrod in all his terrours, and the latter being his great-grandson, the then reigning Heracleid of Assyria. It is well known, that those women whom Lycurgus drove into the sea were the army of Bacchæ or Bassarides,

ὕπ' ἀνδροφονοιο Λυκέργῃς <sup>43</sup>

Θεινομεναι βεπλήγι· Διωνυσος δὲ φοβηθεῖς

Δυσεὺς ἄλος κατα κυμα, Θετὶς δ' ὑπεδέξατο κελπῶ.

Their flying into the sea and the throwing of the necklace of the whore of Babylon into the sea do both signify their flight and dispersion *over seas* and away from the *continent of Asia*, at the time when Bacchus led forth the first expeditions called <sup>44</sup> *colonies*.

We have seen the Amazons described as the *Mares of Venus* <sup>45</sup> driven into a phrenzy of lust and of cannibal ferocity ; we have yet to observe upon their dispersion, which

<sup>39</sup> Herod. iv. c. 9. 10.

<sup>40</sup> Schol. Arat. Phænomen. v. 254.

<sup>41</sup> Schol. Pind. Nem. 2. v. 16.

<sup>42</sup> Schol. in Iliad. 18. v. 486.

<sup>43</sup> Pseud-Homer. in Iliad. vi. v. 134.

<sup>44</sup> Above, p. 374.

<sup>45</sup> Above, p. 267. p. 345.

began *from the east*, their faces being turned *to the west*, but which was directed to every point of the compass *except the east*, from which they set out;

Oer omnes versæ in Zephyrum stant rupibus altis  
 Exceptantque leves auras, et sæpe sine ullis  
 Conjugiis vento gravidæ mirabile dictu  
 Saxa per et scopulos et depressas convalles  
*Diffugiunt, non Eure tuos neque Solis ad ortus,*  
 In Boream, Caurumque, atque under nigerrimus Auster  
 Nascitur et pluvio contristat frigore cælum.

Nonnus gives the like description of the Bassarides (who served in the same army as the Amazons, but were probably viragos of a different class) flying from king Deriades, only he has corrupted the legend (from not understanding it) in that very particular wherein Virgil is so correct;

Ἀσάθεες δὲ φαλαγγες ἀθήεα κυκλα κελευθε<sup>46</sup>  
 Ἔσυχον ἐνθα καὶ ἐνθα διακρίδον, εἰς πτερον Ἐυρε,  
 Εἰς τε ῥαχιν Ζεφυροιο παρ' ἑσπεριον κλιμα γαίης,  
 Αἱ δὲ Νοτου παρὰ πέζαν ἀλχημονες αἱ δὲ Βορηος  
 Βασσαριδες κλονεοντο, καὶ ἀρσενοθυμον ἀναγκην  
 Μαιναδες ἥλλαξαντο.

The flight of the Amazonian mares is evidently the same mythical event as that of the mares of Erythras son of Myozæus a Persian of Pasargada. His immense herd of mares were attacked by lions and ὑπο δειῶς ὁ ἵστρον λαβεσσαι<sup>47</sup>, they rushed into the sea and swam over to Erythræa, accompanied by one of their herdsmen; and Erythras building a ship (the first ever built in Persia) sailed in quest of them and found them in Erythræa. We may with equal safety pro-

<sup>46</sup> Nonn. Dion. L. 34. v. 353.

<sup>47</sup> Boxus (auctor Persicus) cit. Agatharc. Hudson. Geogr. Minor. tom. 1. p. 3.

nounce that the fabulous Erythræa is the *Erythra* of the extreme west on the margin of the Atlantic Ocean, or (as the false Hesiod <sup>48</sup> ventures to say) beyond that ocean,

Σταθμῶ ἐν ἡεροεντι, πέζην κλυτὰ Ὀκεανοιο,

into which Hercules sailed in the goblet of the Sun in pursuit of the cows of Geryon.

The judgments of God against the monsters of the gynæocracy are more than once depicted under the type of cows, driven wild from their accustomed pastures.

Prætus was the old king who persecuted Bellerophon upon the false suggestions of his harlot wife Sthenobæa, Bellerophon *conquerour of the Amazons*. He had by his said wife or (as others related) by <sup>49</sup> Antiope *three* daughters (the number of the tribes of Noah, of the tribes of Amazons, of the bodies of Geryon the cow-herd, and of the Bacchæ who murdered Pentheus), by name <sup>50</sup> Lysippa, Hipponoa, and Cyrianassa, who pretended to equal Juno in beauty, and presumed to decorate themselves in her sacred ornaments. They were also women of <sup>51</sup> extreme lasciviousness. Their punishment was <sup>52</sup> madness, by which they fancied themselves to be cows <sup>53</sup>, and ran lowing into the woods, and wandered naked <sup>54</sup> over various countries;

Proetides implerunt falsis mugitibus auras.

They were exorcised and restored to sanity at last by the arts of the conjurour Melampus at the fount of Clitorium, under circumstances which do not obscurely indicate that their enormities had been those of the Bacchic orgies;

<sup>48</sup> Pseud-Hesiod. Theog. v. 294.

<sup>49</sup> See vol. 1. p. 482, 3.

<sup>50</sup> Serv. in Eclog. vi. v. 48.

<sup>51</sup> Ælian. Var. Hist. 3. c. 62.

<sup>52</sup> Pausan. viii. c. 18. s. 3.

<sup>53</sup> Servius. *ibid.*

<sup>54</sup> Ælian. *ibid.*

55 Clitorio quicunque sitim de fonte levârit  
 Vina fugit, gaudetque meris abstemius undis,  
 Seu vis est in aquâ calido contraria vino,  
 Sive (quod indigenæ memorant) Amythaone natus,  
 Prætidas attonitas postquam per carmen et herbas  
 Eripuit furiis, purgamina mentis in illas  
 Misit aquas, odiumque meri permansit in undis.

The like was also told as of Antiope <sup>56</sup> (the alleged mother of the Præetides), who was driven mad by Bacchus and wandered about, till she was cured by Ornytion son of Sisyphus. Another version of the same story is, that the kingdom of the Argives was divided <sup>57</sup> into three kingdoms, and the women who inhabited them were driven <sup>58</sup> mad by Bacchus and left their houses to wander about the country, but were cured by Melampus son of Amythaon.

Where the name of a person was put for the whole system of which that person was the head, as the name of Israel, Moses, or Christ, the destruction of the system was in pursuit of the metaphor described as the destruction of the person, and the dismemberment thereof in like manner. Saint Paul asks, <sup>59</sup> *μεμερισται ὁ Χριστός?* and so also the dispersion and scattering abroad of the nations, is figured as the scattering of the members of Bacchus or of the great Harlot. "Bacchus (saith Julius Firmicus) " was <sup>60</sup> a tyrant of Thebes, con-  
 " spicuous for his magical powers. He possessed the minds  
 " of the women by certain drugs and incantations, and com-  
 " manded them to perform all sort of cruel actions in their  
 " madness, desiring to have noble matrons deranged in their  
 " minds for the ministers of his lust and wickedness." And the same author <sup>61</sup> relates, that Juno commanded the Titans

<sup>55</sup> Ovid. Met. xv. v. 322.

<sup>56</sup> Pausan. ix. 17. c. 4.

<sup>57</sup> Pausan. 2. c. 12. s. 4.

<sup>58</sup> Pausan. ibid. Diod. Sic. L. 4. c. 68. Apollod. L. 1. c. 9. s. 12.

<sup>59</sup> 1 Cor. 1. v. 13. see above, p. 198.

<sup>60</sup> De Err. Prof. Rel. p. 11. Oxon. 1662.

<sup>61</sup> Ibid. p. 9.

to chop up the body of Bacchus into small parts. Dirce, wife of Lycus and mother of Amphion, a woman entirely devoted <sup>62</sup> to Bacchus, was torn to pieces by Jupiter in the form of a bull, and her members were scattered about,

in multis mortem habitura locis.

The Sphinx in her despair tore herself piecemeal, *ἐαυτὴν* <sup>63</sup> *διεσπαράξε*. Leucone was pursued and torn in pieces by the dogs of the wild huntsman Cyanippus. The power of Barbelo queen of the eighth heaven is taken from her and divided among the different kings of the earth, but she is constantly endeavouring to recover <sup>64</sup> from them the various fragments of it. Typhon slew Osiris and scattered his limbs upon the face of the earth because of his son *Pelorus* (i. e. to avenge the murder of Nimrod), and Isis undertook <sup>65</sup> a pilgrimage in order to collect the fragments of his body.

Having brought the reader down to the wanderings of *Isis*, we must observe upon the same under that title, which more properly belongs to her erratic life, *Io*.

*Io* was the <sup>66</sup> Moon, the concubine of Jupiter *Picus*; and the rape of *Io* <sup>67</sup> with her attendant women by the Phœnicians is a duplicate of the rape of Helen by the Trojans. She was worshipped in Ægypt under the name of *Isis* as the Great Mother,

Nunc Dea linigerâ colitur celeberrima turbâ <sup>68</sup>.

But previous to her apotheosis she had been transformed into a cow, and driven wandering by the jealousy of Juno over nearly <sup>69</sup> all the world. She was prevented from settling in

<sup>62</sup> Pausan. ix. c. 17. s. 4.

<sup>63</sup> Schol. in Eurip. Phœn. v. 50.

<sup>64</sup> Above, p. 327.

<sup>65</sup> Athenag. Legat. p. 98. ed. Oxon. 1682.

<sup>66</sup> Suidas in 'Ιω. Johan. Malal. p. 31.

<sup>67</sup> Herod. L. i. c. 1.

<sup>68</sup> Ovid. Met. l. v. 747. Lactant. Inst. L. i. c. 11.

<sup>69</sup> See Æsch. Prom. v. 710—855.

any place by the constant torments and stimulation of the *cestrus* or *asilus*, that is, the gad-fly.

We might have supposed the *fly* to have been merely an incident brought in to keep up the metaphor of the *cow*, did it not meet our observation in so many places. The *Bassarides* were driven out by the gad-fly, for so we must interpret <sup>70</sup> *θεινομεναι βεπληγι*, and not by a *goad*, which would be a monstrous notion, and still less a *battle-ax*, as the Scholiast fancied. I suspect that our word gad-fly is probably *goad-fly*, from its being a natural goad or spur to the cattle, although Dr. Johnson derives it, not amiss, from to *gad* or wander. *Μυωψ* (as *Æschylus* <sup>71</sup> calls the fly which haunted *Io*) is, according to *Tzetzes*, either a gad-fly or a brazen spur,

*Μυωψ* <sup>72</sup> *ἔστιν ὁ οἰσρος δε, ζωυφιον μικρον τι,*

*Ἔστι και κεντρον ἐκ χαλκου τῆς ἰππῆς κινουῦν τρεχειν.*

The *Erythræan Sibyl* says of herself, that she fled from *Babylon*, driven forth by the gad-fly,

*Βαβυλωνια τειχεα μακρα*

*῾Οισρομανης προλιπυστ᾽, εἰς Ἑλλαδα πεμπομενον πυρ.*

The *Orphic hymns* seem to identify the *Panic* fear with the exagitating gad-fly,

*Πανικον ἐκπεμπων οἰσρον ἐπι τεξματα γαιης* <sup>73</sup>.

It would be as contrary to Scripture as to reason to suppose, that the miracles or manifest providences recorded in Scripture, were all that did ever occur; but on the contrary the theocratic rule, first in it's catholical form or that of the *Adamitish* and *Noachid* patriarchates, and afterwards in it's circumscribed

<sup>70</sup> *Iliad*. vi. 135.

<sup>71</sup> *Prom*. v. 680.

<sup>72</sup> *Chiliad*. ix. v. 842. 845.

<sup>73</sup> *Hym. Pan*. v. 23.



condition as deposited in the family of Jacob, was marked by a continual revelation of divine power, of which some only of the more notable instances have been consigned to writing. St. John declares, in the figure of hyperbole, that "there were also many other things that Jesus did, the which, if they should be written every one, he supposed that the world itself would not contain the books that would be written." If this was in any sense true of a life of thirty or at most of fifty years, described to us in twenty long chapters, how much more shall it apply to two thousand years of theocracy, sketched out to us in eleven short ones? Common sense therefore shows, that the judicial acts of God as recorded for our instruction (great as they be) are in number at least a small part of those which were performed. Herodotus doth not only relate to us the building of the pyramids, but also the means (perhaps more wonderful) that were employed for that end; but the brief notice in Genesis doth but merely mention the fact of the tower-building. So it is of human works; and in like manner the sacred writers are often contented with declaring the achievement of the divine counsels, without detailing all the wonderful means by which they were brought to pass. We are informed that Noah introduced into the ark all manner of living creatures, but it is evident that he could by no means have collected them, and it follows of necessity that they must have been brought to him by their Creator. Also, if the fierce and carnivorous animals had not been divested of their savage nature, they would have devoured the other beasts, and even the family of Noah; and the danger would have been equally great when they were turned loose from the ark. Thus may we very plainly perceive (although we read it not in Holy Writ) that a præternatural instinct drew the birds and beasts unto Noah, and also tamed their fierce or timid dispositions both during the flood and for a due time afterwards. These things *must* have been; and that they *were* so, we are expressly told in the Syrian account of

the deluge and of the ark of Deucalion <sup>74</sup>, as preserved at the temple of Hierapolis. The ancient poets (whose fictions rarely wanted for a foundation in fact) have delivered, that in the first or golden age of the world the lion used to play with the lamb, and that the like should be again at the advent of the promised regenerator,

nec magnos metuent armenta leones.

Daphnis (who was the Idæan Bacchus) had the *Armenian* tigers in his car, and in that of Rhea Cybele were tame lions,

Et juncti currum dominæ subiere leones.

The mystic car of which those legends spoke, the *Currus Deorum* from which mountains were named,

Ἄρκτος ὅ' ἦν καὶ Ἀμαξάν ἐπικλήσιν καλεσθῆναι,

was the Ark. Orpheus had the power to tame the most savage beasts by his voice, and they followed whithersoever he led them. We find, therefore, that many great marvels must have happened, and actually did happen, which the short Mosaical summary has unavoidably prætermitted; but concerning many of which the Book of the Wars of Jehovah, and other scriptures of the catholical patriarchate, perhaps were not silent.

It is worth our considering, whether we should suppose that the dispersion of mankind was effected merely by means of their cloven tongues, or whether mythology doth not speak true, that Bacchus and Io were sent on their travels by the βακχῆξ, μωψ, οἶσρος, or asilus. That vast event, the details whereof an historian would think modestly compressed into six quarto volumes, is comprised in three verses; and the efficient causes thereof are only described in the monosyllable *so*, which follows the mention of the confusion of tongues. They were scattered abroad in pursuance of the will of God, in rebellion

<sup>74</sup> Auctor de Deâ Syriâ, c. 13. See Price Hist. Arab. p. 17.

against which their forefathers had constructed the Tower of Unity. The Canaanites were guilty of the same offence, that of resisting the commands which had been given to the <sup>75</sup> Noachidæ, and confirmed (in that particular instance) by the call of Abraham out of Ur of the Chaldees, concerning the distribution of the earth, by usurping to themselves the Lord's own patrimony or demesne lands in Syria. And the punishment of the Canaanites was likewise analogous to that of the Babelian nations, "for afterwards were the families of the "Canaanites spread abroad." But *they* were certainly scattered abroad *θεινομενοι βεπληγχι* "I sent the hornet before "you <sup>76</sup>, which drove them out from before you, the two kings "of the Amorites; not with thy sword, nor with thy bow." There is an analogy pervading the dispensations of God towards men, and the observance of similitude in similars is the favourite way of Providence; it is therefore most probable that the lore of the gentiles is founded upon truth, as regards the emigration of Io and the Bassarides, and that the stimulations of the fly were used as well to prevent their loitering within the limits of the empire from which they were banished, as to direct their route. Some such indications were expedient, or several inconveniences might have arisen; weary of their painful journey, they would have halted and settled far within the distance over which they were to be expanded, and they would have destroyed each other in their contests for the most eligible and fertile seats. The object of Providence was not only their *confusion* in order to humiliate and punish their pride, but also their *distribution*, in order to carry into effect that orderly separation of the peoples which had been ordained from the first. The monitor flies, rushing in clouds from a given point of the compass, would not only give them a signal for resuming their march, but would point out to them the course of it; and when the plague of insects had entirely ceased,

<sup>75</sup> See Bryant on Scripture, p. 225—230. ed. 1810.

<sup>76</sup> Josh. 24. v. 12. Exod. c. 23. v. 28. Deut. 7. v. 20. Wisdom, 12. v. 8.

they knew they were at liberty to settle. They consecrated the <sup>77</sup> nearest high place, traced out with the plough the enclosure of their little capital, and raised an altar to Jupiter Baal-zebul, Ἀπομυῖος <sup>78</sup>, Ἀλεξικακός, Averruncus, Apopompeius, or Epaphus. Io was delivered from the pursuit of the fly by Epaphus, whose name is said to mean "touching with the hand," from ἐφάπτω, and the name A-verruncus, the *brusher-off*, is the same metaphor, and offers the natural image of brushing or beating off the gad-fly from cattle.

It has been observed, that the business of the fly was to stimulate the emigrants into motion, after due rest at their stations, and to point out the direction of it; which corresponds so nearly with the office of a sheep-dog, when flocks change their pasture, that the likeness could hardly escape notice. The god of terrors and of the panic œstrus <sup>79</sup> was a shepherd, Pan ovium custos; but the same was also the Great Mother's omnipresent dog, guiding her vast flock in various directions, μεγλας θεῦ κυων παντοδαπός, and he was the gad-fly that haunted Omphale the virago of Lydia,

Στητας οἷσε Σαεττας <sup>80</sup>.

Shepherd, dog, and fly; it is remarkable that Mars, when reviling Minerva as the cause of confusion and discord, calls her both *bitch* and *fly*,

Τιπτ' αὐτ' ὦ κυνο-μυῖα θεῦς ἐρίδι συνελαυνεῖς <sup>81</sup>.

<sup>77</sup> See vol. 1. pp. 414. 431.

<sup>78</sup> Hercules relieved Elis from a plague of flies by sacrificing to Jupiter Apomyus. Pausan. *L.* 5. c. 14. See Plin. *L.* 29. c. 24. *L.* 10. c. 28. Ælian. de Animal. *L.* 5. c. 17. Athenæus, *L.* 1. c. 4. s. 7. The last cited author says that the Eleians used to do sacrifice to the flies, and St. Clement of Alexandria says that the Acarnanians used to do the like. The Romans worshipped Hercules Apomyus.

<sup>79</sup> Above, p. 385.

<sup>80</sup> Simmiæ ara. v. 14.

<sup>81</sup> Iliad. xxi. 391.

Also, where the poet describes the præternatural valour with which Minerva inspired Menelaus, it is said,

Και ὁ μυιῆς θάρσος ἐνὶ στήθεσσιν ἔνηκε,  
 Ἦτε καὶ ἐργομένη μαλα περ χροὸς ἀνδρομεοιο  
 Ἴσχαναα δακτεῖν, λαρόν δὲ ὁ αἰμὶ ἀνθρώπων·  
 Τοιῷ μιν θάρσους πλησεν φρενας ἄμφι μελαινας.

A comparison, which seems extraordinary, if it be not thought to allude to the visitation of the œstrus. The victory of Abraham over Chedorlaomir and Tidal king of nations (which the Rabbis call his battle with Nimrod) was gained by means which are not detailed, but which do not appear to have been natural; and it is pretended<sup>82</sup> by Jonathan ben Uzziel and Abulpharagius that the Nimrodians were thrown into confusion by a swarm of insects, in commemoration of which event (as it is said) the children of Ammon worshipped the god *Chemosh*, that is, *the Gnat*. It would seem that the Hebrew name for a hornet includes the idea of banishment and expatriation; *Zeruah* is explained to mean<sup>83</sup> *a hornet*, and *Zeru-Babel*, *banished to Babel* or *a stranger to confusion*. Foretelling the captivity of Ephraim, *Isaiah*<sup>84</sup> sings thus, “and “it shall come to pass in that day that the Lord shall hiss for “the fly that is in the uttermost part of the rivers of *Ægypt*, “and for the bee that is in the land of *Assyria*.” Mr. Bruce gives a lively description of the fly which haunts the *Æthiopian* rivers above *Ægypt*; but the prophet does not only allude to the natural but also to the civil history of those countries, and would remind his hearers of the two great occasions whereupon the fly of expatriation had anciently been employed, namely, the hornet which went before the sword of *Joshua* out of *Ægypt*, and the *asilus* by which the avenging *Heraclidæ* were led out of *Ashur* into *Babylonia*.

The Semiraman gynæcocracy was an imitation of a beehive,

<sup>82</sup> Cit. Hyde. Vet. Pers. Rel. p. 74.

<sup>83</sup> Oliver Script. Lex. p. 271.

<sup>84</sup> C. vii. v. 16.

and it's votaries were (by various denominations) bees; Seirenes, Essenes, and Melissæ. For which reason it was an appropriate judgment, that they should be driven out by wasps or hornets, a more fierce and powerful species, who are accustomed to plunder the hives of bees. And for the sake of the like metaphor the birds which we call bee-eaters, were anciently *Meropes*, which is *dividers of language*, and *Barbari*, which is a title of the Cushim. For although the breaking asunder of the Semiramian league was achieved by divine Providence, and not by the power of the Ninevite, "not with thy sword, nor with thy bow," yet was that Providence revealed at the moment of their successful return into the kingdom of Semiramis,

Ἄντικα δὲ σφηκεσσιν ἰοικότες ἔξεχοντο <sup>85</sup>

Ἐינוδίοις,

in the same manner as when portents and panic fear went before the march of Israel, and for the similar purpose of driving the one party *out of* the country and giving it *to the other*.

The emperor Nero in his *Bacchæ* made mention of a custom of the Bacchanalian women, in their orgies commemorative of the death of Pentheus, which seems to allude to the terrors of the gad-fly,

Torva Mimalloneis implerunt cornua <sup>86</sup> *bombis*,

for that word is proper to the buzzing of insects, ἡ βομβευστα μελισσα. And the curious *Diræ* of Herodes Atticus also contain the same allusion, associating the *nemesis* or divine wrath with a "vindictive buzzing,"

Ἄλλα μιν ἀπροφατος Νεμεσις καὶ ῥομβοῦ ἀλασῶρ  
Τισσεται.

The word *rhombus* is used by Pindar for the whizzing sound

<sup>85</sup> Iliad. xvi. 259.

<sup>86</sup> Pers. Sat. 1. v. 99.

produced by the wings of a bird or the motion of an arrow through the air.

V. The hand of God was seen by the last of the Babylonian kings, announcing that his kingdom was taken away for ever both from him and his, in the midst of a great and impious festivity, in which he was bidding defiance to Him whose power and whose mercies his illustrious grandfather had felt and acknowledged. And we may find reason for believing that the first visit of God to the great temple of rebellion was made under similar circumstances.

The victorious Indo-Scythæ, and Assyrians, and Susians, were then pouring down upon Semiramis, whose only remaining hopes lay in the most desperate resources of the witchcraft which she practised. The arm of Nature's own goddess was become powerless, and the god of battles was no longer propitious,

*Ἐν δ' ὅγ' εὐχολῆς ἐπιμεμφεται εἰθ' ἑκατομβῆς.*

It is my opinion, that upon this awful occasion she determined to solemnize such a sacrifice as would propitiate (if any thing could) the great and ineffable Demogorgon; and that, that is the memorable crime of the Lamia or Propetides. She determined that her mænades should sacrifice the young prince, who was the hope of her dynasty, and feed upon his flesh.

When the Seven came to attack Thebes, and Eteocles had gone forth to meet them, Menæceus son of Creon (who succeeded Eteocles on the throne) sacrificed himself as an expiation for the city. The androgynous prophet, Teiresias, being questioned by Creon as to the means of saving the city, reluctantly informed him that his youngest son must be sacrificed to appease the god Mars and the earth-born dragon <sup>87</sup> or infernal Echidna. Hæmon, his elder son, being espoused, although not actually married, was an insufficient victim and not <sup>88</sup> ἡθεός.

<sup>87</sup> Eurip. Phœn. v. 940, etc. v. 1027.

<sup>88</sup> Eurip. Phœn. v. 952.

Creon exhorted his son to fly to the altars of Dodona, but he, pretending that he would go and take leave of his mother, ascended to the *highest tower* of the city, where he cut his own throat and fell headlong into the *dragon's pit* which was beneath it. What we read here agrees well with the Indian theology of the Calica Purana, which teaches that human sacrifice to be effective must be voluntary, and that piacular victims were always represented as willing substitutes for their fellow creatures; in the same way as the burnt widows of modern India are. The confusions of the Theban mythology are innumerable,

(Œdipodioniaë quid sunt nisi fabula Thebæ?)

and we may be assured that this tale is wrongly mixt up with that of the *first Seven* who came against Thebes. Æschylus, a much graver authority than Euripides, did not regard it as forming any part of their history, and the plot of the *Phœnician Woman* is also constructed upon a model very different from and less correct than that of Sophocles. The defenders of the city were not then reduced to any such desperate extremities, but when the latter Seven or Epigons arrived, then it was that the long-suffering of heaven received this last and direst provocation.

Teiresias was the prophet and prophetess of Thebes, was by turns both man and woman, had tasted the enjoyments of either sex, and remained in the city deeply stricken in years, until the coming of the Epigons; which event was the signal for the flight and emigration of the Thebans and the death of the bisexual monster. Homer's Teiresias seems to be the Lamech of the line of Cain; but the Teiresias of Theban tragedy is that ambiguous Sibylla, whom we have seen alternately a fair and delicate woman, and a fierce Amazon leading armies in the field and in her chamber complaining—*puellis de popularibus!* She it was, who delivered the oracle that killed Menœceus; and indeed the scholiast of Euripides says that his death (according to some) was not voluntary, but that



he was sacrificed by *the Sphinx*. But that horrible being, as we have before intimated, was the Phrygian or Trojan Sibyl. The ænigmas of the Sphinx were not idle jests or riddles (which is puerile to imagine), but dark sayings of the *mantis*, which the hypophet or prophet had to expound; and the occasion whereof we are speaking, is that on which she gave the famous effatum, which occasioned both her death and her *sparagmus* or the scattering of her subjects. Being asked what offering would appease the gods, she answered, "that which is quadruped in the morning, biped at noon, and triped in the evening." There is an ancient painting (on the sepulchre<sup>89</sup> of Quintus Nasonius Ambrosius) of the Sphinx sitting on the extreme edge of a high precipice, and below her stands a naked man with his finger pressed upon his lip, as one imploring or enjoining silence, and another with his clothes on and holding a horse. As soon as the man with the horse had expounded the fatal secret, the naked youth would be doomed to perish, and the prophetess would go headlong from the brink.

The Patriarch Eutychius or Said ebn Batrick<sup>90</sup> thus describes the manner in which the people were occupied at the moment of the confusion of Babel, "immolabant filios suos et filias suas dæmonibus." He does not name Babel, but his description can be applied to no other event in history.

There was a town in Troas called *Antandros*, which signifies a man vicariously offered; and Conon intimates that it was called after Ascanius<sup>91</sup> one of the Æneadæ. Britannia was colonized by Brutus the Ænead; and the last of his line who reigned over Britannia<sup>92</sup> was preparing to sacrifice no less a personage than young Merlin, in order to cement an eternal tower with his blood, but Merlin convinced him of the impossibility of building such a tower in his country, and

<sup>89</sup> No. 19. edit. Bellori. Roma, 1796.

<sup>90</sup> See Eutych. p. 60, 1.

<sup>91</sup> Conon. narrat. 46.

<sup>92</sup> Nennius, c. 39, 40, etc.

commanded him to *wander in foreign parts* till he could find a tower. The fable, thus told of the last of the Brutid kings in Britain, is true of the last of the Babel Æneadæ. The cruel sacrifice of the last of the Æneadæ by his mother (or at least his lineal female ancestor) was mentioned in the Sibylline prophecies,

ᾠ Ἰσατος Ἀινεάδων μητροκτόνος ἡγεμονεύσει,

which line (by a play of which some Greek words were susceptible, and similar to that which Demosthenes practised against Æschines) the Romans applied to Nero; for *μητροκτόνος* is *mother-slayer*, and *μητρόκτονος* is *mother-slain*. The same orgies of human sacrifice are the dreadful banquet of the exiled and wandering Æneas, which the harpies interrupted.

The dispersion of the Bacchanals appears to have taken place during a thiasus or religious solemnity, in the midst of which they were disturbed,

αἱ δ' ἅμα πασαι

Θυσθλα χαμαι κατεχευαν, ὑπ' ἀνδρόφονοιο Λυκούργου  
Θεινόμεναι βουπληγι.

VI. The visitation of Providence in this grand affair of the *Populifugia* was far from weaning the gentiles from their inveterate errors, but they carried them along into all their new settlements, from which arises the great conformity of doctrines and ceremonies which we observe among all the nations that have grown up since, the scattered members of the great *Sparagmus*.

Their obstinacy in error clearly shows, that they imputed their calamities to other causes and other Powers than the true.

It is out of my power to interpret what is really meant by the

scelera et furias Ajacis Oilei,  
considered as a moral cause of the dispersion from Ilium.

<sup>93</sup> Dion. Cassius, *L.* 62. c. 18. p. 1016. Reimar.

The same visitation was ascribed by others to the vindictive disposition of Nauplius the father of Palamedes, who held out false lights to the Danaans from Mount Caphareus in Eubœa, and so wrecked their mystic navy. He also went to and fro among the wives of the <sup>94</sup> kings, seducing them to commit adultery, that discord might so arise among them and his son's death be avenged. Cedrenus mentions that Oiax, the son of Nauplius and brother of Palamedes, seduced Diomedes's wife, which was the cause of his *ποσειδων* or populifuge into Italy. Guneus (of whom Homer barely makes mention, but who was the minister of Semiramis, by whose means she reconciled the nations, and who was honoured almost as the *deus pantheus*;) is the *Oiax* or *Rudder* of Palamedes; and here (therefore) we have a fable more explicable than that of the Locrian Ajax. The death of Palamedes was a source of irreconcilable hatred among men, and (more than that) it was thought to be a great *piaculum* in the eyes of the *Dii Daimones*; and the idea conveyed in that fable is, that Guneus was not, as he seemed to be, a traitour to and an apostate from his sacred memory, but that he was a "lying spirit" sent to deceive Semiramis, and lead her astray to her destruction in all her wild schemes of gynæocracy and amazonism, with those appurtenances which to have mentioned once is more than enough. That was the seducing of the *wives of the kings*. The false Nauplian lights which wrecked the ships of the nations were *new lights* in the spirituality of their kingdom, and the seduction of the queens was spiritual adultery, because "the sorceries and whoredoms of their mother Jezebel were so many." In that manner the *atè* or *crinnys* of Palamedes was supposed to work against them, "giving them" (for the *mere words* are not inapplicable) "statutes that were not good, and judgments whereby they should not live;" and the same notion, derived (I believe) from the same source, is expressed by the Brahmens in their *Scanda Purana*. When Vishnu had determined to destroy the

<sup>94</sup> Hoffman in *Nauplius*.

Treppoor (or Tri-polis) of the Giants, he assumed a form under the title of Boodha, who, entering the three cities, wrought miracles, and preached a seducing doctrine to the inhabitants, who were led to embrace his new religion and become in every respect his proselytes: by that stratagem <sup>95</sup> the Treppooras fell into the hands of Boodha, and were destroyed by Siva.

Those names express the principle to which the Scythistic church offered it's supreme veneration, and to which the Hellenistic or Vishnavan paid only the homage of fear mixt with abhorrence. They were delivered by artifice (according to these stories) into the hands of their great enemies the Magian Assyrians.

The prevailing belief (with which belief these stories are not only consistent, but carefully rendered consistent) was that the curses and the blood of Nimrod had never slept unto that day, and were then raised up against them. Ganges <sup>96</sup> the giant was king of the Æthiopes, and no man was ever seen so brave or so beautiful, and he was the founder of sixty cities and the owner of the seven invincible and adamantine swords; but he was murdered by his subjects, and his spirit haunted them till such time as the perpetrators were buried alive; and *even then*, the Earth would not suffer them to remain within the limits of his kingdom, but drove them forth. From that significant legend we may collect, that the horrible expiation which *the harpies* or whirlwinds interrupted was intended to pacify his spirit, when they found that the Seven (with their seven swords of adamant) were led on by their Amphi-araan Jove, and that the hunted Actæon was turned huntsman again and

The horseman ghost was thundering for his prey.

The terrors of Nimrod were *gorgon* terrors, and his head, which they had gathered up from among the fragments of his blasted body,

(solum nato rapuisset Agave)

<sup>95</sup> Mahoney on Ceylon. As. Res. vii. p. 5f.

<sup>96</sup> Philostr. Ap. Tyan. L. 3. c. 20.

and of which they had made teraphim, haunted them on their flight in every direction ; as they divided and subdivided, the omnipresent terroure was multiplied upon them. Io was expelled from her country and pursued through the wide world, not only by the hissing fly, but by the pursuit of Argus the giant, who was sent after her because she dared to call herself the concubine of the most high God. She was not (however) pursued by the living giant ; he was numbered with the dead and was one of the *eidola* or ghosts, *ἰδῶλα καμνοντων*. The *Earth* (who expelled, as we have seen, the murderers of Ganges) gave up it's dead, in order that her foot should find no rest ; and we hear of her praying <sup>97</sup> to the earth to take back into her bosom that giant ghost whose eyes were glaring upon her ;

Ἴδῶλον Ἀργυ γηγενῆς ἀλεῦ ὦ Δα'  
 Φοβῆμαι, τον μυριωπον ἑισορωσα βουταν.  
 Ὁ δε πορευεται δολιον ὁμιμ' ἔχων,  
 Ὅν εἶδε κατήανοντα γαγια κευθει.

Argus was lulled to sleep by the incantations of Mercury, and then basely assassinated by him ; and how ? His *head* was cut off,

falcato vulnerat ense <sup>98</sup>

(Quâ collo confine) caput saxoque cruentum

Dejicit, et maculat præruptam sanguine caudem.

and then Juno transformed him into a *peacock*, the feathers of that bird being a symbol of innumerable eyes ; the Indians also represent their Mars or war-god, Carticeya, riding on a peacock. But the real reason, why the pursuing Argus was *all eyes*, is that he was *all head*, the phantasma of the too famous head of Nimrod glaring as if reflected from a thousand magic mirrors. Digging the foundations of the Roman capitolium,

<sup>97</sup> Æsch. Prom. Vinct. v. 570.

<sup>98</sup> Ovid. Metam. 1. v. 712. The Jezidian Curds worship the spirit Satan with rites which they keep a profound secret, and they call him the *Peacock-angel*. See Michel Febvre, Theatr. Turc. p. 367. ed. Paris, 1682. But their peacock is (in strictness) not the Old Serpent but the "Seed of the Serpent" (see Gen. c. 3. v. 15), Orion the son of Demogorgon. See vol. 1. p. 15.

it is fabled that they found a bloody head, like that of a fresh slain man, but with no body, and of several accounts one <sup>99</sup> says that it was the *head of Argus*. The history of that Mighty Hunter, Actæon <sup>100</sup> son of Aristæus, includes the *Populifugia*; those who say that his dogs devoured him, inform us that those dogs in horror and remorse took flight and passed over the river Indus, that is, out of his kingdom of Asia; and those who say that he was murdered by the votaries of the god Bacchus, also inform us that his death was the source of their calamities,

*βριαροῖς ἀλγεα Βακχιαδαῖς,*

and the cause of their exile into various countries. But the same history also commemorates Nimrod's avenging spirit; Cheiron the centaur raised up the ghost or *eidolon* of Actæon, which long continued to be an object of terror. The *Dispersion* is figured under the type of sowing, or rather spargo (I disperse) and *σπειρω ἐσπαρκα* (I sow) are one and the same Scytho-Pelagic word; and thus we recognize the goblin huntsman scattering his foes in Triptolemus of Assyria, who drove a team of dragons through the air, followed by a host of dæmons <sup>101</sup> clashing their iron weapons. The course of Triptolemus was from the <sup>102</sup> east to the west; and especially towards Italy (the land of the *New Ilium*) to which country the colonies of Bacchus were in a peculiar manner directed. We shall in like manner discern the avenging spirit in what we read of the nocturnal yelling of the hounds of <sup>103</sup> Amphion, of the vision of Guido Cavalcanti <sup>104</sup> and his hell-dogs, of Arthur's <sup>105</sup> goblin huntsmen, and in all the traditions of the Wild Jager. The head of Nimrod was remembered for centuries and mille-

<sup>99</sup> Serv. in *Æneid*. viii. 345.

<sup>100</sup> See vol. 1. p. 62—5.

<sup>101</sup> See vol. 3. p. 388. Nonnus cit. *ibid*.

<sup>102</sup> See Lucian. *Somn.* c. 15. in vol. 1. p. 15. Bipont. *Sophocl. Fragm.* p. 56. Oxon. 1808.

<sup>103</sup> Vol. 1. p. 72.

<sup>104</sup> *Ibid.* p. 73.

<sup>105</sup> *Ibid.* p. 100, 1.

narics of years, and is not even yet forgotten; and the vile superstitions concerning it were not founded upon nothing. He fell a victim to diabolical perfidy and treason, whatever were the circumstances of his march to Babel, and perhaps that head (so long encircled with the towery tiara of blasphemy) may at last have put on the everlasting crown of the faithful witnesses. The *Argus* which terrified the nations, while the æstrus goaded them on their way, was no illusion of necromancers, but the messenger of Him who raised up the judge of Israel, before Saul, in that hour in which his kingdom was taken away. And *possibly* that may have been the sense in which the *Ænigmatistæ* said, "even as Nimrod the mighty hunter <sup>106</sup> *before Jehovah*;" whether or not it was so, I remain in suspense, but inclining to the affirmative.

VII. Ai-holus or Æolus is a name signifying a ruler of the whole earth before the days of it's division; Homer in his allegories describes him as residing in an island where he held the stormy winds in confinement,

Κείνον γὰρ ταμίην ἀνεμῶν ποιεῖσε Κρόνῳ <sup>107</sup>  
 Ἥ μὲν παυμέναι, ἧδ' ὀρνύμεν, ὃν κ' ἐθέλῃσι,

and mythologists have followed the example of that great poet. The Athenians paid certain honours to three giants called (collectively) the Tritopators or Propators, and, by name, either Amalceides, Protocles, and Protocleon, or Cottus, Briareus, and Gyges, who were either the Winds or (by another account) the keepers of the winds <sup>108</sup>, θυρωροὶ καὶ φυλακεῖς ὄντες τῶν ἀνεμῶν. The Winds were <sup>109</sup> the brothers of Memnon the Æthiop, Prince of the Cushim and Son of the Morning, and they bore away his body from Ilion while Achilles was offering insults to *his head*. The Winds who were Aurora's sons and

<sup>106</sup> See vol. 1. p. 409.

<sup>107</sup> Hom. Od. 10. v. 21.

<sup>108</sup> See Etym. Mag. Suid. and Hesych. in Τριτοπατρεις.

<sup>109</sup> Above. p. 47, 8. p. 170.

Memnon's brothers were only these three, Zephyrus, Boreas, and Notus, the directions in which the Mares of Venus were driven wild,

non Eure tuos neque solis ad ortus

Sed Boream, Caurumque, atque unde nigerrimus Auster,

and Zephyrus especially was his *twin-brother* or *unigena*, the West being the predominant direction of their flight,

Ore omnes versæ in Zephyrum.

But it certainly appears that, either the winds were at some period of antiquity called North, South, or West, according as they blew *towards* those points and not *from* them, or else that the early fabulists inverted the mode of calling them with a view to conceal their real meaning. The dispersion from Babel was considered as a dispersion westward and north by west into Europe and south by west into Africa; and that which took place eastward of the Indus was little known or remembered in Europe. Triptolemus sowed the earth, travelling from the east towards the west. The Assyrian Heraclidæ, whose march against Babel was the signal for the miracle of confusion, are the Memnonian winds; and the like is signified when we read that the violent and stormy winds, which destroy the fairest works of human industry, are the sons of Typhæus <sup>110</sup> the giant. No doubt they were the instruments by means of which that <sup>111</sup> giant threw all the gods and goddesses into confusion. It was a mystery of old that the judgments of God against mankind were according to the order of the four elements. "That the final consummation of the world shall be by fire they (the Brahmins) gather hence. Of such as was the beginning of the world, of such shall be her dissolution; but the principles of the world's constitution were these four, earth, ayre, water, and fire, therefore by them shall she be destroyed. Which also they gather by

<sup>110</sup> Hesiod. Theog. v. 869.

<sup>111</sup> Above, p. 364.



“ the destruction of the several <sup>112</sup> AGES ; for the people of  
 “ the first age were destroyed by *water* ; the people of the  
 “ second age were destroyed by WINDS, which they account  
 “ the *ayre* ; the people of the third age were destroyed by  
 “ *earth* ; and the people of the last age shall be destroyed by  
 “ *fire*. Then shall Rudra carry up the souls of all people to  
 “ heaven with him, to rest in God's bosom, but the bodies  
 “ shall all perish.” The third judgment *by earth* would seem  
 to be introduced for the sake of conformity, and is not so easy <sup>113</sup>  
 to comprehend as the other three ; and accordingly the authour  
 of Wisdom <sup>114</sup> makes allusion to no more than three elemental  
 judgments, the water, the fire, and “ the air which could on  
 “ no side be avoided,” in which he is confirmed by the pur-  
 gatory of Virgil,

aliæ panduntur inanes  
 Suspensæ ad ventos, aliis sub gurgite vasto  
 Infectum eluitur scelus, aut exuritur igne.  
 Quisque suos patimur Manes.

The rabbinical book Jezirah does not even admit the existence  
 of the element *earth* ; “ tres matres <sup>115</sup> sunt in mundo, aer,  
 aqua, ignis ; principio cœli ex igne creati sunt, terra ex aquâ, et  
 aer ex spiritu qui stat medius ;” it is evident that *aer* in the  
 first sentence is the *spiritus* of the second, and that *aer* in the  
 second is the *atmosphere*.

The first universal judgment was by water *literally*, and it  
 drowned the Nephilim and swept away the monuments of their  
 greatness. Another by fire was confidently expected in the  
 time future, so that the ancient poets <sup>116</sup> *περι ἐκκρωσεως*

<sup>112</sup> Discovery of the Banian Religion by the Rev. Mr. Lord, resident at  
 Surat, c. 15. in Religious Ceremonies, vol. 3. p. 307. London, 1731.

<sup>113</sup> But possibly the Mosaic age, with the plagues of Ægypt and swallowing  
 up of Corah's congregation, may have been esteemed an age of *terrene*  
 judgments.

<sup>114</sup> Wisdom, xiv. v. 4, 6, 10.

<sup>115</sup> Pseud-Abraham Jezirah, c. 3. s. 3. in Pistor. Art. Cabal. p. 870.  
 Basil. 1587.

<sup>116</sup> Theoph. ad Autol. 2. p. 115. ed. Paris. 1615. Hystaspes ap. Justin.  
 Mart. 2. Apol. p. 66.

κῶσμι θελόντες καὶ μὴ θελόντες ἀκολουθεῖν ἐξείπον τοῖς προφηταῖς, and that is a literal *ecpyrosis*. But the curse of Babel was not unto destruction like those of water and of fire, but it was a curse of scattering abroad. To what, then, could it be referred upon the elemental scheme? To the powers of air, to the warring winds, dissipating all the pride of man like the stubble of the field. The banquet of Æneas was disturbed by terrible monsters (in the nature of birds) called Ἀρπυιαί, but *ἀρπυία* is a Greek word signifying neither more nor less than a *whirlwind*. Of Semiramis and the Æneadæ it may truly be said that "they sowed the wind and reaped the whirlwind." *Aello* the harpy derives her name from the same word by which Quintus describes the dispersion,

Πάντα γὰρ ἀλλυδὶς ἄλλα κακὰι διεχέοντο δ' ἑλ λ α ι<sup>117</sup>,

and the disappearance of Ulysses during so many years of the *Noσoι* is termed by Homer his *carrying off by the whirlwinds*,

Νυν δὲ μιν ἀκλειῶς Ἀρπυιαὶ ἀνῃρείψαντο.

*Asdon*, *Merope*, and *Clæothera*, daughters of *Pandarus*, were educated by *Venus*, and endowed by the other goddesses with every sort of accomplishment, but they came to a bad end. *Aeden* murdered *Amaleus* son of *Amphion* and her own son *Itylus*, and was transformed into a nightingale, but the other two were by *Jove's* command carried off by the *Harpyes* or *Whirlwinds*, and by them delivered up to the *Furies*;

Ὡς ὅτε Πανδαρεὺς κοῦρας ἀνελόντο Θουελλαι<sup>118</sup>

Τοφρα δὲ τὰς κοῦρας Ἀρπυιαὶ ἀνῃρείψαντο

Καὶ ῥ' ἐδοσαν ῥογέρεσιν Ἑρινυσὶν ἀμφιπολεῦειν.

We have good reasons for believing that the idea of *WIND*, which we meet with in so many places, is more than a meta-

<sup>117</sup> Quint. Cal. 14. v. 503.

<sup>118</sup> See Hom. Od. xx. v. 66—78. Eustath. ibid. and Od. xix. v. 518.

phor. The authour of the Sibylline poems no doubt intended to deliver historical truth, when he made the following statement,

πυργον ἐπευξαν <sup>119</sup>

Χωρὴ ἐν Ἀσσυρίῃ, ὁμοφωνοὶ δ' ἦσαν ἅπαντες,

Καὶ βυλόντ' ἀναβῆναι ἐς ἕραν ὀδεροεντα.

Ἀυτὶκα δ' Ἀθανάτος μεγάλην ἐπέθηκεν ἀνάγκην

Πνευμασίν αὐτὰρ ἔπειτ' ἀνεμοὶ μέγαν ὑψοῦ πυργόν

ῥιψαν.

And so far as the Ark or Ship-Temple (which was placed on the summit of the Tower) is concerned, the overthrow may be credited. The assertion of the Sibyl undoubtedly receives a very strong confirmation from what afterwards happened at the meeting of the apostles. The Holy Ghost in his personal visit to Babel divided the tongues or languages of men in such a manner that they should no longer understand each other, and be no longer willing to live in one united empire; but in his visit to the apostles he appeared in the form of divided <sup>120</sup> tongues, in manifest allusion to that awful miracle of old, and for the purpose of imparting to them a knowledge of all the forms of human discourse, (either by the gift of "tongues," which is the faculty of discoursing themselves, or of the "interpretation of tongues," which is understanding what others said,) and to repeal in their especial favour the Babel curse of discord. He came in peace and not in wrath, but in order that it might be known that the discord and the harmony were from one and the same power, "there came a sound from heaven as of a rushing mighty wind."

<sup>119</sup> Theoph. ad Autol. 2. p. 107. The opinion I have more than once intimated, that the Stylites or fanatics on pillar towers were not Christians, but disguised heathens and Babelians, (see vol. 1. p. 101, 2. p. 250. p. 323, 4.) is the more probable when we consider that tradition assigns the same fate to their pillars as to the Tower of Babel. Quo anno Saraceni subactam Africam sibi tributariam fecerunt, ut refert Theophanes, *ventus vehemens monachos stylitas, qui in columnarum verticibus habitacula sibi construxerunt, præcipitavit.* Claud. Berigard. Circ. Pisan. p. 194.

<sup>120</sup> Acts, c. 2. v. 2.

VIII. From the Semiramis, peleias, or mystic *iona*, the heresy or pagan error of *Ionism* took it's name; and the same was affected as a national appellative by certain states of the Graic or Pelasgian family. Gaza in Syria was called *Iona*, and so was Antioch before it received it's Macedonian name, the capital of Syria, and the lowest sink of semiramian debauchery, to which may be added that more ancient city (probably Babylon of Semiramis) whereof Propertius preserves the memory, saying,

Et quot Iona tulit vetus, et quot Achaia formas.

Homer was acquainted with the gods Cron-ion and Hyper-ion, but he nowhere uses the word *Ionian*, for the passage in his thirteenth book is spurious, and Miletus (which was afterwards the caput <sup>121</sup> *Ioniae*) was in his time a Carian and *barbar* state, and a type of some part of king Priam's adherents, not of the Danaans;

Καρων . . . βαρβαροφωνων  
'Οι Μιλητον ἔχον.

Twelve Grecian cities of Asia, of which Miletus and Mycale (at least) were known to Homer, and which had attained no inconsiderable greatness in the early days of Halyattes and Cræsus, were distinguished as Ionian, and held the meetings of their confederacy at the Panionian temple. The people of Athens pretended that these were colonies from Attica; a pretension which has been generally submitted to, although it merits nothing better than <sup>122</sup> derision. Cyrus and the son of Hystaspes abolished the independence of the Panionic league, and they had already passed their meridian, when Attica was yet in her dawn, and as obscure in arms as in arts. The like unfounded pretensions were advanced and admitted with regard to the most splendid republics the world ever saw, those of Sicily and of the western or *Great Greece*. The Grecians of

<sup>121</sup> Plin. *L.* 5. c. 31. 'Ιωνίης προσχημα. Herod. 5. c. 28.

<sup>122</sup> See Casaubon's diatribe on Dion Chrysostom, p. 26.

the eastern or little Greece arose late into fame, and, having eclipsed the obsolete glories of Sybaris, Crotona, Tarentum, Posidonia, and Locri, they at last pretended to father them also.

But Ionia, as we read in other quarters, was a settlement made by Caunus son of <sup>193</sup> Miletus son of <sup>194</sup> Minos,

Ἐνθ' αὐτοῖς πτολιεθρον ἔδειματο <sup>195</sup> πρῶτος Ἴωνων,

or by the *Amazons* Smyrna and Ephesus. These origins are not a jot more fabulous than those from Athens. And indeed the latter, if put to the test, will be found to expose their own falsehood. The Athenians say that they were themselves *Ionians*, and the Asian Ionia was called after them; and they further say that they (of Athens) took that title from <sup>196</sup> Ion son of Xuthus son of Hellen son of Deucalion, whom they sometimes called Ion and sometimes Theseus, and with whose exploits, legislation, and departure from Athens, their *Atticides* were filled. But we know that the legend of Ion son of Xuthus is a part of the widely diffused memory of Nimrod son of Cush.

The truth of the matter is that most of the *Bacchic colonies* or colonies from the kingdom of Babel took their departure into Europe and Africa; but some few tribes of the Pelasgi or Danaizing sons of Raamah lingered upon the western shore of Asia. It suited the purposes of Providence to permit such establishments on the coasts of the Lesser Asia and of Syria in order that the Scythian kings might not use nautical power as a means of demanding *earth and water*

(Ἐκλγον ὡς Ἴνδοισι Θεοῦ κελεῖ <sup>197</sup> χαλα καὶ ὕδωρ),

<sup>193</sup> By Cyane daughter of the River Meander. Ovid. Met. ix. 450.

<sup>194</sup> Or of Apollo and Anacallis, daughter of Minos. Anton. Liber. Met. c. 30. Or of Apollo and Deione. Ovid. ix. 442. Or of Actius son of Minos and Arpa. Schol. Ap. Rhod. l. 7. 185.

<sup>195</sup> Apollonius cit. Parthen. Erot. c. xi.

<sup>196</sup> Paus. vii. c. 1. s. 2. Eurip. Ion. v. 1581—8.

<sup>197</sup> Nonnus. xxxiv. 241. Judith. c. 2. v. 7.

and reuniting into one what the Lord had divided into many "and separated <sup>188</sup> the sons of Adam, and set the bounds of "the people according to the number of his messengers." Of the Pelasgian settlements in Europe and on the Asiatic margin, some were of a model which they affected to call *Dorian*, and which was very austere, and approaching to those more honourable and simple manners called *Barbar*; another was *Ai-holian* or of the whole earth, probably so called not with reference to Graicia or Pelasgia, of which by far the great mass was of that division, and a third was the *Iunian* unrivalled in the ornaments of life and culture of the intellectual faculties, but infamous for that flux and tabefaction of manners and moral character which was known as the βίος Ἰωνικός, and for that effeminacy of dress, which the author of the Homeric hymn to Apollo remarked,

Ἐνθα γὰρ ἔλκεχι τῶνες Ἴαονες ἡγερεθόνται.

Of that model were the twelve Panionian cities, and Athenæ in Europe; differing from the Meroetic Cushim in rejecting monarchy, their religious principles were however those of the semi-ramis or female ions, and those of Asia referred their origin to the Amazons, and especially to the incestuous mother of Adonis, and those of Attica to the goddess *Athena*, or feminine celestial wisdom in the ruffian guise of a warlike virago and armed with the filthy gorgonian or teraphim head, while her love for the miraculously-created <sup>189</sup> olive tree and hatred of the raven show that her imposture was that of the Noetic Iona. Not less than seven <sup>190</sup> cities bore the name of the goddess Athena, three of which distinguished their citizens (as Quintilian says) by three different appellations, Athenæi, Athenæis, and Athenopolitæ. One of the seven Athenas was the famed Minyan Orchomenus, whose citizens (as some thought) manned the Argo, and which was sub-

<sup>188</sup> Deut. xxxii. 8.

<sup>189</sup> See vol. I. p. 192, 3. p. 271.

<sup>190</sup> Steph. Byz. in *Athenæ*. Hardouin ad Plin. 5. c. 31.

merged and disappeared in the lake <sup>131</sup> Copais; or rather in the <sup>132</sup> Ogygian flood. The fables of the Minyan and Ionian Athenas present us with symbols of paradise disappearing in the flood and of the Armenian mount of olives reappearing from beneath it's waves; and a learned Frenchman <sup>133</sup> has well observed, that *Athens* is the same word as *Aadn* (pronounced by us *Eedn* and written *Eden*), the name given by Moses to the land of paradise, and that the hostile contentions between Athens and Atlantis, and submersion of the lake (as described in the *Critias* of Plato) have relation to that etymology.

Having explained away the false histories of the colonization of Ionia, we have next to observe, that a great event was recorded to have <sup>134</sup> happened 140 years after the taking of Troy and accession of Venus and Æneas, which is called the *Ἰωνικὴ Ἀποικία* or Ionic Emigration. That event was the dispersion from Babel, when Semiramis and her followers fled away in the shape of doves; and the age in which it occurred <sup>135</sup> succeeded to the *heroic*, and was called the *ionic age*. We learn from <sup>136</sup> Parthenius that the true Iones of the emigration were not voluntary colonists, but rather people scattered abroad, *τῆς ἀποσκευασμένων τότε Ἰωνας*. Another event was called the *Æolian ἀποικία*, which is said to have happened <sup>137</sup> four generations previous to the Ionian, and to have been conducted by Orestes son of Agamemnon. But Orestes (as we have <sup>138</sup> seen) was the vindictive fanatic who led the Seven in both of their expeditions, and his presiding over the *Æolian* emigration is equivalent to Alcmaeon leading the Epigons. The mistake

<sup>131</sup> Steph. Bez. *ibid*.

<sup>132</sup> Strabo, *L. ix.* p. 591.

<sup>133</sup> Guerin du Rocher *Hist. Veritable des Temps Fabuleux*, tom. 1. p. 29. p. 67. See above, vol. 1. p. 259.

<sup>134</sup> Apollod. *fragm.* p. 410, 1. ed. 1803.

<sup>135</sup> See Lucian. *Encom. Demosth.* c. 9. tom. ix. p. 139.

<sup>136</sup> Erot. c. xi.

<sup>137</sup> Strabo, *L. xiii.* p. 841.

<sup>138</sup> Above, p. 288. p. 299.

with respect to the two emigrations arose from this source ; the Ionian happened 140 years after the end of old Priam's reign, but the readers of Homer did not understand that any thing was written by him and the Homeridæ in an obscure and symbolical sense, and they accepted for a literal truth that a grand scattering of people in different directions happened at the epocha of Priam's death, by consequence of which they inferred that the Semiramian æra of the four <sup>139</sup> generations and of 140 or 150 years intervened between the Ionic apocædasis and a prior one which they term the Æolian.

The idea of the two *πρωϊναι* arose thus. The dispersion commenced at Babel, and "*from thence* were the people scattered abroad upon the face of the whole earth." The great multitudes who peopled that sovereign city were the most depraved in the empire of Semiramis, and it was the seat in which she had assembled her Amazons, Galli, Muses, Graces, Fates, Erinnyes, Bassarides, Propœtides, and all the instruments of her tyranny and madness. They were collected together in such great numbers that the Ida of Jove might well be denominated *Gargaron*, the *Mount of Multitudes*, and upon such an occasion as called down God's wrath upon them suddenly. In the very time of solemnizing their hideous orgies :

(quo tempore Glauci

Potniades malis membra absumpsere quadrigæ)

the Spirit of Tongues was seen, and the rushing winds or harpies demolished the pomp of their human hecatombs, and amidst the discord of various languages and the hissing or buzzing of the œstrus, they took their disastrous flight. That was the rout of the Bassarides, the Iacchic exodium or going forth from the city, the flight of the Pleiades from before Orion the huntsman, and of Semiramis and her doves from before Staurobates, and the wandering of Io. But Ionism was named after the woman *Isis Io*, not (as the Athenians

<sup>139</sup> See above, p. 247, 8.



idly delivered) from Iou the hero, and the capital of Syria was equally called Ioua and Iopolis in honour of the wanderings of Io Selenè, and in honour of the same the Syrians at large were sometimes called the Ionitæ. That awful visitation was the Ἰωνική Ἀποκτα.

But the grand instrumental cause of division was the “*founding their language*,” and that was no panic fear nor partial or temporary judgment, but a lasting barrier which the intercourse of nations and the studies of the learned during several millenniums have not abolished. It was a decree affecting the whole race of Noachidæ, by whose three families the whole earth or Ὀικοῦμενῇ (the *Pam-phylian* kingdom of the Tri-phylian Jupiter Olympius) was occupied. The change of tongues would produce between neighbouring and inter-mixed *tribes* a sort of confusion by far less sudden than that among the *individuals* at the capital, (where the temple and general asylum had congregated numbers from all the various races of men) but nevertheless greater than we (living when “since the fathers fell asleep all things continue as they were”) can even imagine to ourselves. After the breaking up of Nimrod’s kingdom, and the great wars of the Palladium and of the Chain of Eriphyle, many jealousies and seeds of hostility must have existed among them. Such a sudden bar to friendly intercourse would inflame those animosities, and those nations who retained the use of the old language and its dialects, and by consequence were rather the astonished spectators than direct sufferers of that judgment, must have regarded those who babbled in a new tongue, and forgot their own, as people *θεοβλαβεῖς*, and signally held out to them as objects for abhorrence. Their contempt and hatred would be met by a corresponding sense of doubt and consternation in the others, *terror* and *δεισιδαιμονία*, with war and violence, the unsettling of states, and the flight and emigration of the weaker. Such only as were very great in themselves, like the body of the Cushim in Iran, or insulated by position, like the Misraimites on the river Ægyptus, could entirely weather the storm so ex-

cited, and maintain their ground within the old limits of the kingdom of Asia. And that is the fable of the *Æolian Αποικια* or Emigration of the *whole Earth*, the business of many years, and much longer a-doing than the dispersion from desolated Babel and the tower of the Iona; accordingly Strabo bears witness that *διατριβας ελαβη* <sup>140</sup> *και χρονος μακροτερος*.

IX. The children of Canaan settled themselves in Syria; and "afterwards were the families of the Canaanites <sup>141</sup> spread "abroad." That punishment, expressed in similar words to those which speak of Babel, was affected by similar means, by *the hornet* sent before Israel. Indeed the Holy Land was a sort of microcosm; there (as in the great world) a deluge of fire and water destroyed an apostate generation, and another paradise "even as the <sup>142</sup> garden of the Lord" was submerged in a lake, another patriarch with his family was singled out for preservation, and he again was by liquor made a laughing-stock to his own degenerate offspring, and again with an excess of wine an obscene apostacy crept in, which was the beginning of confusion to all the chosen patriarch's posterity. There also was the second œstrus and scattering abroad.

Concerning the lesser dispersion which affected the Canaanites, as well as many of the Phœnicians, Anakim, Rephaim, and the Philistim, as well of Palæstine as those who were during the same period expelled from *Ægypt*, neither history nor fable is silent. But the traditions of it are mixed up with older recollections, and with circumstances belonging to the Heroic Wars and the more famous scattering. Of the spreading abroad from the coasts of Phœnicæ Carthage was the head, both in prose and rhyme. Cyprus also, and the country of Tripoly received the fugitives,

*Sabrata tum, Tyrium vulgus, Sarranaque Leptis* <sup>143</sup>.

<sup>140</sup> *L.* xii. p. 841.

<sup>141</sup> *Genesis*, c. 10. v. 18.

<sup>142</sup> *Gen.* c. xiii. v. 10.

<sup>143</sup> *Sil. Ital.* 3. v. 256. *Justin.* 18. c. 5. *Sallust. Jug.* p. 78. *Delph.*

Sabrata and Leptis together with Oia made up the Lybian *Tripolis*, the circumstances of whose foundation are unequivocally declared by <sup>144</sup> Eusebius, *Χαναναίοι ἐφύγον ἀπὸ προσώπου των υἱὸν Ἰσραὴλ καὶ κατέκνησαν Τριπολιν τῆς Ἀφρικῆς*. The celebrated pentapolis of Cyrene in Libya, said to have been founded by Battus, belongs to the same Syro-Phœnician *αἰποικία*; but Battus's sudden gift of speech is borrowed from the gift of new tongues at the great populifuge.

The fugitives from Syria did but fulfil, as we are told, the vaticinations of the ancient Sibyl Helena, Taraxandra, or Medea,

<sup>145</sup> *Καὶ τὸ Μηδείας ἀγκομισάντ' ἔπος  
Ἐβδόμα καὶ σὺν δεκάτῃ γενεᾷ,*

which is exactly the degree of Moses's descent, calculated from Noah inclusively. From the memory of her African predictions, she added to her many other titles that of Lamia or Elissa the Libyc Sibyl. But may we not here detect the heathens ascribing to the mother of their iniquities a prediction which originally belonged to the father of mankind? "Cursed is Canaan, a servant of servants shall he be."

The spreading abroad of the families of Canaan is thus described in the Vandalic history of Procopius. "To him" (Moses) "succeeded Joshua son of Naue, who conducted a "people into the Palæstine, and possessed himself of the "country after displaying a prowess far above human nature; "and, expelling the nations from it, he founded many states, "and all men thought him invincible. At that time the "whole sea-coast from Sidon to the borders of Ægypt was "called by the general name of Phœnicè, and it anciently "was subject to one <sup>146</sup> king, as all those affirm who have

<sup>144</sup> Chronogr. L. 1. p. 11. græc. ed. Ams<sup>t</sup>. 1658.

<sup>145</sup> Pind. Pyth. iv. v. 16.

<sup>146</sup> Procop. de Bell. Vand. L. 2. c. 10. p. 259. That unity of monarchy in the maritime Syria probably means the subjection of that country first to Babylon and then to Niniveh, in the times anterior to the great revolt headed by the Sodomites and the Rephaim of Bashan.

" written upon the more ancient parts of Phœnician history.  
 " In that country there dwelt many nations, Gergashites,  
 " Jebusites, and others mentioned in the Hebrew books; who,  
 " finding the army of the strangers quite irresistible, abandoned their native lands and migrated into the neighbouring  
 " country of Ægypt; and there increasing in numbers, nor  
 " finding convenient space for so large a multitude, they  
 " penetrated into Africa, where they founded many states, and  
 " occupied the whole tract as far as to the columns of Hercules,  
 " using a semi-Phœnician language and dialect. They built  
 " Tangiers, a strong place in Numidia, where there are two  
 " columns of white stone placed by a large fountain, on which  
 " these characters are engraved in the Phœnician tongue, *We*  
 " *are fugitives from before Jesus, the robber, the son of Naud.*"

The date of the columns may be questionable, but whatever was their date, they express the belief which prevailed upon the subject. The whole passage, with some natural errors and confusions, gives us a pretty fair view of the Punic and Mauritanian origins. From that time forth the *Barbars*, who first had the country and still give name to it, began to be curtailed, and driven back to the interior; and Mauritania began to be talked of, rather than the Western Æthiopia. Joshua was the Pygmalion of Virgil and Ovid.

X. It is nothing to our purpose to attempt to trace the distribution of the tribes of Japhet, of Shem, and of the younger branches of Cham. But we should say a word or two upon those schismatic Cushim who, having joined the federation of the Gentiles, were involved in their destinies.

The reader should recall to his mind the whole of the Homeric scheme. The Greek states represent all the nations of Asia revolted against Cush, and one little portion of Greece, Pthiotis in Thessaly, represents the Cushim who separated themselves from the great hebdomad, or the *Pelasgi*; but that is only a mystic tale, and a painting of the earth in miniature. In truth, that union of nations when broken up did cover the

whole earth; and, so far was even all Greece from being too big for the Danaizing Cushim, it did but contain some part of them, while others were in Asia Minor, Italy, and Nilotic Æthiopia. However, the district which Homer takes for his type of those Pelasgi was in fact occupied by them, and in his lifetime the grand seat of their worship was at the Thessalian Dodona. So that authours of later ages acted in two ways by Homer, either they called the people of Greece *Achaïans*, *Danaans*, or *Argæans*, (though falsely) because he had called them so, or they called them Pelasgi, because such they really were, although he had never called them so. The Danaizing Pelasgi who settled in Europe did many of them affect the title of *Geraïcs*, or *the Ancients*. Those who settled in Italy, to the south of others called the *Tyrsenes* or *Towerites*, gave to their country the name of *Great Graïcia*; and to the latest (even to this) time Homer's microcosmus was in Italy called *Graïcia*, of which name (although long since obsolete in Hellas) there are yet nevertheless distinct traces in Aristotle and Stephen the <sup>147</sup> Byzantine. Aristotle says <sup>148</sup> that the "Ἑλλάς ἀρχαία" was round about Dodona and the Achelous, which river has "several times altered it's channel. The Selli formerly lived there, and those who were anciently called *Graïcoi*, but now "Hellenes." They took that name from Græcus son of Jupiter and grandson of Deucalion,

Κουρη δ' ἐν μεγαρείσιν ἄγαυε Δευκαλιωνος <sup>149</sup>

Πανδωρη Δι πατρὶ Θεῶν σημαντορι πάντων

Μιχθεῖσ' ἐν φιλοτητί τεκε Γραικὸν μενεχαρμήν.

Another Pelasgian tribe were the <sup>150</sup> *Latins*, who were also properly *Graïcoi*, and those names continue to distinguish the two remaining dialects of the Pelasgic tongue. The name *Græci* indicates (as it has been before explained) that they were

<sup>147</sup> In voc. Γραικοί.

<sup>148</sup> Meteor. L. 1. c. 14. p. 548. Duval.

<sup>149</sup> Hesiod. cit. Lydus de Mensibus, p. 5. ed. Schow. See above, p. 54.

<sup>150</sup> Lydus, ibid.

Cushim, and it was a proper distinction for those schismatic children of Raamah and of Nimrod, who alone of their family took part with the nations ; and (as we shall see) they did not lose the use of the aboriginal language, when the division of tongues occurred, which fairly entitled them to be called *the Ancients*, had the other reasons been wanting.

Certain of the Heraclidæ or Royal Scythians came over with the Myrmidons, under Tlepolemus a son of Nimrod by a Sclæan mother ; and we may suppose that these were they who founded the Dorian tetrapolis, and also the kingdom of Macedon, which was a small and rude principality at first. Macedon (like Græcus) was <sup>151</sup> son of Jove and grandson of Deucalion, and he <sup>152</sup> and Pan accompanied Bacchus Osiris in his wars ; upon which I will observe that two words, *μακρος* (by contraction *μακρος*, and by a different inflexion *μακαρ*,) and *μακεδνος* signify, by their first intention, *altitude*, and, by their second, the *gods* or *heroes* who were of immeasurable magnitude in religious æstimation, and who in truth and fact were Giants ; but subject to these distinctions, that *μακρος* will mean any longitude, even horizontal, as *μακρη ὁδος*, and metaphorical length, as *μακρη νυξ*, but *μακεδνος* is always used for *lofty*, *tall*, *μακεδνης* <sup>153</sup> *ἀιγαιροιο*, *ἐλαττησι* <sup>154</sup> *μακεδναις*, and *μακαρ* is always confined to the second intention. Maced-On therefore is the *Giant God*. The Macedonians deduced their own origins from Nimrod. Perdiccas the wild huntsman, to whom king Kisseus <sup>155</sup> gave the beams of the Sun (that is to say the Crown <sup>156</sup> of Scythia) for his inheritance, and who founded the dynasty of the Macedon Heracleïds, is Nimrod the Giant, or if you prefer the name of Caranus,

<sup>151</sup> Steph. Byz. in *Macedon*.

<sup>152</sup> Diod. Sic. *L.* 1. c. 18.

<sup>153</sup> Hom. *Od.* vii. 106.

<sup>154</sup> Nicand. *Theriac.* v. 472.

<sup>155</sup> Herod. viii. c. 139. See vol. I. p. 69, 70.

<sup>156</sup> Orph. *Arg.* v. 816. See vol. I. p. 172.

Pellæa dedit qui nomina regum<sup>157</sup>,

and who erected a trophy or prylis, which the Olympian Lion (or Nara Sing) overthrew, and then vanished from sight, here also we must recognize the trophy of Quirinus, and the pillar of the<sup>158</sup> giant Hirinacasipu. But the hero Macedon brings us to Tlepolemus himself; for when Osiris formed the Bacchic league he was joined by Pan and the Satyrs, by Maron the Ciconian or<sup>159</sup> Bacchanal and his followers, and by Macedon, to whom, when he came to portion out the earth, he gave Macedonia<sup>160</sup> for a kingdom. The identity of the true Dorian race with the Macedonian appears from Herodotus, who, enumerating several Peloponnesian states<sup>161</sup>, saith they were all, *πλην Ἑρμιονέων, Δωρικών και Μακεδόνων ἔθνος*, and when describing the *Δωρικών γένος* in his first book he says, *οἴκεσιν ἐν Πινδῳ, Μακεδόνων καλομένων*<sup>162</sup>. Consequently, the terms Macedonian or Macete and Heracleid may be regarded as convertible terms in Greece.

The Doric tetrapolis<sup>163</sup> consisted of Erineum, Boium, Pindus, and Cytinium. It is true, that tetrapolis was not monarchical; but neither was it during the period of Grecian history inhabited by its founders, for they had gone forth with bag and baggage, woman and child, into the Morea, leaving their little country to the first occupant and no vestige of Nimrod behind them, unless it were the tetrapolitan form. We may farther take notice, that the Macedonians were not fully recognized as being of the same race as the Greeks, for although the judges at Olympia admitted the claims of the first<sup>164</sup> Alexander, yet even his friends shewed the contrary

<sup>157</sup> Auson. epist. 19. v. 17. Pausan. L. ix. c. 40. s. 4.

<sup>158</sup> See above, p. 163.

<sup>159</sup> See Hom. Od. ix. v. 197. Virg. iv. Geog. v. 520.

<sup>160</sup> Diod. L. 1. c. 20.

<sup>161</sup> L. viii. c. 43.

<sup>162</sup> L. 1. c. 56.

<sup>163</sup> Strabo, ix. p. 620.

<sup>164</sup> Herod. L. 5. c. 22.

opinion to be prevalent by surnaming him *Philhellen*, and Demosthenes <sup>165</sup> derided the idea, *γενοιτο γὰρ ἂν τι καινότερον ἢ Μακεδῶν ἀνὴρ τῶν Ἑλλήνων διοικῶν*?

In the Doric Pentapolis of Asia Minor was situate the island of Cos, which with some adjacent islets Homer assigns to the sons of *Thessalus* <sup>166</sup> *the Heracleid*. But their history is so obscure, that I have not reckoned them among the tribes of pure Cushim who formed the strength of the confederacy; nor can I judge what truth there is in their connexion <sup>167</sup> with Thessaly, a country which Homer did not know by that name. Perhaps we must look to those Heraclidæ for a solution of some vestiges of kingly dignity which we can discover in Thessaly. The Aleuadæ (whose name may be thought to agree with that of the Thessalian Titans or giants <sup>168</sup> *Aloidæ* in mythology) were descended from one Aleuas who was beloved by a dragon and treacherously killed by those in whom he was placing confidence,

Quosque putas fidos, ut Larissæus Aleuas <sup>169</sup>,  
Vulnere non fidos experiare tuo.

That family never obtained the title of tyrannus, as the Pheræans Jason and Alexander did, but that of <sup>170</sup> *ἀναξ* or *βασιλευς*. Herodotus says, even in speaking of Xerxes's time, *οἱ δὲ Ἀλευαδαὶ εἶσι Θεσσαλῆς* <sup>171</sup> *βασιλῆς*. It is an obscure topic. Those who speak most highly of them do not affirm that they reigned in Thessaly, or that they ever had reigned there, or that any dynasty ever had; nor yet were they claimants or pretenders, like the Pisistratidæ. But yet they

<sup>165</sup> Philipp. 1. s. 5. Olynth. 2. s. 9.

<sup>166</sup> *Iliad*. 2. v. 679. I strongly suspect that verse to have been foisted in to gratify national vanity, or the pride of some particular family who had traditions of being descended from Hercules.

<sup>167</sup> *Tz.* in *Lyc.* v. 911.

<sup>168</sup> *Ælian.* viii. c. 11.

<sup>169</sup> *Ovid.* *Ibis*, v. 325.

<sup>170</sup> *Theocrit.* xvi. v. 34.

<sup>171</sup> *Herod.* vii. c. 6.



were honoured with that lofty title, and interfered on several occasions with the public affairs. At all events they were but a royal or noble family, and not a nation.

However in process of time the Pelasgian name became almost obliterated in Greece by another name, and in some measure another people *the Hellenes*. That change was one of many important <sup>173</sup> consequences, flowing out of the lesser and later Populifugia, the spreading abroad of Canaan; and came to pass perhaps 40 or 50 years after the drowning of the Shepherd King of Ægypt in the Arabian gulph. In the course of the Syro-phœnician dispersion and the revolutions which then agitated both Ægypt and Palæstine, the new colonies entitled Cadmian, and Cecropian, and that of Danaus, came into Greece, while others went into Italy, into Africa from Cyrene to the pillars of Hercules, and probably into Spain. The Pelasgians, who were free and warlike republicans, with that heroic spirit in poetry which brave and mountainous communities are apt to cherish and improved by their recollections of Palamedes and Homer, were nevertheless poor and bordering upon rudeness, and with little use of written compositions. The new comers brought writing into vogue and improved it's mechanism by teaching their own Ægyptian or Phœnician alphabet, they also introduced as much of their priestcraft and *hellenistic* theology as the country was willing to receive, and obtained the ascendancy more by arts and superiority in (what is called) civilisation, than by arms; which fact the ancient legends teach us, by showing how the people received the followers of Danaus as supplicants, and presently afterwards <sup>174</sup> determined to be governed by him rather than by their ancient ruler, Pelasgus of the giant brood,

(Τῷ γηγενεῦς γὰρ εἰμ' ἐγὼ παλαιχθονος <sup>174</sup>  
'Ινις Πελασγος)

<sup>173</sup> See vol. 3. p. 121—160. etc.

<sup>173</sup> Pausan. L. 2. c. 19. Arcus king of Lacedæmon mistaking the Israelites who came out of Ægypt for the Philistines, who quitted that country about the same time, fancied that his subjects were Hebrews of the stock of Abraham.

<sup>174</sup> Æsch. Suppl. 265.

whose namesakes the Pelasgi

(ἀνακτος ἐυλογως ἐπωνυμιον

Γενος Πελασγων)

had territories (he saith) extending to the Strymon north-east, and north-west to Perrhæbia and the hills of Dodona. The name *Hellenes*, which signifies descendants of Hellen son of Deucalion or Cham son of Noah, and was alike applicable to the sons of Cush, of Canaan, and of the Misraim, was extended to all the inhabitants of that large territory; the Delphian oracle of Apollo and Bacchus superseded and almost consigned to oblivion the oak-trees and Stygian cauldron of Dodona, renouncing at the same time it's own ancient name of *Pytho*; the mysteries of Eleusin were probably now established at Athens or New Sais, and Hellas (as henceforth we must call it) became so impregnated with the Ægyptian and Syrian systems (which were the same) that later voyagers from Greece into those countries were brought to confess that their own religion came from Ægypt. In the wilder and more barren parts of Hellas, such as Doris and Ætolia, there did however remain much stronger vestiges of their ancient opinions and manners, and they were therefore regarded as profane by the Cadmian and Cecropian Hellenes who had set up the altars of Venus Meretrix, Harmonia, and Cottyto. At the temple of Minerva at Athens there was a prohibition against the Dorians, "O Lacedæmonian <sup>175</sup> stranger, turn back, and "enter not into the temple, it is not lawful for Dorians to "enter here;" and at that of Leucothea or Aurora at Chæronæa <sup>176</sup> a priest was stationed with a whip in his hand to drive away intruders, and crying aloud, "Let no man slave "or woman slave enter here, no Ætolian man, or Ætolian "woman!" The latter nation even retained that superstition of the Dodonæan aniptopodes, the bare foot in battle. The Dorian Heracleids conquered the best part of the Peloponnesus

<sup>175</sup> Herod. 5. c. 72.

<sup>176</sup> Plutarch. Quest. Rom. 16.

out of the hands of the Pelasgo-Ægyptian Hellenes, which event is the mythic *return of the Heraclidæ*; but that was an event long subsequent to the Syro-Phœnician or Mosaic dispersion, subsequent by 500 or 600 years.

Leaving the god-like Pelasgi, we should of all things wish to know by what rule of analogy the great poet distributed his kings and nations upon the little map of Greece, so that a cunning reader might have a key to the riddle. It was probably by likeness of geographical position. Phthiotis or Hellas Calligyne, the seat of Achilles, lies in the north of Greece, and agrees not ill with Larissa on the Tigris, from the neighbourhood of which he really came. If Erech or Bors-Hippa south of Babel in Chaldæa and towards the southernmost part of the main-land of Asia was the 'Αργος 'Ιππιον, 'Ιπποβορον, or (as Phavorinus hath it) 'Ιπποβωρον of the king of men, it is well represented by the most southern peninsula of the Grecian continent. The more southern confederates, Rhodus and Creta, may be types of Arabia and of Ægypt. But a great difficulty remains for us to conceive in what manner the kingdom of Asia was dealt with in Homer; because if Greece be parcelled out by analogy of geographical position, Asia would scarcely be so, inasmuch as the principal type, Ilion upon the Hellespont, was in a northern part of the kingdom of Asia, while the great antitype was in one of its more southern regions. Other points of similitude, besides geographical relation, may have operated to render his allegory perfect and ingenious, and yet the memory of those circumstances may have been entirely forgotten for more than 3000 years. So that we must not hope for any full solution, or be dissatisfied at the absence of it.

The eccentric Herman von der Hardt had an inkling of the truth, as concerns the *symbolical geography* of the heroic wars, but whatever he saw was seen through a false medium, and ended in the exact converse of the truth. He says of the Bacchic war, sic Græcia pro totius orbis universi<sup>177</sup> notione

<sup>177</sup> H. von der Hardt in Bacchum, p. 16. Helmst. 1715.

in distinctis provinciis nomina accepit extera, Phrygiæ exempli gratiâ, Phœniciæ, Indiæ, Arabiæ, Ægypti, Æthiopiæ. Similiter *terra et mare* illorum poeticâ arte sunt *Achaia* vetus et *Bœotia*, illa dicitur *γαια*, hæc *ποντος*. Setting the country of Greece for the real scene of all those things, and the rest of the world besides as merely symbolical of the little townships in Greece.

Whatever were the details of the *Populifugia* as to their final and efficient causes, and as to their distribution, they were the beginning of that state of human affairs under which we live.

Ἄνταρ ἐπὶ Πυργὸς τ' ἐπέσε γλωσσαι τ' ἀνθρώπων <sup>176</sup>

Παντοδαπαῖς φωναῖσι διεσφρον, αὐτὴν ἅπαντα

Γαῖα βροτῶν πληροῦτο, μεριζομένων βασιλῶν.

To reverse that state of affairs and reunite mankind under one sceptre is a scheme which <sup>179</sup> desperate men (such as Scripture calls anti-christs) may perhaps have more than once imagined, and shall once more again, but the real performance of which is reserved to the Preacher unto whom is the “inheritance of Jacob and the gathering together of the peoples.”

XI. The great schism by which the sons of Noah were divided into two opposite sects and parties and placed in that state of hostility which brought on the Decennial war, and by the consequences of that war were divided into two monarchies, the one composed of the many nations under the influence of a woman, and the other chiefly composed of one nation whose yoke the others had shaken off, was that which occurred when Peleg represented the primogeniture of Shem, and was signified in his name. When Rehu enjoyed that dignity that division was complete, the Scythismus <sup>180</sup> was broken up, and a woman ruled over the nations. But the dismemberment of her empire and the dissemination of the tribes over different countries

<sup>178</sup> Sibyl. Orac. L. 3. p. 224.

<sup>179</sup> See Judith, c. 3. v. 8.

<sup>180</sup> Chron. Pasch. p. 49. See vol. 1. p. 226. 405.

independent of each other were the events which signalized the patriarchate of Serug. The confusion of tongues took place in <sup>181</sup> his time. Ægypt was reputed to be the most ancient of kingdoms, and the commencement of it's independence coincides with the downfall of Babel, at which time it was separated from the kingdom of Asia and not permanently reunited till the reign of Cambyses; but the Ægyptian kingdom <sup>182</sup> commenced in the thirtieth year of Serug. The metrical chronicle of the Goths says (in the mouth of Eric their first king) "I was the first king of Gothland. Nobody then inhabited Scania and Wetalahæda. I first founded those regions and brought them into my power. Therefore they should always pay tribute to the Goths. That hero had all Wetalahæda, which is now called Zeland, Mona, Fionia, Laland, and Falster. Serug was <sup>183</sup> then living, the grand-father of Abraham." And Magnus archbishop of Upsala <sup>184</sup> wrote to the same effect. The Irish bards relate, that at the time of the expugnation of Troy and the prælium campi Turris *Sru* <sup>185</sup> (i. e. Serug) emigrated from the east, taking his journey out of Scythia through Ægypt. Serug begat Nahor, who begat Terah, who begat Abraham.

Epiphanius <sup>186</sup> speaks of the age of Serug as one of great and general revolution. That which he calls the *Σχυθική διαδοχή και ἐπικλησις* was broken up, after it had lasted from the flood downwards; the world was overrun with a variety of hæresies, of cacodæmons, tyrants, sorcerers, and enchanters; different gods were worshipped in different countries, Saturn, Jove, Ops, Juno, Acinaces, Odrysus, and various others, and the *ἔθνομυθος πλάνη* of the Ægyptians and their imitators commenced. He speaks very inaccurately on the subject, but

<sup>181</sup> Suidas in *Σιγούχ*.

<sup>182</sup> Beda de ratione temporum. p. 10. p. 49, d. ed. Basil. 1529.

<sup>183</sup> Chron. Goth. cit. Sheringham. de Angl. Gent. Orig. p. 144.

<sup>184</sup> Cit. *ibid.* p. 145.

<sup>185</sup> Gildas Cōmanensis Chron. Hib. in O'Connor Rer. Hib. vol. 1. p. 36, 7.

<sup>186</sup> L. 1. p. 8. Paris. 1622.

the great revolution of which he had heard was the ruin of Babel, and the establishment of the various distinct nations (*μεριζόμενοι βασιλῆς*) of which Ægypt was the most powerful, with their various customs and *re-ligiones*.

Notwithstanding the assertion in Suidas that the miracle at Babel was wrought in the presence of Serug, I quæstion whether he was actually born at that time; but the greatest part of his life-time was occupied with the colonization of the world and foundation of kingdoms, the great Æolian emigration with it's *διατριβαὶ καὶ χρόνοι μακροτέροι* <sup>187</sup>.

<sup>187</sup> Strabo. cit. above, p. 411.

## M E R O P E.

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*Ἄλλη δ' ἄλλων γλῶσσα πολυπερῶν ἀνθρώπων.*

I. THE facts that mankind consisted of three Noachid families or patriarchates, and that their earliest establishments founded by Nimrod in Shinar and in Ashur were tripolies or trepooras, forming with their common capital city a tetrapolis, coupled with the prevailing ancient idea of a threefold division of the world (which we now divide into quarters), invite our conjecture that the division of tongues was into so many. Mr. Court de Gebelin <sup>1</sup> divided the languages of Europe and Asia into two classes, the Japhetic and the Aramæan, under which latter he included the Persic. But Sir William Jones has shown that the Persic and Syriac languages are distinct and even most opposite in essential points. His seven discourses go very far towards evincing that the languages existing in the world are of three kinds <sup>2</sup>, and that the Iranian or Assyrio-Persian is the source from which they all proceed. Those three he calls Indian, Tartaric, and Arabic or Assyrian (under the notion of Assyria being called from Ashur son of Shem); and I cannot perceive that his analysis was made with any wish or intention of showing that the confusion of tongues was threefold, or indeed with any allusion to such a miracle having ever taken

<sup>1</sup> Monde Prim. vol. 2. p. 3.

<sup>2</sup> As. Res. 2. p. 64, 5. London, 1807.

place, though he had it in his view to show that Iran was a centre to the radii of human emigration. Mr. Pinkerton (who certainly had no wish to pay homage <sup>3</sup> to the Bible) agrees in the same conclusion, saying, "there were three radical languages <sup>4</sup>, the Scythian, Sarmatic, and Assyrian." As each of the three is a *family* of tongues, each of those writers has chosen some one, which happened to be his own hobby-horse, as the type of all the others. The generality of people might prefer to say Greek, Slavonic, and Hebrew, the second having no one famous language to boast of. The first family is Mr. Bryant's Ammonian, the second is Gebelin's Japhetic, and the third is generally called the Semitic. Although difficulties may remain as to classifying the Celtic and Hungaro-Finnish dialects, they are probably such as will prove surmountable, rather than strong enough to overturn the system.

II. The miracle of tongues was remembered in mythology. "During the reign of Jupiter men lived without cities or laws, and they all spoke one language. But Mercury taught them how to speak other languages, and distributed the nations, from which time forth there was discord among men. All that was very displeasing to Jove, who consequently made Phoroneus king over them." Phoroneus the incestuously begotten son of Inachus son of Oceanus, qui primus <sup>5</sup> hominum dicitur regnasse, and whose power was used as a punishment to the many-tongued nations, is Nimrod, who was supposed to be an instrument of divine wrath at the time of the Populifugia.

Homer often commemorates the same event by applying to mankind the epithet <sup>6</sup> *μειροπες*, men of divided voice. That word has been usually construed *speaking articulately*, and in my judgment very much amiss. It is well enough for the

<sup>3</sup> See Pinkerton on Goths, p. 33. Note, p. 186.

<sup>4</sup> Pink. on Goths, p. 21.

<sup>5</sup> Hygin. Fab. 143.

<sup>6</sup> See Johan. Malal. Chron. p. 66. Suidas in *Σίμων*. Chron. Pasch. p. 26.



schoolmen to classify the works of the Creatour, according to their generic and specific differences, and to separate the man from the brute as animal ridiculum, bipes implume, articulātē loquens, and so forth; and it might possibly suit the manners of such an age as this to mix up with heroic verse a shallow jargon of philosophy, but the age of Homer was one of a purer and simpler taste, which did not seek after such cold and sophistic refinements.

But there are other ways of reducing that notion to absurdity. Ilion was a city of Meropians,

ἔπει ἐπὶ Ἴλιος ἱρή  
Ἐν πεδίῳ πεπολισσὶ πόλις μεροπῶν ἀνθρώπων.

If the phrase meant a city of *all mankind*, it would be improper, as that would apply a fortiori to the yet earlier city Dardania, of which the rhapsodist is speaking; and other histories show that Ilion was in some peculiar sense *Meropian*. Priam married a daughter of <sup>7</sup> Merops, by whom he had a son Ἄισ-ακος, which means the Hawk of Fate. He was a great interpreter of dreams; but the hawk is the bird of oneiromancy, reputed in Ægypt to be θεοφίλος ὄρνις, and after it's death μαρτενεσθαι καὶ <sup>8</sup> ὄνειρα ἐπιπεμπειν. The same Aisacus <sup>9</sup> paid court to *Merops* daughter of Cebren, called otherwise Hesperie by Ovid <sup>10</sup>, whose account of her death is without any variation that of Eurydice wife of Orpheus. So that we may conjecture that Aisacus is the Thracian Orpheus and the Hawk Memnon.

The name connects itself with the kingdom of Babylonia and with the birth of Nimrod; for *Merops* the Titan was king of the Eastern Æthiopia, and reigned in the city of Aurora, and was the natural father of the aspiring Phaethon, whose birth was by imposture fathered upon Apollo. It is

<sup>7</sup> Apollod. 3. c. 12. s. 5.

<sup>8</sup> Ælian. de Anim. xi. c. 39.

<sup>9</sup> Tz. in Lyc. v. 224.

<sup>10</sup> Ovid. Met. xi. 771.

connected with the Regifugium ; because Orion was expelled by king CEnopion, and went forth in the direction of the sun-rising, on account of an outrage he was said to have offered to the chastity of *Merope*. It also belongs to the Semiramian empire, for *Merope* was one of the seven Pleiades, the same star which disappeared, that it might not witness the final ruin of Ilion.

Septima mortali Merope tibi Sisyphe nupsit<sup>11</sup> ;

Pœnitet, et facti sola pudore latet.

Sive quod Electra Trojæ spectare ruinas

Non tulit, ante oculos opposuitque manus.

It belongs to the events of the Populifugia, because Hercules and Telamon conquered the *Meropes*, to whom fable assigned a residence in Cos, an island of the Asiatic Doris,

Ὠγγιγὴν μὲν ἔπειτα Κωὴν Μεροπηίδα νῆσον<sup>12</sup>

Ἰκετο, Καλκίωπης ἱερὸν μυχὸν ἡρώϊνης,

and the like story seems to have been told concerning the isle<sup>13</sup> of Siphnus ; and also because Merops the Titan had a daughter whom Diana expelled from her company of Nymphs and transformed into a golden-horned hind,

Ἄν τε ποτ' Ἀρτεμὶς ἐξεχορευσατο<sup>14</sup>

Χρυσόκερωτ' ἐλάφον, Μέροπος Τιτανίδα κούρην,

Καλλοσυνγῆς ἐνεκέν,

and who under that form was pursued<sup>15</sup> by the huntsman Hercules. And it's general connexion with the first origins of the Hellenismus appears from Plutarch, who says of an image of Apollo in Delos, that it is so very ancient as even to

<sup>11</sup> Ovid. Fast. iv. v. 175. Sisyphus was husband of Merope, and Cos was the Island of the Meropes ; and hence was concocted the name of Sisyphus Cous, which was prefixed to a prose history of the Trojan war.

<sup>12</sup> Callim. Hym. Del. v. 160.

<sup>13</sup> Plin. iv. c. 22. p. 135. Franz. Nic. Dam. fragm. p. 120. Orelli.

<sup>14</sup> Eurip. Helen. v. 387.

<sup>15</sup> Pind. Olymp. 3. v. 52. Did. Sic. iv. c. 13.

be supposed a work of the *Meropes* in the time of Hercules, and farther from the name of <sup>16</sup> *Pam-Merope* (the Universal Division of Tongues), who was one of the *three* daughters of Celeus the founder of the Eleusinian mysteries.

These positive indications become stronger, if we contrast them with the absurdity of the other solution. If Hercules attacked *all men*, how could they be all in Cos? and on the other hand, how could the people of Cos be more articulate than other people? Did the Titan of Æthiopia, or the wife of Aisacus or of Sisyphus, or the daughter of CEnopion, enjoy an exclusive faculty of articulate speech, while every body else was either mute or stammering? The divine gift of elocution was peculiar to no individuals or nations, but common to all: and the etymology in quæstion leads to absolute nonsense. Theopompus informs us, that in the days of the demi-god Silenus there was a fortunate or paradisaical country beyond the river Oceanus (which is the Euphrates) in which there were two cities Eusebes and Machimus (Babylon <sup>17</sup> and Nineveh), and which was inhabited by a race of people called the *Meropes*, not by articulate speakers, but by certain persons especially so called, *Μεροπας τινας ἑτῶ καλεμινες ἀνδρωπους*. But no people have ever inhabited Babylonia under such circumstances as to obtain such a designation, except that overweening generation whose language the Lord from heaven confounded. Although Quintilian cites it as an instance of hyperbole, we should rather infer from Pindar's account of the rout of the Meropians by Hercules, that it resembled not the ordinary wars of Nimrod, but was præternatural and portentous, "for he makes the onset <sup>18</sup> of Hercules against the Meropes, to be like neither to fire, nor to the winds, nor to the sea, but to lightning, those being less, and this only equal."

At the wedding of Pelops with Hippodamia Jupiter gave

<sup>16</sup> Pausan. 1. c. 38. s. 3.

<sup>17</sup> Theopomp. cit. Ælian. Var. Hist. 3. c. 18. See vol. 1. p. 447.

<sup>18</sup> Quint. Inst. viii. c. 6. s. 71.

him the golden <sup>19</sup> tripod of omniscience, which passed into the hands of Menelaus, was carried off to Troy by Paris, and ultimately flung into the sea by Helen. There are a multitude of fables concerning it's being fished out of the sea again, and given to Thales, to Solon, etc. etc., by all which we are to understand, that in the great effervescence of that epoch, the re-establishment of the kingdom of this world by the *Wise Men* was looked forward to; and the oracle quoted upon that subject must not be understood of the Coans and Milesians, but of the discord of Babel, being read in the following way,

Ὅν πρότερον λήξει νεῖκος Μεροπῶν καὶ Ἰωνῶν <sup>20</sup>,  
 Πρὶν τρίποδα χρυσεῖον ὃν Ἡφαίστος καμῆ πόντῳ  
 Ἐκ πόλις πεμψήτε καὶ εἰς δομὸν ἀνδρὸς ἰκῆται  
 Ὅς δεδαητὰ τ' ἔοντα, τὰ τ' ἐσσομένα, προ τ' ἔοντα.

That is, until there "should stand up a priest with urim and "thummim," and the theocratic system be restored. The fourth line of the oracle is Homer's description of Chalcas, who probably attempted to restore a universal priesthood (or papacy) at Tarsus, and therefore called his subjects *pam-phylians* and *hyp-achaïans*.

From all which reasons we may conclude, that when Homer called mankind *meropians*, he did not mean *having the faculty of speech*, but that he meant all mankind "after their families, "after their tongues, in their lands, after their nations."

III. It appears from these observations that the miracle of tongues was remembered among the gentiles; but nothing appears as to the number into which they were divided.

But if the name Merops be understood to allude to the division of tongues, we naturally suspect that the names Triopus, Triopas, and Triops, are meant to declare the number of them, *three*. Certainly, however, it might have been used in some

<sup>19</sup> Vol. I. p. 456, 7. above, p. 283.

<sup>20</sup> Diog. Laert. Thales, s. vii. vulgò βαλὶ, πόντῳ, and πάλις.

different sense. If we show that it was used in the very self-same, we go far towards proving our point. *Triops* was the identical same person as *Merops*. *Cos* was called *Meropis* ἀπεγγενοῦς <sup>21</sup> Μεροπος, and *Triopsh* <sup>22</sup> was βασιλευς τῆς Κω, ἀφ' ἧ το ἀκρωτηριον ὠνομασται τῆς Κνιδου. The dirge of Apollo who was slain by Python was sung by three voices; "Pythagoras, <sup>23</sup> when he visited Delphi, wrote an elegy upon the tomb of "Apollo, in which he set forth, that Apollo was the son of "Silenus, and was slain and buried in the place which was "called the *Tripod*; and it was so called, because his dirge "was there sung by the three daughters of *Triops*." *Triops* or *Triopas* was supposed to have profaned the Temple of Ceres, and was pursued by the wrath of that goddess in her form of *Erinnys* or the *Triopian Fury*, as appears from the inscription of Herodes Atticus,

Οὐδε γὰρ ἰφθιμον Τριοπεω μενος Ἀιολιδάο  
 Ὠναβ', ὅτι νειον Δημηγερος ἐξαλαπαξεν.  
 Τῷ ἤτοι ποιῆν καὶ ἐπανυμῆν ἀλᾶσθαι  
 Χωρεῖ μὴ τοι ἐπῆται ἐπὶ Τριοπειος Ἑριννυς <sup>24</sup>.

The sophist Herod of Athens had a tenement near Rome called the *Triopium*, which he consecrated, under the heaviest curses upon those who should profane it, as a burying place for his posterity: it is placed in the safe keeping of Minerva, the Rhamnusian *Opis* or *Wrath*, and Pluto. Helen we have before observed was the Rhamnusian *Wrath*. What Herod says of *Triopas* is more generally told of his son *Erysichthon*. He cut down the trees in a grove of Ceres, which trees were *Hamadryads*, and the blood flowed from the strokes of the axe: of those trees he boasted that he would build himself a banqueting hall. For which sacrilege he was visited with a raging hunger, that eating only served to inflame, till at last

<sup>21</sup> Steph. Byz. in Κωσ.

<sup>22</sup> Schol. Theocr. idyl. 17. v. 68.

<sup>23</sup> Porph. vit. Pythag. c. 16. p. 30. ed. Kießling.

<sup>24</sup> Herod. Inscript. Triop. v. 36.

having devoured his whole estate he preyed upon his own flesh and blood <sup>25</sup>. In this story we may see a dark allusion to those cannibal orgies which immediately called down the trilingual Erynneis, upon the empire which they were meant to perpetuate, orgies to which Pindar <sup>26</sup> hath given the epithet, so agreeable to Erysichthon's history, γαστριμαργος. It has already been shown that the Triopian fury <sup>27</sup> was accompanied with the buzzing of the fly, and also that the latter was a portent belonging to the dispersion from Babel.

Triopas was one of the seven Heliadæ, six of whom, having murdered their brother Tenages out of jealousy of the great superiority of his genius <sup>28</sup>, πάντες ἐφυγον, into Cos, Lesbos, Egypt, &c. The seven Heliadæ are the seven heads of the Cushim; but defective as this mythus may be, we may recognize in it the murder of Nimrod and the populi-fugia. The exiled Triopas was purified of his brother's blood by Melissus king of Chersonesus. Περὶ δὲ τοῦ γένους τῆς Τριοπα πολλοὶ τῶν συγγραφεῶν καὶ ποιητῶν διατεφωρηκασιν· ὡς μὲν γὰρ ἀναγραφουσιν αὐτὸν υἱὸν εἶναι Κανακῆς τῆς Ἀιολλοῦ καὶ Ποσειδῶνος, οἱ δὲ ΛΑΠΙΘΟΤ τοῦ Απολλωνος, καὶ Στιλβῆς τῆς Πηνειοῦ <sup>29</sup>. No wonder that many different things should be said of a character who personifies all the divided families of men, the whole ethnic world. Triopas was the son of Lapithas; and, aided by the sons of Deucalion (or Noachidæ) he expelled the Pelasgi out of Thessaly, but that we know was said to be done by the Lapithæ: and it is a mythus or local type of the great Regifuge, when the discontent of the Noachid nations drove out Nimrod. Whence we may infer that the Lapithians who triumphed over the Centauri, but whom Mars the god of the Centaurs ultimately "perdere" "valuit," were the triphylian and trilingual people. The

<sup>25</sup> Callim. Hym. Cer. v. 32, etc. Ovid. Met. viii. v. 741, etc.

<sup>26</sup> Olymp. i. v. 82.

<sup>27</sup> Above, p. 391.

<sup>28</sup> Diod. Sic. i. c. 56, 7.

<sup>29</sup> Diod. L. 5. c. 61.

Centaurs were the Cushim and the Lapithæ the nations ; and when some of the latter long afterwards were driven from Canaan and attacked the Graics, the same mythic denominations were given to those contending parties. We have already taken notice that Canace daughter of Æolus is Helen. Aiol got his rank of God of Winds from the Triopian confusion, which blew the chaff from Babel's threshing floor into so many quarters.

Ausonius may be thought to bear testimony to the fact of human languages being in their origin tripartite,

Tergemina est Hecate, tria virginis ora Dianæ <sup>30</sup>,  
Tres Charites, tria Fata, *triplex vox*, trina elementa,  
Tres in Sicilia Siredones,

but some have supposed him to mean the variations of musical tone used in ancient pronunciation, the ordinary or standard tone, the acute, and the grave.

The last of those triads, the three Seirens, were the sweet legends and bewitching wisdom of the nations, the three melodious tongues of Merope. In a former chapter we have<sup>31</sup> noticed that a *Seiren* means an hive bee, or priestess of the Queen-Bee, Semiramis ; and that the word from which it comes did also in Homer's time mean a *Chain* or *Chord*, and more especially that in which Jupiter, prince of the daimones, had bound the world. Musical harmony, such as the Seirenes practised, is compounded of sound and number : but this last is the principle to which the subtlest theosophists have referred the mundane harmony, and it was therefore named in times unfathomably remote *Nom-Eros* or *the Law which is Love*. The Dog-Star was the Sabian tabernacle of the Bitch or Isis, who was made to say of herself, I am she that rise in the Dog Star, and it was therefore entitled Seirius the star of the Chain or of the Bee Hive. This wisdom of the Babylonish

<sup>30</sup> Auson. in grypho numeri ternarii.

<sup>31</sup> Above, p. 354.

hive that sent forth so many swarms was the philosophy of Eer the *Pam-Phylian*, who taught that on every sphere of the world sate a Seiren<sup>32</sup>, φωνὴν μίαν ἰείσα ἀνατόνον· ἐκ πασῶν δὲ ὅκτω θύων μίαν Ἀρμονίαν συμφωνεῖν. But independently of this numerous harmony which ruled the world, the priests and priestesses of false religion employed music and poetry with great effect, to inspire a zeal for their doctrines; and after the confusion of tongues that was of necessity done in three tongues, which are the Three Seirens. The harpyes Aello and her sisters were the tempests which dispersed the nations, and broke up a foul banquet, and the Seirens were both nightingales and harpyes or whirlwinds,

Ἀρπυιόγυνων κλωμακας τ' ἀηδόνων<sup>33</sup>.

*Heedonee* is Greek for any delight or blandishment, and the Grecian name of the most musical of birds is *Aheedon*, *the Intensely Delightful*; to which effect the Seirenes were sometimes, as here by Ausonius, termed the Seir-Heedones, that is the nightingales or charmers of the Seira; and Lycophron<sup>34</sup>, again, calls a Seiren

Ἀηδων στείρα Κενταυροκτόνος.

As the Centauri were destroyed by the Seirenes, we have a close link of connexion between the latter and Triopas son of Lapithas. The union of the harpy with the nightingale seems to meet us again in the title, given both to the Apollinarian and wolfish spirit of prophecy, both male and female, *Sarp-Heedon*. The word Ἀρπ-ῖα is worthy of our attention, and signifies *the Daughter of the Sickly*, and so doth it's homonyme Ἀρπ-ῖνα, belonging to one of the invincible mares of CEnomaus; but the island in which we are told the Seirens resided was that of the Drepanites, Zancleans, or *Sickles*, Σικελοί. Some placed their seat at Sirenusa<sup>35</sup> ὡς ἐστὶ τρεῖς λοφοὶ τῆς

<sup>32</sup> Plat. Rep. L. x. p. 329. ed. Bipont.

<sup>33</sup> Lycophron. v. 653. See Iliad. xix. 350.

<sup>34</sup> Lyc. 670. Tz. ibid.

<sup>35</sup> Tz. in Lyc. 712.



*Ιταλίας*, others in Crete<sup>36</sup>, others again in *Tyrnesia*<sup>37</sup> or Tuscany: but their Sicilian residence was at the Pelorian promontory of *Zancle* or the sickle, which as we have seen was the stupendous pile of the giant Orion, and a type of the tower of Babel. The Sickle was sacred on many accounts: as the instrument<sup>38</sup> with which Jupiter Hammon mutilated his father Saturn as he lay asleep and drunk with honey mead: as the implement of husbandry, which Saturn or Noah revived in Asia, and Triptolemus the Avenger spread over the rest of the earth: but mostly as the weapon of the King of nations and Lord of hosts, of whom at some times it was said that he should trample under foot the mystic vintage, but at others that he should put his sickle into the ripe harvest. "Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle<sup>39</sup>, for the harvest is ripe! Come, get ye down, for the press is full, the vats overflow. For their wickedness is great." Perseus, Son of Jove, the rider of Pegasus, and wearer of the Æolian helmet or helmet of Hades, was armed with this weapon when he went forth to oppose Bacchus.

Achelous son of Oceanus was the owner of that wonderful horn which stood in the gardens of Bacchus and Amalthea, and which Hercules wrested from him,

Naidēs hoc pomis et odoro flore repletum<sup>40</sup>  
Sacrārunť, divesque tuo bona Copia cornu est.

That horn, abounding with vines and every delicious fruit, was the *Ἑσπερίον Κεράς* of the Æthiopians, and produced the golden apple by which Atalanta was deceived, and was the

<sup>36</sup> Idem in 653.

<sup>37</sup> Idem *ibid*.

<sup>38</sup> Drepanum (in Sicily) a falce quo Saturnus Cælum exsecavit. Schol. in Æneid. 3. 707. Maio. See Porph. Ant. Nymph. p. 17.

<sup>39</sup> Joel. c. 3.

<sup>40</sup> Ovid. Met. ix. v. 87.

horn of Copia. If of Copia then of Sybaris, for *Copia* <sup>41</sup> was the Roman name for Sybaris, and if of Sybaris then of the Lamia, for that cannibal monster was named <sup>42</sup> Sybaris, and bequeathed her name to a city in Magna Græcia; and indeed that horn was the proverbial *tower* of the *Λαμία Βηλς* <sup>43</sup> *θυγατηρ*. Achelous was the eldest born of Oceanus and the offspring of his mysterious wedding with Oceanus and Tethys (Cham's incontinence in the ark), and he committed incest <sup>44</sup> with his own daughter Cleitoria; he also wooed the fatal Deianira in which he had Hercules for his rival, to their common disgrace and ruin. Before he was Achelous <sup>45</sup> he was Thestius (the pentee-contapais or father of fifty daughters), and he slew his son Calydon whom he detected in an amour with his own mother; a tale, which corresponds verbatim with the history of <sup>46</sup> Euphrates and his son Axurtas, and tells of the fatal and ill-founded jealousy of Cush. Achelous, in short, was Cush the eldest of the sons of Cham. But Achelous was the father (or rather the progenitor) of the Seirenes,

(vobis Acheloides unde

Pluma pedesque avium, cum virginis ora geratis?) <sup>47</sup>

who it seems were companions of Proserpine and vainly wandered over the world in quest of her. As the Babylonish magna mater affected to be the first mother Eve renascent, and as her tower and enchanted gardens were a similitude of the olympus and garden of the Lord, the mythologists in pursuance of those assimilations, would often-times confound the curse of Semiramis, and the expulsion of her viragos from Babel with the curse of death pronounced against Eve and

<sup>41</sup> Strabo. vi. p. 379.

<sup>42</sup> Anton. Liber. c. 2.

<sup>43</sup> Schol. Aristoph. Pac. v. 757.

<sup>44</sup> Plutarch. de Fluviiis, p. 62. ed. Basil. 1533.

<sup>45</sup> Plutarch. *ibid*.

<sup>46</sup> Plutarch. *ibid*. p. 60.

<sup>47</sup> Ovid. Met. L. 5. v. 552. L. 14. v. 87.

her expulsion from Paradise, which latter is the true and proper Rape of Proserpine by Hades.

IV. 'Οψ in the language of Homer does, I believe, only signify voice or speech, and 'Ωψ, on the contrary, countenance or visible form; a distinction which has been so ill observed, that the *fiercely-roaring* lion, χαροπος, has been rendered *wide-seeing*, and he who *speaks in thunder*, ευρυοπα Ζεϋς, *wide-seeing*. In the fragments of Orpheus we meet with βαθος χαροποιο θαλασσης in it's proper sense. And we must not be afraid to recognize in Homer's οἶνοπα ποντον, *having the voice of wine*, the mysteries connected with wine, and an allusion to the superstitions engrafted by the Noachidæ upon the history of their founder and the first production of that symbolical and sacramental liquor; a vinous *appearance* is signified by the proper corresponding term,

οἶνοπα Βακχον εὖιον<sup>48</sup>.

'Οπις is the voice of the Deity in wrath and judgment,

οὔτε Θεων ὀπιν ἤδεσσαν' οὔτε τραπέζαν.

'Ωψ is visible form or aspect, and is sometimes restricted to *the face*; indeed the history of the latter word is the same, for *facies* properly means the entire form; εἰς ὦπα ἰδεσθαι, εἰς ὦπα εἰκεν. I do not believe that ὦψ signified *an eye* in Homer's language. 'Οπωπη is a somewhat poetical compound for that organ, the *language of the countenance*. 'Οπωπα is a verb rather difficult to dispose of, and it seems to be an aorist formed like ἐφίλα from φιλω. Probably ἐπωπα is Homer's verb, which has been corrupted from it's resemblance to ὀπωπη.

I cannot determine whether the *Panomphæan* altar of Jove at Ilion denotes the universality of one language, or the establishment of many, at that place; but either way the allusion

<sup>48</sup> Soph. Œd. Tyr. v. 211. Œd. Col. v. 674.

is the same. We have already derived the word *Æthiopes* from the voice of the huntsman eagle Phlegyas, and we farther find that the giant Tityus and the Phlegyæ resided at *Panope* or <sup>49</sup> *Panopeus* (the *universal language*) a town in Phocis. One of the Nereids was also Panope. Homer, mentioning the departure of Minerva from Telemachus, says,

'Ορνιςδ' ὡς Ἀνοπαία διεπτατο.

We may place a comma after ὡς and render it *silent*, but that will give very little sense, because the departure of birds is not particularly silent. But the Etymologicum Magnum has preserved to us the true reading, γράφεται καὶ Πανοπαία, and the copyists (forgetting the distinction of ὀψ and ὡψ) put in ἀνοπαία to mean *invisible*. Minerva departed in the form of the cherubic bird, the holy and omnilinguar Spirit. She departed γλαυκ-ωπὶς or in the form of an owl. For the votaries of the Ionian sect chose to worship the Dove of Deucalion as the Pneumatic Bird. But some of the heathen mystics, seeking after nice conformities, and remembering that the earth was wrapped in clouds of darkness while the waters prevailed, a long chaotic night, chose of preference the bird which sees in the most profound obscurity, and made it the symbol of eternal wisdom. The *owl* was the dove of the *cat-oulas*. I do not understand the verse of Nonnus which describes Idmon the priest of Bacchus,

Λυαίη <sup>50</sup>

Σειῶν ἐνία θυρσα καὶ οὐ πανοπηίδα φωνῇν  
Τοιον ἔπος μαντῶν ἀνῆρκεν ἀνθερωνός,

if it does not allude to the breaking up of the general language and formation of new ones in the midst of the Bacchic orgies; to the terrours of the Iacchic egression.

Ὅψ as distinguished from *Triops* and *Merops* refers itself

<sup>49</sup> Pseud-Homer. Od. xi. v. 580.

<sup>50</sup> L. 38, v. 36.

to the discourse of the unilingual age; and that will help us to understand the title of those tribes in Italy who were called Opici, and by successive contractions Opaci and Osci. The appellation is seldom given but with respect to the language of the people, as we say Teutonic, Erse, or Basque, as to the languages, but German, Irish, or Biscayan, as to the peoples. Juvenal says of a learned lady,

Nec curanda viris Opicæ castigat amicæ,  
Verba; solæcismum liceat fecisse marito.

In the difference of the long and short *ops* we observe a relation, and at the same time a distinction kept up between visible and audible form. The relation without the distinction may be seen in another kindred set of words. 'Οσς, in the genitive ὄσσοις, was an *eye*, of which word there hath survived only the dual form ὄσσε. From that noun comes the verb ὀσσω, *I see*, which doth not merely express direct and primary vision but the *second sight* of such as thought they could behold the future, and even such imaginations of the past or forebodings of the future as any person may have, the sight of the mind's eye;

'Οσσομενος πατέρ' ἔσλον ἐνὶ φρεσίν-  
Καλχαντα κακ' ὀσσομενος προσεειπε.

The verb *ex-specto* is used upon the same principle. But ὄσσα in the feminine is *voice*, not (however) simply, but I believe always the voice of God either delivered oracularly (from which one summit of the three-fold mount of heaven was named *Ossa*, and the Libyan Sibyl, *Thei-osso*) or else in it's other form of fame or rumour (the vox populi vox Dei) by which a report was spread among the people for which no one could account, and sometimes in cases where time and distance did not allow the means of communication, in which manner (if my memory is correct) the battle of the river Crathis was known at a distant place, and of the same kind also were the in præliis Fauni auditi et in rebus turbidis veridicæ<sup>51</sup> voces ex occulto missæ, et

<sup>51</sup> Cic. Divin. 1. c. 45.

*Aius iste Loquens* <sup>52</sup> who cum cum nemo nôrat, et aiebat, et loquebatur, et ex eo nomen invenit. Ossa is either a common noun, as in this passage,

Ἦν τις μοι ἐπησι ἔροτων, ἣ ὅσσαν ἀκουσῶ <sup>53</sup>  
Ἐκ Διός, ἥτε μαλιστα φερεῖ κλέος ἀνθρωποισιν,

or a personification of Fame <sup>54</sup> who is called the messenger of Jovc.

We have spoken of Pan-ope and the pan-opëan bird, from which we may proceed to mention the architect of the Durean horse,

ὑἱος Πανοπηρὸς Ἑπεφός.

The people of Elis, οἱ Ἑλιδα δῖαν ἔναιον, were not only remarkable for their sanctity, but for the language they spoke; they were the Opici of Greece and <sup>55</sup> βαρβαροφωνοί. But Homer calls that people the Ἑπεφοί, which is *speaking the language of Eve*. *Epea* has always been understood for verse delivered in six heroic feet, and whoever wrote upon mythical subjects in that measure was called an Epic. In very remote times there were other names for other sorts of poems, the Iamb, the Dithyramb, the Elegos, and a work in prose was a logos; but other titles, as Syngraphè, Historia, and Hypomnema are of less antiquity. Epos is so limited in it's sense, that it may be questioned, if Homer had written his dialogues in any other measure, or in prose, whether he could have called them ἐπεα πτερόεντα. But again, what is written in that measure does not obtain the name unless it be some mystery of religious matters, or some narrative of the words and actions of the Gods and heroes; the reason whereof is this, that the heroic-hexameter tone was not of human invention, but it was the rhythm of the infernal powers in which all their prophecies and precepts were delivered, down to the latest period of real

<sup>52</sup> Cic. Divin. 2. c. 32.

<sup>53</sup> Od. 2. v. 216.

<sup>54</sup> Iliad. 2. v. 93. Pseud-Odyss. 64. v. 412.

<sup>55</sup> Hesychius.

oracles, and until the Pythonissa gave over *χρᾶν ἐμμετρα*. It was said by some to be the invention of the Delian sibyl<sup>56</sup> Phe-monoe,

(Abdita quæ senis fata canit pedibus,)

while others ascribed it to Olen the Lycian, who was the first of prophets,

Πρωτος δ' ἀρχαίων ἐπεων τεκτῆνατ' ἀοιδαν<sup>57</sup>.

His name plainly connects itself with Amalthea the nurse of the infant Jupiter,

*Oleniæ sidus pluviale capellæ.*

Others again, according<sup>58</sup> to Pausanias, referred the origin of the epos to the Pleiades who were older than Phe-monoe. Pherecydes is another candidate for that honour, and I have shown that the fables concerning him relate to Cham<sup>59</sup> the son of Noah. The perverted or Anti-Christian scheme of divine redemption and human restoration was the theme of those profane prophets, who sometimes were exhorting the mighty hunter and serpent-slayer to arise and be doing, and at other times were exulting in his triumph and their own liberation. Hexameter . . . Græcis *Deliacus* a Phe-monoe, et *Pythicus* ab Apolline<sup>60</sup> quem nymphæ hoc versu *hortatæ* dicuntur at the time of his combat with Python. Diomedes says<sup>61</sup>, quum Apollo Pythona necâsset accolæ primum timore (liberati?) carmen heroicum hexametrum initio sex spondeis compositum texuerunt. Those accounts are substantially true; but we must be in no hurry to believe that Helena and the others from whom Homer imitated wrote all their lines thus,

Olli respondit rex Albai longai.

<sup>56</sup> Paus. x. c. 5. s. 4.

<sup>57</sup> Bœo poetria cit. Paus. ibid.

<sup>58</sup> L. x. c. 12. s. 5.

<sup>59</sup> Vol. 1. p. 500.

<sup>60</sup> Atilius Fortunatianus in Putsch. Script. Grammat. p. 2691.

<sup>61</sup> De Orat. L. 3. p. 495. ibid.

The true origins of the matter will be found to remount to the antediluvian sorceries, and to the eldest or Homeric Apollo, "the father of all such as handled the harp and organ." Ἑπoς (inspired and heroic discourse in a measure of six parts) and ὀψ are words of near affinity, and connected with the original or Opic language.

To end this topic where we took it up, the name *Triops* indicates that the division of the Meropians was tripartite.

V. Homer gives to the inhabitants of the country in which his Ilion was situated the gentile name Τρωες, and to the country itself, Τρωή. But no such names existed in the country of the Ilienses near the Hellespont, and the name *Troas* is merely Homeristic and not appertaining to true geography. Although Homer mentions no such person as king Τρώης, probably the Greeks were not far wrong in imagining such a person. Tros was the father<sup>61</sup> of three sons (Tres Ope progeniti fratres) and the word Τρώης is a triplication of ὤς, ὠός. If that be an equivalent to the Latin *os*, a face or head, it would resemble the allegory of the tricephalous Geryon, compounded out of three<sup>62</sup> brothers and three islands in the ocean, over which they reigned till Hercules drove away their kine, that is, subjugated the three nations of the earth descended from the three Noachid brothers. But if it mean *an eye*, then Tr'os would be Jupiter Triophthalmus, of whom (as I have seen<sup>64</sup> it asserted) there was a statue in Troy with the third eye in the middle of the porchhead. The eye is the type of government by divine right, blindness of the loss thereof, and being monocular (λαχσειν τ'<sup>63</sup> Ἀριπαστον ἀνακτα) of the undivided unity thereof. The mystic eye belonged to the king in his priestly rather than his civil or warlike character; *φειδω* means indifferently *I see* or

<sup>61</sup> Pseud-Homer. *Iliad*. xx. v. 231.

<sup>62</sup> Vol. i. p. 401.

<sup>64</sup> Carey and Marshman's *Ramayana*, note to p. 14. 8vo edit. See Paterson *Origin*, etc. in *As. Res.* viii. p. 56. edit. 1808.

<sup>63</sup> Pherenicus ap Schol. *Pind.* Ol. 3. v. 28.



*I know*, and when the bard or seer burst forth into his vaticinium the intensive vowel was prefixed, *δΨειδω*, I have extraordinary knowledge or extraordinary sight. The Indians represent Brahma with three heads and Siva or Mahadeo (the god Ithyphallus) with three eyes to one head, and perhaps the latter was the Tros of the Trojans, for the empire of the world, taken either way, was that of the three fraternal races, but the nations stood up for the patriarchate, or government of three heads, and the Cushim asserted the tyranny of *three in one*. This latter is the best explanation of the hero *Tros*.

Tr'ōia <sup>66</sup> is the triple oia, and oia means *one* or *unique*, so that tr'ōia is again three in one, the tripolitan and triunal kingdom. Oia was the chief of a tripolis or of three cities belonging together in Lybia, near the fertile banks of the Cinyps, which was reported to flow from the *High-place of the Three Graces*; and the said <sup>67</sup> Oia, having survived her two sisters, still keeps to herself the name of *Tripoly*.

But Troia was the land of the universal *omphè* or of all the *omphès*, according as you will take the word *pan* distributively or collectively, for in that country from it's first beginnings

Ara pan-omphæo vetus est sacrata <sup>68</sup> Tonanti.

Omphè is a word for voice or speech, but, like *ossa*, it is confined to such as proceeds from a deity or otherwise in a præter-

<sup>66</sup> The Italian word *troja*, a sow, and the French *truye*, are derivatives from the name of Troy, formed in honour of the sow with thirty pigs. Messala Corvinus has these words, *Troja namque vulgò Italicè Latinèque scrophæ vel sus dicitur, cui vocabulo (cujus vocabuli?) licentiâ sui allusit poeta. Quod animal, quia ejus nomen urbi Trojæ congruebat, aureo vexillo insigne armorum statuit Antenor, assumptæ urbis Trojæ memoriâ. Ad Augustum de Progenie suâ Libellus. p. 254, 5. Colon. 1540.* The same authour pretends that Helenus, saying,

Vade, age, et ingentem factis *fer ad æthera Trojam*,

meant to say, raise high your sow banners, p. 257, 8. But who will be found to believe in the authenticity of that absurd book, which speaks of the *Italian language*, and in its very title sets progenies for prosapia?

<sup>67</sup> Mela. l. c. 7. Solin. c. 27. p. 36. ed. Salmas. 1689. Herod. iv. c. 175.

<sup>68</sup> Ovid. Met. xi. v. 198.

natural way. 'Ομφη <sup>69</sup>, θεια κληδων. Few of Mr. Bryant's radicals are made out by him in so satisfactory a way as this is, which he has traced through many of it's dialectic forms or variations, omph, amph, amb, amp, iamb, umb, ymp, imp. A spirit consulted by necromancers is an *imp* of hell, and in Latin umb-*era* (a ghost) is *voice of the earth*. Mr. B. has resolved Olympus into al-omph by means of his neverfailing but unauthorized particle *al, the*; and so he has missed the truth which stared him in the face. Ol-ymp properly Hol-ymp is the *universal voice* and equivalent to Panomphæus. Ὀλος, ullus (first *one*, then *any-one*), whole, all, well and wohl (i. e. entire, perfect, whole), oll in <sup>70</sup> the Armorican, and col in Hebrew, are among the forms of this widely-diffused word. It has been shown by the same gentleman that the preposition ἀμφι has the like signification; as a preposition it's usual meaning is *surrounding or comprehending*, and it is part of the Latin compound *ambio*, denoting that attribute of the Deity by which "in Him we live and move and <sup>71</sup> have our being." That remarkable word is *Ham the Serpent*; inspiration from heaven was a bird, the ὄρνις πανοπαία, but from the earth (or geomancy) it was a serpent, as Antipater says in one of his epigrams,

Κυκνος Ζεὺς, Ἀμμων δ' ἀμφιβροτὸς ὄφιν.

*Ili* in Sanscreeet is the Spirit of the Earth, *iphis* in Greek is a woman with a familiar spirit, *φις* is an adverb of power from the power of the serpent, the noun *wife* is the same word

(ὡς πρῶτον Ὀφίων Ἐυρυνομή τε  
Ὠκεανὶς νιφοντος ἔχον κρατὸς Ὀυλυμποῖο),

the Latin interjection <sup>72</sup> phi! and the English *fie!* are expressions of wonder and dislike, and all are from that old serpent

<sup>69</sup> Suidas in vocabulo.

<sup>70</sup> Lhwyd's Armoric Vocab. p. 207.

<sup>71</sup> Acts, 17. v. 27.

<sup>72</sup> See Pasquier Recherches, L. viii. c. 26. Terent. Adelph. cit. ibid.

which is the devil or Satan. Hence do we so often find the word am-phi in the names of soothsayers, as Amphiaraus, Amphilochoi, Amphion.

*Amb* and *iamb* are variations of the same root, whence the name of the magician *Iambres*. A kind of poetry belonging to the Bacchic votaries in their most violent and phrenetic mood was called the *Di-thyr-amb*, the voice of the two doors, a name which appears to relate to the ceremonies of mystifying those persons who called themselves the twice-born.

Another was called the *iamb*, which (from comparison with the other word) would seem to be compounded of *amb* and *ios*, one. Its origins lose themselves in the superstitions of the mysteries. Ceres, wandering after the rape of her daughter, arrived at Eleusin, where she was hospitably entertained by Metaneira wife of Celeus,

'οτ' ἐν Κελεοιο θεραπναις <sup>73</sup>

'Αρχαίη Μετανεῖρα θεῶν δεῖδεκτο περιφρων.

But Ceres refused to drink wine, alleging as a reason that it was not meet to do so, having lost her daughter, and drank instead of it the famous *Cyceon* <sup>74</sup> of the mysteries which was flour and water, or what we call gruel; in honour of which event, those who were mystified used to fast and drink gruel, saying, "Jejunavi <sup>75</sup> atque ebibi cyceonem." Ceres at the same time was sunk in melancholy, until an old woman, by name Iambe, daughter of Pan <sup>76</sup> and Echo, and slave to Metaneira, made her laugh by uttering jests in the measure, which ever after was called iambic. Antoninus Liberalis <sup>77</sup> calls the Attican woman, who received her and gave her the cyceon, *Misma*, which is no doubt the mima (buffoon) of the Latins; but in the Orphic poems she was Baubo, and the nature of her

<sup>73</sup> Nicander, Theriaca. v. 486.

<sup>74</sup> Schol. Eurip. Orest. v. 962. Ovid. Met. L. 5. v. 450. Orpheus apud Arnob. adv. Gent. L. 5. c. 26.

<sup>75</sup> Arnob. ibid.

<sup>76</sup> Schol. Eurip. Orest. 962. Apollod. L. 1. c. 5. s. 1.

<sup>77</sup> Anton. Met. c. 24.

jests will illustrate the character of those most holy mysteries at Eleusin, and also that of the earliest iambic poetry.

Ὡς εἰπούσα πεπλῆς ἀνεσुरατο, δειξε δε παντα  
 Σωματος ἑτι κρεποντα τυπον· παῖς δ' ἦεν Ἰακχος,  
 Χεῖρι δὲ <sup>78</sup> μιν ῥιπτασκε γελῶν Βαυβους ὑπο κολποῖς.  
 Ἥ δ' ἔπει οὖν ἐνοησε θεα μειδῆσ' ἐνὶ θυμῳ  
 Δεξατο δ' αἰολον ἀγγος, ἐν ᾧ κυκῶν ἐνεκειτο.

The dithyramb was supposed to be an invention of <sup>79</sup> Arion the dolphin-rider; but Archilochus was about the first whose dithyrambs were extant within memory,

Ὡς Διωνυσοὶ ἀνακτος καλον ἐξαῖσαι μελὸς <sup>80</sup>  
 Ὅϊδα Διθυραμβον οἶνῳ συγκεραυνωθείς φρενας.

The same authour has credit for inventing or at least for perfecting the iambic measure. But we learn from Aristotle that parts of Homer's *Margites* <sup>81</sup> were in iambic, the dialogue parts as I suppose; another poem called the αἰξ ἑπταπεντος and evidently satirical was handed about under Homer's name, and Herodotus <sup>82</sup> cites two trimeter iambs from an *Eiresione* of Homer. If we consider the history of Archilochus, we shall find nothing that deserves to be esteemed history, but on the contrary every sign of a vast and unknown antiquity brought down by main force into the Olympiads. He was the grandson of Tellis <sup>83</sup> and Cleobæa, who first introduced the orgies of Ceres into Thasus; and one of the paintings in the Leschè at Delphi (which were all upon remote, and fabulous subjects) represented them with their sacred kibotos. An oracle prophesied to his father how glorious his son should be,

<sup>78</sup> Orph. ap. Clen. Alex. Cohort. p. 17. in. Orph. Fragm. p. 475. Herman. *μιν* agrees with *τυπον*.

<sup>79</sup> Schol. Pind. Ol. xiii. v. 25.

<sup>80</sup> Archil. ap. Athen. xiv. c. 6. s. 24.

<sup>81</sup> Arist. Poet. c. 7. p. 12. Oxon. 1794.

<sup>82</sup> Vit. Homer. c. 33. Probably written by the grammarian Herodotus.

<sup>83</sup> Paus. x. c. 28. s. 1.

Ἀθανατος σοι παῖς καὶ αἰοδιμος, ὦ Τελεισικλές,  
Ἔσσει' ἐν ἀνθρώποις.

Nothing was known of his life and actions, but what was <sup>84</sup> collected from his writings. He spoke of the slave <sup>85</sup> *Enipo* as his mother, but that is clearly a name formed from ἐνιπη, *convicium*, and meaning Iambe or Baubo, the *slave* of Metaneira, and the first person on record whom rabies armavit iambo. His love for Neobule the daughter of Lycambes, and the story of Lycambes and his daughters hanging themselves, have more of a mythical than historical character, especially as we find the same story told of Hipponax and Bupalus. Archilochus died a violent death by the hands of some persons upon whose name authours are at variance, but his death like his birth was attended by an oracle of Apollo, which led to the <sup>86</sup> detection of the murderers. One of them was ordered to repair to Tænarus and obtain expiation at the tomb of Tettix. As to his age, we are told that he was more <sup>87</sup> ancient than the Cretan Thales or Thaletas, and Thaletas was more ancient than Homer <sup>88</sup> and composed the music to which the Curetes used to dance. Tatian, in his oration against the Greeks, assures us that some writers made Archilochus a cotemporary of Homer. The point relied upon in order to bring Archilochus within the Olympiads, the age of Gyges <sup>89</sup>, will not answer the purpose; that is a name of Titanian antiquity, and the Lydian Gyges is celebrated as the owner of the “wondrous ring” and “the horse of brass.” Homer himself speaks of the Gygean lake <sup>90</sup> near Mount Timolus. It would be a thrice-told tale, after writing so much, to argue with any one who took the myathi of Gyges and Candaules for real history;

<sup>84</sup> Ælian. Var. Hist. 10. c. 13.

<sup>85</sup> Ælian. *ibid.*

<sup>86</sup> Solinus, c. 1. p. 8. ed. Salmas.

<sup>87</sup> Glaucus ap. Plutarch. de Music. p. 1134.

<sup>88</sup> Suidas in nomine.

<sup>89</sup> Herod. 1. c. 12. Cic. Tusc. 1. c. 1.

<sup>90</sup> Iliad. 1. v. 865.

it was indeed in some measure an historical *age*, but so was that of the Anglosaxon monarchs, yet we have Guy of Warwick, the giant Corbrand, and the dun cow. The name of *Gyges*, and the adaptation of certain old Gygean legends mentioned by Archilochus to the later Gyges, is the very circumstance which has degraded that virulent old authour into the Olympiads. His language seems to be Homeric and not written in any of the dialects, but the digamma was not strictly attended to by him; he should be thought to have flourished in the interval between the exodus of the nations from Asia and that of Moses from Ægypt.

The words dithyrambus and iambus are formed upon that curious root omphē or amphi, of which Mr. Bryant has said so much. The dithyrambic poets were called *amphi-anactes* and their profession to *amphianactize*. The dithyramb was a fanatic and mainad effusion, "there is no dithyramb (said <sup>91</sup> Epicharmus) if you drink water," but the iambus had it's origin in Ceres's water-drinking moments, and was a poem of bitter irrision without sentiment or enthusiasm; the former was in the spirit of Palamedes, and the latter in that of Homer's Margites. Had we that poem, the Cercopes, and those of Archilochus to compare with them, we should not be at a loss what to say. But it seems that when the bubble burst and the mad delusions of the Asiatics had ended in confusion and misery, a new spirit arose among them, that of bitter and galling recrimination. Their bad passions were directed into a new channell, they abused one another, "and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." I have observed a curious circumstance; when Chærephon consulted the Delphian oracle, who was the wisest of men? the oracle answered *Socrates*, and the envy excited by that response <sup>92</sup> is thought to have been the real motive of his persecution; but that oracle (and

<sup>91</sup> Cit. Athen. xiv. c. 6. s. 24.

<sup>92</sup> Diog. Laert. Socrat. s. 18.

it is the only instance I ever heard of) was not delivered in the Pythian or hexameter tone, but in the trimeter iambic,

Ἀνδρῶν ἀπαρτῶν Σωκράτης σοφωτάτος.

Was this a spirit of Python? or was it the Spirit which moved the lips of Balaam?

Digression, however inviting into greater length, must here end, and we must return to the tri-linguar confusion. We have seen that the Populifugia were celebrated at Eleusin by a clamorous going forth of the god Bacchus and his votaries both men and women, which was called the mystic iacchus. *Iacchus* is both the name of the god and of his egression or pomp. But there was another name also common to that deity and to his wild orgies, the *Tri-omph*, which the Fratres Arvales invoked three times at the close of their chaunt,

Triompe, Triompe, Triompe!

In other dialects of that language (of which both Greek and Latin are but varied forms) the same is expressed *Thri-amb*. Sic *triumphare* appellatio quod imperatori milites redeuntēs clamitant per urbem in Capitolium redeunti Io triumphe Io. Idque a <sup>93</sup> *Thriambo*, Græco Liberi patris cognomine, potest dictum esse. The mystic iacchus was heard præternaturally on a plain at Eleusin called the *Thri-Asian*; does not that point to the triple confusion in the plain of *Tr-oia* or of the threefold *Asi*?

There are traditions vastly multiplying the number of *Babel* tongues (whereof hereafter), but the *triad* forces it's way even into them. A Milesian king of Ireland founded a college, in which all the seventy-two languages formed at *Babel* were taught, but the masters of his college were <sup>94</sup> *three in number*, eminent linguists who wrote alphabetically in the *three principal languages*.

<sup>93</sup> Varro Ling. Lat. 5. p. 69.

<sup>94</sup> Keating's Hist. of Ireland, p. 61.

Had it seemed fit for us to be informed into how many parts or divisions the fiery tongues were cloven, we should probably have derived from thence some illustration ; for we can hardly imagine that the form of them was so multifarious as was the number of dialects then to be learned by the apostles, but was rather a symbol of the greater and more general dividing. But in the absence of such higher argument, we may raise a slight inference from the supposed trifarious division of the Serpent's tongue,

linguis micat ora trisulcis.

VI. If it be true that for one language there were made three, we should not therefore suppose that the old original language ceased to exist. The people " had all one language," and the declared object of the confusion was " that they might " not understand each other's speech." And the rule applies here, of not supposing a greater exertion of divine power, than was necessary to give effect to the declared purpose of it.

Eternè God, that through thy purveance<sup>95</sup>  
Ledeth this world by certain governance,  
In idle (as men sain) ye nothing make.

By adding two to one you make three ; but in strictness you only make the *number* three, the two new ones only being really made. And I know not whether this may be the reason why Homer, contrary to all the other traditions of old time, acknowledges no more than two Seirens,

Ὅρα καὶ τετρωμένους ὅπ' αἰκουλῆς Σειρήνοφιιν.

VII. We have yet to reconcile the opinion that three languages existed after the judgment of Babel, with the general belief of their number being beyond all comparison greater.

<sup>95</sup> The Franklein's Tale, v. 11177. see Steph. Morin. de Primævâ Linguâ. p. 42.



We have seen that the Irish bards had a legend of seventy-two tongues, and of three principal ones. The Turks <sup>96</sup> hold that the world was divided into seventy-two nations at Babel, in which number they fancy they have discovered a type of the number of sects which afterwards sprung up in the three religions, Mahometan, Christian, and Jewish; being as they say seventy-two in the first, seventy-one in the second, and seventy in the third. Here is a plain allusion to the 70 elders of Israel and the 70 disciples of our Saviour; but we find the idea of *the triad* still adhering to the Babel number of seventy-two.

We must bear in mind that Ba-Bel was a dividing not of languages only but of nations or sovereignties,

Γαῖα βροτῶν πληροῦτο, μεριζομένων βασιλῶν.

And certainly no one would pretend to say that the states or sovereign patriarchates established in the world at that time were but three in number. The song of Moses reminds the Israelites of "the days of old, the years of many generations" in which <sup>97</sup> *ὅτε διεμερίζεν ὁ Ὑψίστος ἔθνη, ὡς διεσπείρεν υἱὸς Ἀδάμ, ἐσησεν ὄρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ.* Our translators being aware that the leaders of the tribes of Israel were in some sense messengers of God, have thrust into the text of this song a most unreasonable gloss, saying, "according to the number of the *children of Israel*." But the messengers there spoken of are the leaders and patriarchs of the sons of Adam after their generations in their nations, who were sent forth by God to conduct them to their appointed habitations, with signs and miracles as well to prevent resistance to his will as to render obedience practicable. The want of sustenance was their greatest impediment in fulfilling their mission

*Diversa exilia et desertas quærere terras,*

but when we read that the Israelites in the wilderness were

<sup>96</sup> Rycaut Turk. Empire, p. 112.

<sup>97</sup> Διευτηρον. xxxii. 8.

fed with showers of manna, the "food of the <sup>98</sup> messengers," we may suppose that the messengers of God, according to whose number the nations were distributed, were provided for in the same way. But if it be said that the words "*man* did eat the "food of the messengers" implies that the messengers were more than living men, and that I therefore must suppose that the nations were directed in their course, regulated as to their boundaries, and established in their places by messengers of an higher nature than mortal, I am not reluctant to acknowledge that so it may have been. The almighty Father hath many messengers, and *one chief-messenger* or *arch-angelus*, to whom alone he said, "thy throne, O God, is for ever and ever," and, "thou Lord! in the beginning hast laid the foundation of the "earth, and the heavens are the works of thine hands;" but when the division was made according to the number of the messengers, the Chief-Messenger and Angel of the Covenant came in for his share, "the Lord's portion was his people, "Jacob was the lot of his inheritance." That is calculated to raise our opinion of the other messengers. We hear of the Chief-Messenger again as the peculiar guardian messenger of the people of the Covenant; "at that time shall <sup>99</sup> Michael "stand up, the great prince *which standeth for the children of "thy people.*" And Zachariah in his third vision beheld the prince which standeth for the people pleading before the throne of the Father for the charge committed to him. But Daniel also heard in his vision of the angel or prince of Persia, and beheld another Spirit who was going to fight with the prince of Persia, "and when I am gone forth (he added), lo! the <sup>100</sup> "prince of Grecia will come." This Being, of such marvellous and resplendent form, would seem to be the Paraclete of whom St. Paul saith that he "restraineth and will restrain until he "be taken out of the way;" for here we find him playing the same part and restraining the *prince* of Greece, that he should

<sup>98</sup> Psalm 78. v. 25.

<sup>99</sup> Daniel xii. v. 1.

<sup>100</sup> Daniel x. v. 13. 20, 21.

not prevail until an appointed time. His body was like beryl and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. "There is none (said that Spirit to Daniel) that holdeth with me in these things, but Michael *your prince*." The declaration that Jacob was the lot of the Lord's inheritance gave rise to the tradition of the Rabbins that God assigned to Moses for his guardian the Angel <sup>101</sup> Mittatron Sar-harpanim, for sar harpanim is *prince of the forms*, the demiurge or creatour. The same doctours understood that "the messengers of God ascending and descending," whom Jacob saw in his dream, were those of the seventy-two nations; there are 72 angels who <sup>102</sup> ascend and descend. The Clementine books <sup>103</sup> say that the dividing "according to the angels" was a division of mankind into seventy languages. And Origen sanctions the like interpretation, but without giving any opinion as to the number of languages; *diversi angeli diversas in hominibus linguas* <sup>104</sup> operati sunt ac loquelas . . . . et sic diversarum gentium ipsi illi fortasse principes fuerint, qui et linguarum et loquelæ videbantur auctores. Vincent of Beauvais <sup>105</sup> remarks, fuerunt ex tribus Noe filijs gentes 73 (vel potius ut ratio declarat 72), scilicet 15 de Japhet, 31 de Cham, et 27 de Sem, totidemque linguæ esse cœperunt; and in like manner <sup>106</sup> Peter Comestor, texuntur ex eis 72 generationes, 15 de Japhet, 30 de Cham, 27 de Sem. The 73 are formed by summing up the names of the three Noachidæ and those of their principal posterity who are enumerated in the first of Genesis and of Chronicles; the number 72, which Vincent of Beauvais prefers, is obtained by excluding Philistim, a nation only mentioned in

<sup>101</sup> Archang. Minorita Cabal. Dogm. p. 859. ed. Pistor. Basil. 1587.

<sup>102</sup> Reuchlin de Verbo Mirifico, L. 2. p. 938.

<sup>103</sup> Pseudo-Clemens Romanus Homil. p. 738. Antwerp, 1698.

<sup>104</sup> Origen in Num. c. xviii. part. 1. p. 132. ed. latin. Genebrardi. Paris. 1604.

<sup>105</sup> Spec. Doctr. L. 1. c. 44. chart. 6. b.

<sup>106</sup> Hist. Scholast. fol. xiv. b.

a parenthesis, and not belonging to the Misraim family, but described as having once inhabited a part of their territory. The great schism of mankind was commemorated by the Egyptians after their fashion, with an excess of mysticism or allegory. It was according to them a contest between Typhon and Osiris. Typhon made an ark of superb workmanship and of a measure exactly fitting the body of Osiris<sup>107</sup>. Then he offered to give it to any one whose body would fit it, and when all others had failed Osiris lay down in the ark, which he had no sooner done than Typhon clapped down the lid, sealed it up, and flung it into the sea. When the Pans and Satyrs heard of it, they published it to the world, and created the Panic fears and confusions; and then Isis went forth a-wandering. One Aso queen of the Cushim or Æthiopians was his accomplice (*συνεργος*) in that business; and besides her, he had *seventy-two* confederates leagued by oath, *συνωμοται*. In other words, Nimrod under the auspices of his mother, and with the aid of the seventy-two nations of Noachidæ, established the empire of the *Theba* or ark city, (Typhon's *Ἀρχα Τυφώνικη*) and as soon as he had done so made it a galling yoke upon the necks of all the descendants of the Hos-Iris or Rainbow Saint. St. George (one of the more modern names under which<sup>108</sup> Nimrod was worshipped) was put to death at Diospolis by the king<sup>109</sup> of Persia qui dominabatur supra *septuaginta reges*. These coincidences in authours both Christian and heathen cannot arise out of nothing; and they induced me to count the number of commanders in Homer's catalogue, who are seventy-one, making seventy-two with Philoctetes, who is mentioned as absent, and seventy-three with Protesilaus who is mentioned as dead. In fact, there were so many tribes enjoying national independence, and depending *immediately* upon the king of Nations, Cush. If seventy-three be the right number, and the Philistim be admitted to have been an ori-

<sup>107</sup> Plutarch, de Isid. et Osir. p. 356. Xylander.

<sup>108</sup> See vol. I. p. 83.

<sup>109</sup> See Heylyn's St. George, p. 171. 179, 180.

ginal nation (as I think the mention of them in the catalogue entitles them to be), then, as the three sons of Noah are included in that number, we have got what we were seeking for, the *triad*, and the *hebdomecontud*; and the latter was (like the *hebdomad* of the Cushim) a mystery of the transcendental arithmetic. But if seventy-three was the number of the messengers and the tongues, and there were three <sup>110</sup> principal tongues, it follows directly that those three were of Japhet, Shem, and Cham; the point towards which I have been travelling.

If, then, there were three languages of the three great stocks of mankind, what were all the remainder? The answer is obvious, that they were dialects. The time which had elapsed from Noah to the confusion of tongues was sufficient to have divided the language of that patriarch into so many and such different forms, that they would not have been intelligible to each other in their vernacular speech, had not they been united to a common centre of civil and religious government, in which one cultivated language was kept up; but the vulgar speech of the various tribes had no doubt a variety of dialects diverging from the original as the great spawn of Teutonic tongues has done in later times. The love of poetry and of allegory or similitudes which we know to have pervaded the most ancient manners and literature of our race gave rise to rapid and multiform variations from the simple and direct mode of speaking. Therefore when we say that two languages were implanted in the understandings of men with oblivion of the old one, and that the old one remained in the mouths of one great family, we mean the old one with all its dialects as it was spoken by them "after their families and after their tongues." To adopt the Turkish illustration of the subject—suppose Mahometanism and Judaism were miraculously taken away, and Christianity left—what does that word *Christianity*, so used, signify? why, Christianity in all its sects. And as the several sects are to their religion, so are dialects to the language whereof they are.

<sup>110</sup> Above, p. 441. p. 448.

But it cannot escape any reader's observation, that the rife tradition of the seventy modes of discourse is confirmed by certain considerations. Moses says, "these are the sons of Shem" "after their families, after *their tongues*," and if the house of Shem received a new language (as it will appear to have done) in a simple form, these words must be understood of dialectical subdivisions which had sprung up between the confusion and the date of Moses; and they might well and easily be so construed. But a greater difficulty is behind. If the primary tongue had remained with all its subdivisions to one member of the triad, while the two others were endowed with new ones as simple and uniform as that of Adam's family was at the first, the miracle of which the separating of the nations was the declared purpose and final cause would have been very unequally performed; and instead of pointing out and promoting a separation according to the number of God's messengers, it might seem to suggest and would certainly tend to promote a separation of the two neologous tribes from each other and from the archæologous tribe, but an integrity and unity of each of those two within itself. We ought therefore to suppose that the Lord placed them in a situation analogous to that in which the other remained, that is to say, that he gave to each Noachid tribe a distinct general mother tongue, and to each separated family a distinct manner of speaking it, agreeably to those shades of difference which had diversified the homophony of men before his interposition. Such a conclusion seems necessary in order to place the act of divine providence in harmony with its avowed motive, and the miracle of the dividing of tongues with that of the gift of tongues. The positive traditions and the inferences from the Mosaic catalogue which indicate a triple division and a subdivision of seventy-three are confirmed and explained, without prejudice to the main theory of the *tri-opian* or *tri-omphic* iacchus.

VIII. It has, I think, been evinced to a complete demonstration by my Lord Monboddo that language neither was nor

could be an invention of human ingenuity; and if his Lordship had published his profound reasonings without indulging in the extravagancies of the Neo-Platonics they would not be forgotten or the subject be now in dispute. He showed that without language a man is unable to comprehend universal or general terms, to frame propositions, or in any way to distinguish himself from the irrational tribes; having merely a faculty of human intellect or capability of acquiring it without the enjoyment thereof; and consequently that a mute race of wild and savage men, having scarcely even the os sublime and biped stature, but rather that habit ambiguous between walking, climbing, and crawling, which is seen in the most nearly allied species of brutes, could no more either imagine or perfect such an invention than the brutes themselves. And his Lordship farther showed that even with care and assiduous teaching a mute adult could scarcely be instructed in the art of articulate speech, owing to the complicated nature of that art and the flexible or plastic state of the organs necessary for acquiring it; much less could it be done by brutish men having neither development of the understanding nor flexibility of the organs. Being entirely devoted to Paganism and its mysteries, he adopts the ridiculous chronology of Ægypt with her Dæmon kings. "I think, it is evident that it (language) must have been invented in Ægypt, for, as it could not have been invented without supernatural <sup>111</sup> assistance, which the Ægyptians had from their dæmon kings—what other country besides Ægypt had such kings?" To such a pass was his mind brought by listening to those vile beings the Ægyptian priests, of whom Mendez Pinto was no type at all. But it is nevertheless sufficiently clear that He who planted man upon the earth for a social, moral, and responsible agent, endowed him with that gift by which he is such, and by which he is not a beast. The Joukiaus or Confucians of China deliver, that the Tien <sup>112</sup> created man intelligent and endowed with

<sup>111</sup> Ancient Metaph. vol. iv. p. 358.

<sup>112</sup> Sur la langue des Chinois in Memoires sur les Chinois. viii. p. 137.

speech (of which two terms the convertibility hath not escaped them), and they think no more of inquiring why he possesses that gift, than why he hath senses, volition, passions, and intellect; but they bear in memory the division of that faculty, saying, that the world is gone astray out of its path <sup>113</sup>, ever since the time when language was divided like the branches and leaves of a tree; an event which they <sup>114</sup> regard as a punishment inflicted by the Tien. And such also is the sure witness of Scripture, which his Lordship was pleased to exchange for the theurgic dreams of Pythagoras, Apollonius, and Iamblichus, wandering in quest of more wisdom than enough, until he arrived where that pursuit will always conduct our frail generation in the depths of folly almost a-kin to madness. God said to Adam, "of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat," and when Adam heard those words he understood them and was responsible for his obedience to the command, and assuredly he did not learn the use and meaning of them from the kings of Ægypt. Presently afterwards Eve was created, and *Adam said* "this is now bone of my bones and flesh of my flesh," insomuch that it is plain he had received with his first animation "a tongue" and not only "the *interpretation* of a tongue," and could speak himself as well as he could hear and understand. Nay more than that, the Lord intrusted to him the task of giving their specific appellations to the different sorts of beasts and birds; which shows what a consummate and perfect knowledge he had of his language, and indeed all God's gifts are good and perfect gifts, and if our languages be all defective in their analogy and difficult to comprehend perfectly, it is for this reason, that human activity with time can mar and doth mar the use of all his gifts, whatsoever they may be. The transaction speaks for itself, that the names were appropriate to the

<sup>113</sup> The *Ly-ki* cit. *ibid.* p. 139.

<sup>114</sup> The *Yking* cit. *ibid.*



nature of the thing, and such names could only be given by inflexions of the more general words by which actions, qualities, and modes of existence were exprest, being withal either compound or without composition according to the genius of the first-given tongue, for in that respect two great families of languages are found to differ.

The respect entertained for the sacred books has taken a strange and unreasonable direction with many of the critics. They first lay down that the books of Moses are the most ancient of books (a most gratuitous position), and they proceed to infer that the language in which they were written was that of Adam. Such a mode of viewing it is full of difficulties or even absurdities.

1stly. The first language was not more the gift and wonderful work of God than the Babel ones were; but if possible rather less so, insomuch as the intellect of the nomenclator Adam was made ancillary to that work.

2dly. If the dignity of Holy Writ needs to be delivered in the most ancient and (as some also say) the most perfect of languages, then indeed the archives of the Jewish tabernacle were doubtless so composed. But by parity of reasoning, at least, the works of Christ's apostles must have been so likewise. But most of these latter were originally written in Greek, and in a modern degenerate dialect of the Homeric tongue. We must therefore suppose that Adam spoke two languages, the Mosaic Hebrew and the Syrian Greek. The plain truth is, that the former being written for the use (at that time) of one nation only were written in the language of that nation, and the latter being written for the use of all the countries round about were written in the then predominant language.

3dly. Both of those sacred volumes, in whatever *language* written, must have been written in *dialects* so widely deflected from their original stock, as to be unintelligible to the first speakers of it. Unless we are to believe that by a lasting miracle, unsupported by Scripture, by profane tradition, or

even by any show of usefulness, the flux of human affairs had been staid on their account. Moses (to say nothing of the antediluvian ages) wrote from about 800 to about 1500 years after the flood, and if the longer term be not (as I confidently believe) the true one, much of these volumes would be but water poured upon the ground. But even the shorter term is amply sufficient to break a language into many dialects, the original form of it being extinct. When only 700 years had past from the time of the Romans settling on the Thyber, the language of their primitive poetry was unintelligible; to whom? to the people for purposes of conversation? that were enough. But no, the greatest antiquarian Greece or Rome ever saw, Terentius Varro, avows <sup>115</sup> that he cannot understand the poetry of his forefathers. The Mæso-Gothic (perhaps the mother of Teutonic tongues) is a dead language; nay the *English*, one of it's posterity, is also dead, and even this our Anglo-Celto-Dano-Franco-Latino-Greek chimæra, which ancient conquests have begotten upon modern pedantry, is widely removed from the strains of Chaucer, although nominally the same. That sorry dialect of the Homeric tongue in which Paul and John delivered the word of God is now no more, and infinitely grosser corruptions have disfigured the Greek. Therefore we must either suppose (or rather invent) an enormous miracle, or else the Adamitish and Mosaic languages must in natural course have been so different, that nothing short of scholastic analysis could have traced their common origin. Of what use, value, or dignity is such an identity as that?

4thly. It cannot be a question whether what we call Hebrew was, from it's antiquity and sanctity, the proper medium of divine communications to Israel, because various chapters written by Daniel, Nebuchadnezzar, and Ezra, are actually composed in what is called the Chaldee. The oldest scriptural Hebrew, the Mosaic, is the Chaldee of the Urites in

<sup>115</sup> De Ling. Lat. vi. p. 79, 80. Bipont.

Abraham's time (which was 1300 years before that of Nebuchadnezzar) carried into Canaan, and from thence transplanted into the populous land of Ægypt, and brought back into Syria after four hundred years. Abraham bequeathed his dialect of the language of Shem and Heber to the twelve tribes of Ishmael (if not to the seven of Keturah, which may be doubted), and to the Edomite Isacidæ, and no doubt it took very different forms from that which the Jacobites brought out of Goshen in Ægypt.

The wish to honour the language in which any part of the Bible is written is a gross superstition. The truth alone, and not it's vehicle, is venerable. If God were to give us those truths by inward inspiration, without the use of any language at all, they would not be the less so; and if the account given by Moses of God's declaration touching the rainbow be, by one word, more correct and true than that which was handed down to Homer, by so much it is more venerable. If both were equally true and clear, and equally well *known* to be true, there would be nothing to choose between them. Those partialities for a dialect, therefore, manifested by Jews, Church Fathers, and since by Hutchinsonians, are not true religion, but a species of creature-worship which we may term Glosso-latry or Biblolatry. A modern writer addicted to that kind of superstition has been led by it to inform us, that "it is absolutely necessary <sup>116</sup> for us to know that prior to this event" (the confusion) "there was but one language and "this was the Hebrew," and in another place to tell us of "the heathen mythology which was founded on the Scriptures <sup>117</sup>." Of a truth this language and these books must have been very early studied in countries to which they were entirely strange, by Ægyptians, Phrygians, Scythians, Celts, Greeks, Tyrrhenes, and Romans; although, until an advanced period of their history, the last mentioned people were unac-

<sup>116</sup> Bellamy's Ophion. p. 43.

<sup>117</sup> Ibid. p. 21.

quainted with the neighbouring and sister tongue of Hellas. In the same school we may learn that "Apollo was one of the appellatives of Joshua <sup>118</sup>. Apollon means to destroy, and "Joshua was a destroyer;" and that "the history of Samuel was also preserved in the mythology under the name of Attis, whose mother they feign to have conceived by taking the fruit of the pomegranate tree: she had a son who was brought up by Phorbus, who being on the eve of taking a wife was deprived of her by a fatal occurrence. Soon after he emasculated himself under a pine tree <sup>119</sup>." That is the history of Samuel!

The strange fable in Apuleius, regarding Cupid and Psyche, describes the mystery of the Fall and Redemption surely enough; but whence think you it came? It was "taken from the Scripture account <sup>120</sup>!" Again, "Bacchus had two mothers, so had Moses, his own mother and the daughter of Pharaoh." "Bacchus <sup>121</sup> had a great number of women in his army; so had Moses in his journey to Canaan!" Such are the dreams of a true biblolute, to expatiate upon which were "to waste criticism <sup>122</sup> upon unresisting imbecility, upon faults too evident for detection, and too gross for aggravation."

In truth, the original tongue may have been that whereof the Jacobite and Chasdean Hebrew are two dialects, or that whereof Greek is one; but the fact of any given portion of Scripture being penned in any one of those dialects, cannot possibly raise even a presumption in favour of it's parent stock.

IX. As soon as the change was effected, the world contained many ways of talking, namely two new languages newly given

<sup>118</sup> Bellamy Hist. All Rel. p. 101.

<sup>119</sup> Ibid. p. 43.

<sup>120</sup> Ibid. p. 109.

<sup>121</sup> Ibid. p. 104.

<sup>122</sup> Dr. Johnson on Cymbeline.

to two races out of Noah's three, with their new dialects, and all the dialects into which the old language retained by the third had broken itself in former time. Many nations of distinct families remained contiguous to each other in Asia; the rest settled themselves about the world; and they had no sooner done so, than trade and other peaceful conversation took place among them, as also did war, conquest, and above all captivity followed by domestic servitude. Insomuch that one or two centuries could not have elapsed from the miraculous period in question, before each tribe had borrowed words from it's neighbour, taking them sometimes in the same sense, and sometimes in a slightly, and sometimes in a very, different sense. This deflexion of words, from their rigid signification, was promoted exceedingly much, by the spirit of symbols and similitudes which pervaded the religion and prophecies of the peoples, and from thence came to be affected by them in all their compositions. By these means, I say, each of the new tongues, and each of the old one's dialects (unless indeed some one of these last were kept by vigilance of superstition, like a vestal flame) must have changed and impaired the form it then bore by mutual permutation, at a period immensely older than philological analysis can attain to.

But there are other causes which will account for the early occurrence of similar words in the same or similar senses. The old language was held in high regard by the *Meropes* on three grounds at least. Firstly, as all things old are. Secondly, as being that which had been used by those persons, whom their perverse religion looked upon as so many incarnations of the deity, the *Δαιμονες* of the age of gold,

Ἑσλοὶ Ἐπιχθόνιοι, φυλακες θνητῶν ἀνθρώπων.

And thirdly, because that tongue was of course the vehicle of all the established scriptures, prophecies, hymns, and liturgies, used in the elaborate hæresies of Babylon; and also in evocations, exorcisms, and all their commerce real or imaginary with the unclean spirits.

For this last motive especially, the tribes of the two Noachid families, who had received new modes of speech and become judicially oblivious of the old, would lose little time in seeking to recover a knowledge of it by learning, or at least so many of them as had sacerdotal functions and so much of it as appertained to those functions. Just in the same way, a popish priest has need to know Latin well that he may study the Vulgate, but even the poorest and most ignorant of the Roman pastors must be able to repeat the mass and the other sacraments. Therefore, even before the gradual fusion of languages had proceeded far by means of war or commerce or casual intermixture, *ONE* language must have lent many phrases to the two others studiously and *ex consulto*. If it be true (as we have shown that there is no reason *a priori* for it to be false) that the discourse used by the descendants of Serug and Nahor was not of the Adamitish stock, it follows to a kind of certainty that they, who were of the pagan heresy, and “served other Gods <sup>123</sup>,” and (if we may credit Jewish tradition) were some of them, and especially Terah father of Abraham, the very smiths that made their unlawful images, had seasoned their discourse with a spice of the antique vocabulary, ages before the patriarch went out from Ur of the Chaldees. Of this, there is an instance in a word several times alluded to in these pages, which expresses Fire or the Fiery Manifestation, and in Hebrew is written with the vowel Aleph, the vowel or semivowel Vau or digamma, and the consonant Resh, *aour*, pronounced, as I conceive, nearly as Italians do the same word when they apply it to the flame-coloured metal, *auro*. This word is most ancient among the seed of Ham; it is the *cupavos* of the Homeridæ, and the verb *urere* of the Latins. The few who have studied the remains of that language, and are at the same time free from any taint of prejudice and glossolatriy, might, by comparing the Levitical writings with those of the nations who worshipped the images which Abraham’s father

<sup>123</sup> Josh. xxiv. v. 2.

made, discover many words connected with religion which are common to the Shemite Nahoridæ with nations of distinct origin, and which may therefore have come in in the manner above indicated.

X. The question, which was the primitive language, or which most nearly resembles it, has often been agitated. Verius est (says <sup>124</sup> Grotius) primævam linguam nullibi puram, sed reliquias ejus esse in linguis omnibus. A remark, which we have shown to be perfectly just in one sense. But if we separate the idea of *language* from that of *dialect*, we shall conclude that the former must exist in various dialectic shapes, though the latter may have been lost very long ago; in other words, that family of dialects of which the primæva lingua was the mother can scarcely be extinct.

In the very earliest times of the world a raging thirst for knowledge upon the highest and abstrusest matters brought sin and hæresy among men; and death also, but not until after great longevity. The stolen knowledge of Adam and Eve must have excited great veneration for them in all their posterity, and the compositions of them and of the hæresiarch Cain, even if not written, could hardly be quite forgotten at the time of the flood, when long life made the steps of tradition so few; and Ham, to whose proficiency in the wisdom of the Titanes the world is exclusively indebted for Babel and all the paganism with which it is to this day infested, must have had his mind well stored with the compositions of those who had known Adam if not of Adam himself. We know from apostolical authority that some authentic remains of Enoch survived the Flood, of which they were a prediction, having however, like most of the prophecies, an ulterior allusion to the judgments of those latter days, which shall be "as the days of Noë were." There is therefore good reason for thinking that many of the sacred words and phrases which the priests used in the united monarchy, and which were afterwards pre-

<sup>124</sup> In Gen. xiv. v. 1.

served among the separated nations, were authentic specimens of the language of Adam preserved from his own works and those of his contemporaries. The attachment of the Heathens to the original nomenclature is not only a matter of violent presumption from the natural course of human affections, but one of fact: when the Persians of Æschylus raised the ghost of Darius it was by incantations in the *Bar-Bar* or *Pan-Æolian* tongue,

Βαρβαρα σαφηνή <sup>125</sup>  
 ἴεντες τα Παναιοιολ' αἰανή  
 Δυσθροα βαγμάτα,

of which phrases a sample is given,

Βαλην. Ἀρχαίος Βαλην <sup>126</sup>,

that is, King, Arkite King! If *archæus* be in this place the common word for *ancient* or *primitive*, the poet has fallen into some absurdity by offering it either as a barbarous or a cabbalistic term: and that may not be imputed to a writer of such severity. The passage does therefore prove what Bryant and others have conjectured, that *Archee* means *the Ark*, from which animated nature traces its second birth, strictly, and a *Beginning* only parabolically; and the proof is fortified by this, that the palace <sup>127</sup> of the Achæmenid King was styled *τα' Ἀρχεῖα*, and that of the now Kings of Persia is the Ark <sup>128</sup>. The virtue of that sort of phrases was in their pure and unchanged antiquity, the preserving of which was one of the precepts of Zoroaster,

<sup>125</sup> Persæ. v. 635.

<sup>126</sup> Ibid. v. 656.

<sup>127</sup> Xen. Cyrop. L. 1. c. 2. s. 4.

<sup>128</sup> See vol. 1. p. 255. The word is properly Ἀρχεῖα, arix, Arigos, Erecin, Erac, Irac, Eric, and such is the name of Aricia (the Temple and Grove of Diana Egeria founded by Orestes king of Irac) which, as Cassius Hemina declared, was derived from that of one Archilochus (Arichilochus) by whom the town was first built. Hemin. ap. Solin. Pol. c. 2, p. 10. Salm. See above, p. 332. note 440.



'Ὀνόματα Βαρβαρα μῆποτ' ἀλλάξης<sup>129</sup>,

which makes it the more strange that any critics should be satisfied with the vulgar sense of *Æolian*, and interpret Panaiola, *altogether various*. For if there be in this changeful world of ours any one thing whereof it were mere nonsense to predicate variety, it is of a set formula of words: and here we demonstrate, ad absurdum, what we have often observed touching the word Aiolian. Pan-ai-holian speech is that which the whole earth did once employ; nor are the epithets pas and holos united in mere tautology, but to distinguish the real *Omniterraneans* from those Pelasgians who affected the name. Sappho the *Æolian* had a friend, Damophile Pamphylia, whose music was called alike ai-olian and pamphylian, *Omniterranean and Omnigentile*<sup>130</sup>. The war of all nations against Troy is, in the Sibylline poems, the pamphylian war.

Now, we shall find that if certain most antiquated phrases were pan-æolian, certain others also were pam-phylian. Fulgentius, a Latin mythographer of the sixth century, semibarbarous in his style but not devoid of learning, has this sentence, *prætos Pamphylâ linguâ sordidus dicitur, sicut Hesiodus in Bucolico carmine scribit dicens*<sup>131</sup>,

PEPIgrosis tu fulve ulactis menes emorum,

id est, sordidus uvarum bene calcatarum sanguineo rore. It is plain that a Greek passage has been written in Roman characters and made into nonsense, but so as to give the outward form of an hexameter. Gronovius has concocted the following harsh verse,

Βριθῶσι σαφυλης εὔσακτης μηνες ἐνωροι,

which after all is nothing to the purpose. It appears to me from the four first letters being printed in capitals, that they are abbreviations, as the first indeed certainly is, being the very

<sup>129</sup> Orac. Magic. p. 133. ed. Mattaire.

<sup>130</sup> See Philostr. vit. Ap. Tyan. L. 1. c. 30.

<sup>131</sup> Gronov. in Steph. Byz. de Dodonâ, p. 297.

word in question, and that ulactis and tu fulve are transposed as well as mutilated words; the verses being as follows,

προιτος ἐπειγει  
 Ρωξιν εὐρραχθεις' Εὐβηλεα ληνος ἐνωρον,

which is in Latin,

perluniqu subactis  
 Jam sordens maturum Eubulea cogit ab uvis.

The whole interpretation given by Fulgentius is of course (on that supposition) an explanation of *prætos*; but it is suggested to me by a very sagacious person that it is a literal translation of

Προιτος ἐπὶ σαφυλῆς εὐλακτιμενῆς αἰμορρῶν.

From this precious fragment of the *Bucolicum*, which from its subject was probably a genuine poem of Hesiod, we may conjecture the force of king *Prætos*'s name. He was sordidus sanguineo rore and "his garments were like him who treadeth in the wine vat, and blood was sprinkled on his garments, and he stained all his raiment." *Prætos* was a high-priest of expiation by blood; and we read of *Hipponous* (more commonly called *Bellerophontes*) resorting to him for compurgation,

Ἴππονοος ὁ Κορινθίος ὁ Γλαυκῆ τε Σ.συφθ <sup>132</sup>

Ἰδιον κτεινας ἀδελφον, etc.

Ἦλθε καθαρθησομενος εἰς Ἀργος πρὸς τὸν Προϊτον.

He was the father of the bestial *Prætidæ*. But why is this antique phrase to be called *Pamphylian*? Did the shepherd of *Ascra* import his words from the south coast of *Asia Minor* above *Cyprus*? Assuredly, if he knew or had ever heard that such a district existed, he could have nothing to do with it; but *Hesiod*, the cotemporary though junior of *Homer* himself, did here introduce a word of that most sacred and primæval dialect which *Æschylus* has called the *Panæolian*, and which

<sup>132</sup> Tzetz. *Chil.* vii. v. 810.

Homer calls that *of the Gods*. Gronovius himself, thinking of Cuma in Æolia (whence Hesiod's father emigrated), says that possibly Pamphyla intelligi potest Æolica, but like all the rest of them he never saw that the two were synonymous. Hesychius in his Lexicon observes that ἀδρεα was the Pamphylian way of writing ἀνδρεα, an observation made with reference to that remarkable line of Homer,

‘Ὀν’ ποτμον γεασσα λιπες’ ἀνδροτητα και ἱβην,

and the foregoing remarks apply with equal force in this instance of an omnigentile word. Thus much however is true, that the Æolians and Pamphylians so called themselves in affectation of retaining the customs and expressions of the time of the earth's unity, and in fact they did cherish certain striking peculiarities which other people had disused, of which the digamma or Æolian *vau* is the most illustrious instance.

XI. Homer's language bears evident traces of a great antiquity; but there was known to him a more ancient dialect or nomenclature at least, and the words which he cites from it are those of which (he says) the Gods made use. We are told that the Gods used to say Myrina, Chalcis, Xanthus, Briareus, and Selenè<sup>133</sup>, where men said Batieva, Cymindis, Chamander, Ægæon, and Menè, and Moly is likewise a word of the Gods used in the veneficous magic. It is evident that the former series of words are old Greek and not of any different language, indeed in several of them the Greek is not obsolete, but only the application of the phrase to a particular object. From which we may collect that Homer considered the expressions of the Gods to be in the same language as his own.

When the Persian priests employed their Barbar and Pan-æolian spells, they deemed it insufficient to invoke the dead in their own general language; but it behoved them to retain

<sup>133</sup> This last word of the Gods is from Diodorus Siculus and Orpheus, not from Homer.

the archaisms of that very tongue instead of the modern forms which ever-changing time had brought in. If we continued praying to St. Edward, and if the use of *his* language were thought a requisite in the invocation of a Christian saint, it would never be enough to invoke him in that thing which we call *English*, we must revert to the *ὀνόματα βαρβαρα* of the old Angli. The people of Elis (*οἱ Ἡλιδα διαν ἐναίον*) were *βαρβαροφῶνται*<sup>134</sup>, that is to say, they were in a manner a nation of priests, and the religious games and festivals which engrossed their whole policy kept up among them the barbar nomenclature. "You ask," says<sup>135</sup> Iamblichus to Porphyry, "why we prefer the barbar names to our own, when we would speak of divine things. There is a hidden reason for this also. Because the Gods hold sacred the languages of the sacred nations, who are the Ægyptians and the Assyrians, we esteem it right to address the Gods in the words with which they seem most conversant." What clearer proof can we desire, who the deasters were? that they were men, the anti-gods of the olden time, who (as their sorcerers apprehended) could understand no lingo but that which they used to talk when they were alive.

The king of Babylon (says Philostratus) had his judgment seat in a palace roofed with brass, and in a chamber whose dome is a symbolical heaven of sapphire-stone, in which are placed the golden effigies of the Gods. But, lest he should be inflated with pride above humanity, four golden birds are suspended over his head, threatening him with divine wrath, *την Ἀδξασσαν*<sup>136</sup> *παρεγγυῶσαι*. And these are called the *tongues of the gods*. Why, instead of the *Triopian* erinnys, have we *four tongues*? Probably because the sacred dialect of the gods was thought of sufficient moment to be noticed with the three great and general divisions.

XII. Iamblichus assures us that the barbar vocabulary was in the sacred language of Ægypt, but that is a kingdom un-

<sup>134</sup> Hesychius.

<sup>135</sup> Iamb. de Myst. L. 7. c. 4. p. 154.

<sup>136</sup> Vit. Apoll. l. c. 25. p. 34.

questionably peopled by the posterity of Cham, and is called in Scripture the land of Cham. From which we farther conclude that the Assyrian he speaks of is no dialect of the sons of Ashur the Shemite, of Elam, Aram, or Heber, but that of Cush king of Babel and Nimrod king of Niniveh. And we may farther infer the same, from the conservation of Barbar names being a *Zoroastrian* oracle, for it follows that those names must be in the Zend-avesta or *language of the Zend*, and the Zend is a dead language of Iran, slightly differing from <sup>137</sup> Sanscrit, and doubtless not differing at all from the Sanscrit of it's own life-time. But the Sanscrit idiom is known and ascertained to be of the same kind as the Greek and Roman.

The children of Cush in Africa assumed themselves to be the most ancient of men, and the first inventours of religious ceremonies; they dwelt upon the river Oceanus, on the banks of which the Gods were born, and they pretended that Jupiter and Neptune used to come and banquet in their temples. The name by which they distinguished themselves is one derived from the sanctity of their language, æti-opians, or *having the eagle's voice*; and as we find Homer himself sending Jupiter to dine with the Æthiopes, and also citing various words as being made use of by the Gods, we can hardly suppose but that his Æthiopes and his Gods spoke the same language; else the latter would not have been so intimate with them, and (as Iamblichus intimates) would have found the inner parties dull and disagreeable. But if the Æthiopian was the Homeric language of the Gods, it was also in all essentials the Greek language. We have seen that these words of the zend-avesta or divine tongue were barbar names, and we have also seen that <sup>138</sup> Barbar and Berber are appellations properly belonging to the descendants of Chus Æthiops; the Celts being excluded from it's meaning. From whence it follows that the most ancient form of Greek, Homer's words of the Gods, was of the Barbar idiom.

<sup>137</sup> Sir W. Jones on the Persians, in *As. Res.* 2. 1 51—4.

<sup>138</sup> Vol. i. p. 222—5.

Upon all which it may be asked—how could such pretensions of the Cushim have been maintained with any success, had they been superseded and thrown back into ignorance at the time of the Confusion, while another race, that of Shem, furnished a channell to the pure streams of Adamitish lore? or how could that other race, in it's families, and in it's tongues, remain in mute and tame subserviency with such great honours and advantages in it's possession? The earliest instances of learned nations must be sought for among those who then retained, and not those who lost, the literature of ages.

The antiquities of human wisdom and all it's grossest delusions are to be found among the posterity of Cham; and the lies of the Ægyptians, Indians, and Chinese, with respect to their antiquity, are so far to be credited, that their remote forefathers had once abounded in the knowledge of former times, while others were reduced into a simpler condition. The more civilized of the descendants of Cham never lost for a moment the knowledge and understanding of the oldest compositions then extant, some of which were no doubt older than the flood, inasmuch as three prophetic fragments <sup>139</sup> of that early date are preserved to us in holy writ. Tradition does so universally bear witness to the preservation of some antediluvian works, that to doubt of it were presumption: and from what we can collect, it consisted of poetical compositions (which the memory of the arkite Iscariot would carry, even if his father chucked the books overboard) and of chronology, astronomy, and antediluvian geography, marked around cylinders or columns, and highly interesting even to the faithful after the face of both heaven and earth had undergone such change. Such are the columns of Atlas,

*αἱ γαῖαν τε καὶ ἔρανον ἀμφὶς ἔχουσιν,*

*those of Sesostris,*

<sup>139</sup> Gen. c. iv. vs. 23, 24. c. 5. v. 29. Jude, v. 14.

οἷς ἐνὶ πασαι ὁδοὶ καὶ πείρατ' ἔασιν <sup>140</sup>  
 Τυχρὴς τε τραφερὴς τε περὶ ἐπινισσομένοισιν.

Those of Hermes Trismegistus, of Seth, and those of the Gnostico-Druidic Guiddon or Wyddon Ganhebon, <sup>141</sup> which "had written upon them every art and science in the world." The same personage is invoked by Orpheus as the *circum-columnar* Bacchus,

Κικλήσκω Βαχχὸν περικύονιον μεθυώτην <sup>142</sup>,

who "having travelled the earth over in his Cadmian house" then only stopped, when he had caused to cease the violent "ebullitions of the earth." The books of Cham are said to have been studied by Pherecydes. John Cassian <sup>143</sup>, a monk of Upper Ægypt, in the fourth century, says, Cham filius Noe . . . . scelestas ac profana commenta diversorum metallorum laminis, quæ scilicet aquarum inundatione corrumpi non possint, et durissimis lapidibus insculpsit. The Arabs have a book of Geomancy <sup>144</sup> which they ascribe to him, the Adassim Kham ben Nouh. Cham inscribed the seven <sup>145</sup> liberal arts upon seven columns of brass. His works were the most famous archives of the mysteries, and were celebrated as the books of Hermes, Thoth, Cheiron, or Dardanus. Cham was also the second *Ophion*, and the authour of those seven volumes containing all the oracles and fates of the world, which Beroe <sup>146</sup> the foundress of the oldest city in the world was said to possess,

<sup>140</sup> Ap. Rhod. iv. v. 280. and see Diod. Sic. L. i. c. 53. Æsop. de Gest. Alex. L. 3. c. 31.

<sup>141</sup> W. Owen's Cambr. Biogr. p. 171.

<sup>142</sup> Hymn. 47. v. 1.

<sup>143</sup> Collat. 8. c. 21. p. 489. ed. Atrebat. 1628.

<sup>144</sup> Herbelot in *Kham ben Nouh*.

<sup>145</sup> Peter de Aliaco Concordantia Astronomiæ. c. 10. see Gothofr. Viterb. p. 88.

<sup>146</sup> Above, p. 285.

Τοις ἐνὶ ποικίλᾳ πάντα μεμορμένα θεσφάτα κόσμος <sup>147</sup>

Γραμματὶ φεινικοεντὶ γερῶν ἔχαρᾶξεν Ὀφίων.

To the same origin we must refer the two antediluvian pillars of Seth in the unknown land of Siriad, which Josephus <sup>148</sup> idly interprets as of Seth son of Adam. The *Seth* in quæstion is Typhon, the tyrannical tower-builder, the *Zethus* of Thebes' walls, for so Typhon <sup>149</sup> was called by the Ægyptians. Peter <sup>150</sup> Comestor justly esteemed, that if any such thing had been attempted, it was by Jubal not by Seth. "Cham" (saith the famous <sup>151</sup> Postel) "stole out of the ark the ritual books of "natural magic which had belonged to Adam, and gave them "to Cush his first-born, who imparted them to Misraim, but "in a much ampler degree to Nimrod, who by means of them "became a mighty hunter." In the allegorical account given by Euhemerus of the island *Panchaia*, he mentions the temple of *Jupiter of the Three Tribes*, and in that temple there stood a golden column upon which Jupiter <sup>152</sup> himself (while he was a living man) had made inscriptions in those characters which the Ægyptians call the Sacred Letters, in which he recorded the affairs of Uranus and his own; and Hermes superadded afterwards those of Apollo and Diana. Babylonia, Ægypt, and Phœnicia, were the earliest depositaries of the antediluvian lore. Moses was indebted to Ægypt for what he had possessed of human learning, before he was called into the light of God. But we do not discover the vestiges of any recondite knowledge among the sons of Shem.

The priesthood of the other nations might soon repossess themselves of a certain number of *ὀνόματα βαρβαρα* to give a character of sanctity to their dæmonolatrous liturgies; but it must have been long ere those who underwent the miraculous

<sup>147</sup> Nonn. Dion. 41. v. 350.

<sup>148</sup> Ant. Jud. L. 1. c. 2.

<sup>149</sup> Plutarch de Isid. et Osir. p. 367. 376.

<sup>150</sup> Peter Comestor Hist. Scholast. fol. xi. a.

<sup>151</sup> De Novâ Stellâ. p. 1.

<sup>152</sup> Diod. Sic. L. 5. 46. Lactant. Inst. L. 1. c. 11.



banishment, in the midst of terror, hardship, and famine, and seeking their way through the rank luxuriance of the unpeopled diluvial mud, could recover the more abstruse learning of a language to them dead; and when they had leisure and means to turn their minds to it, the Ammonians were no longer willing to part with it. Even such of *them* as were dispersed lost the learning of those archives in their perilous flight to new countries; and Greece in vain sought, in after times, to regain them from the jealousy of Babylon and Memphis, whose colleges of priests could not indeed produce them without exposing their own frauds and fictions. The finger was never removed from the lips of Harpocrates. The aboriginal learning remained with the Ammonian nations, who lay within the ancient boundaries of the Nimrodian and Semiramian kingdoms, such as were Chaldæa and Ægypt, which latter country at the time of the dispersion became separated from and independent of the kingdom of Asia, so as in time even to shake off the geographical name of Asia.

XIII. The origin of alphabetic writing is a litigated point; but a great light has been thrown upon it recently. It seems that the sacred characters were pictures of certain things, which pictures in process of time were used for types of that motion of the organs of speech with which the name of that thing began. It is evident that such a system admits of several <sup>153</sup> modifications, which are foreign to our purpose. The following remark appears to me unfounded: "the alphabet arose from hieroglyphical paintings, but much knowledge must have been <sup>154</sup> necessary to ascertain the number of simple

<sup>153</sup> The fourth class of Chinese letters are general symbols with a symbol of sound annexed, as the picture of a tree with some other image annexed, which gives the sound of the letter pè, tao, lieou, and so forth, by which it is defined what sort of tree the general symbol represents. *Memoires concernant les Chinois*, tom. viii. p. 115. In the same way certain symbols (i.e. pictures) came to be used for mere types of sound, as in names proper, in particles or conjunctions, and in the terminations by which nouns are distinguished from the corresponding verbs. *Ibid.* p. 116.

<sup>154</sup> Murray cit. Dunbar on the Greek and Latin Languages, p. 24.

“ sounds, and to apply characters to denote these.” No such knowledge is necessary, and simple sounds have nothing to do with it. It was very easy to perceive, or impossible not to perceive, that the elocution of *bull*, *bear*, and *boar* commenced in the *same* manner, and that of *cat*, *cow*, and *crab* also in the *same* manner, and it was not a very marvellous idea to let one type, as a bull’s head, or several types, as it might be thought best, stand for every word commencing in that same way. Any fool who could speak his vernacular tongue could tell with a little reflection how many ways there were of beginning a word, saying, there’s the words that begin like *bull*, and those that begin like *dog*, etc. ; and with a little more reflection he would probably have known that most of the commencements were not *simple sounds*. If it be asked whether that invention, which is lost in the night of ages,

Inceditque solo et caput inter nubila condit,

came from God, we should rather deny than affirm it. Because it is neither necessary to the well-being of men, nor is the contrivance of it a matter of any surprising ingenuity, or of more than falls to the lot of a sagacious man devoting a long life to such pursuits, as for instance to Cain or Jubal, or some others of the race of Adam. Plato tells a curious story, that when Thammuz was king of all Ægypt, Thoth came to him at Thebes and explained to him the invention of letters, which Thammuz commended as an useful art for purposes of reminiscence ; but condemned it as destructive of the memory, and also as likely to breed vanity and foolishness among men, who would get a dangerous smattering of knowledge, δεξοσοφοι  
<sup>155</sup> γεγονότες ἀντὶ σοφῶν. In the first part of that answer there is a profound and just observation. The use of writing must have invalidated memory to such a degree, that it’s ancient powers would appear as miracles among us, and a modern invention or practice, the making of complete indexes,

<sup>155</sup> Plato, vol. 10. p. 379, 80. Bipont.

has perhaps made a still greater inroad upon that important faculty, and rendered the exercise of it among the learned scarcely desirable, for authours surrounded with all the mechanism of a library would rather be blamed for trusting to their recollection. The learning of the Druids, which embraced all kinds of subjects, was preserved memoriter; and the commonest course of education received in their schools was of twenty thousand verses. So the Pelasgi, little accustomed to letters and therefore ignorant of prose, preserved in an unimpaired, nay rather an interpolated and prolonged form, the great Epics of Homer.

We are told that Europe was indebted for it's alphabet to Cadmus, an Hermetic title of *Cham*, and perhaps a corruption of that very name. He came originally from the kingdom<sup>156</sup> of Egyptian Thebes.

Those obsolete characters in which Diodorus assures us that the grandson of Laomedon wrote his *Phrygian Poetry* were called indifferently Phœnician and Pelasgian. But the Pelasgi were Cushim divided by faction from the body of their house: and the Phœnicians and Philistines were also I believe schismatics of the Scythian family, which led Herodotus into the error of giving to the Scythians from Upper Asia the miraculous<sup>157</sup> hæmorrhage of the Philistines of Azotus.

The great country between the Euphrates and the Mediterranean, Mount Taurus and Arabia or Ægypt, called Syria by the Greeks, was Aram with the Hebrews, because the people of the race of Aram son of Shem were it's oldest and chief inhabitants. I know not indeed that they ever gave to Aram so large a sense as the Greeks did to Syria, including Phœnice, Judæa, and the Philistines, but I apprehend that where Aram was said in Hebrew or Syriac, it was invariably rendered Syria by the Hellenists, as Aram Damasek, Syria of Damascus. The coast of Phœnice was occupied by several lordly com-

<sup>156</sup> Conon. c. 37.

<sup>157</sup> 1 Sam. c. 5. v. 6.

monwealths of Cushim, who were entirely independent of the Aramæan natives of the country, and these last were as I suppose the Syro-Phœnicians. The woman was "of Canaan <sup>158</sup>," and she was "a Greek, a Syrophœnician <sup>159</sup> by nation." Here seems confusion enough: but it may be thus explained, she was a native of that country which bore the general name of Canaan, the promised land; she was by religion of that class of Gentiles who were distinguished from the Magi, as Hellenes; but by nation or race she was an Aramid woman of Phœnicè,

Idumææ Syrophœnix incola portæ.

It is not absolutely certain that the Phœnician letters are called from the country of Phœnicè. Some people ascribed them to Phœnicè the daughter of <sup>160</sup> Actæon, who was Nimrod. And two other assignable reasons occur to me. They might be so called from the practice of the Sibyls writing their poems on the leaves of the phœnix-tree or palm, or because the sacred parchments and papyri were originally written upon with the crimson juice of the murex (which was the royal and sacerdotal colour) by <sup>161</sup> way of ink.

Pliny declares his peremptory conviction that the use of letters belonged immemorially to the kingdom of Assyria, rather than to Syria or Ægypt, *litteras semper arbitror <sup>162</sup> Assyrias fuisse*; yet the Assyrian letters must have been the same as the Ionian, for he shortly after adds, *gentium consensus tacitus primus <sup>163</sup> omnium conspiravit, ut Ionum litteris uterentur*.

Menon the Ægyptian who flourished before Phoroneus, and to whom Anticlides <sup>164</sup> attributed the invention, is Memnon,

<sup>158</sup> Matt. c. xv. v. 22.

<sup>159</sup> Mark. c. vii. v. 26.

<sup>160</sup> Suidas in *Φοινίκη Γραμματα*.

<sup>161</sup> For confirmations of the last-mentioned idea, see Nonnus cit. above, p. 473. and Olaus Rudbeck de Borith Fullonum. p. 145.

<sup>162</sup> *L.* vii. c. 57. p. 266. Franz.

<sup>163</sup> *L.* vii. c. 58. p. 305.

<sup>164</sup> Cit. Plin. vii. c. 57.

and we might have supposed that *Menona* was actually an error for *Memnona*, did we not read of *Menones* in Diodorus's history of Ninus and Semiramis.

Thus we are conducted by the authorities to the same conclusion with respect to writing as to language, that it's antiquities belonged to the house of Cham. And the two propositions confirm each other, because people who had lost the use of that language in which every thing was written would have little occasion for learning to read, while those who retained the use of it would cultivate letters with undiminished zeal.

The Egyptians affirmed (as we learn from the oldest writer <sup>165</sup> who treats of them) that the Phrygians were the primitive people, because the Phrygian discourse was innate in man, and an infant taught none other would utter it spontaneously. Here is a confusion of ideas: language indeed was given to the first human couple, but it was afterwards enjoyed by tradition merely, and children educated by mutes, or deaf themselves, are unavoidably mute. The Ægyptian priests were not so simple as this story would make them out; they *could* not enter fairly into the subject without exposing some <sup>166</sup> of their boldest impostures and falsehoods. But setting aside their absurd reason for making Phrygian the aboriginal tongue, their testimony to the fact is exceedingly grave: they had much ancient learning, and their legends of human affairs, as we see in the *Timæus* and *Critias* of Plato, went back before the flood: and they were prone to speak vaingloriously of all their own matters, which gives them double weight when they step forward to assign the palm, at their own expense, to an obscure people of the lesser Asia with whom they had no dealings or connexion.

dat prisca vetustas <sup>167</sup>

Principium Phrygibus, nec rex Ægyptius ultra

<sup>165</sup> Herod. *L.* 2. c. 2.

<sup>166</sup> See Diod. Sic. *L.* 1. c. 28.

<sup>167</sup> Claud. in Eutrop. *L.* 1. v. 251.

Restitit, humani postquam puer uberis expers  
In Phrygiam primùm laxavit murmura vocem.

Apuleius probably alludes to the circumstance when he writes, *Me Primigenii Phryges Pessinuntiam nominant Deum Matrem* <sup>168</sup>. If this be (as I doubt not but it is) a part of that same contest for priority between the Ægyptians and the Scythians, which Justin <sup>169</sup> mentions, and in which *superatis Ægyptiis antiquiores semper Scythæ visi*, it follows that the primitive Phrygian is no other than the Scythian tongue. Jupiter Pelops was both a Phrygian and a Barbar,

Ἀρχαῖον ὄντα Πελοπα, βαρβαρον Φρυγα,

and he was that awful being whom the necromancers used to invoke (that he might conduct the dead into their presence) by the names of Aidoneus, Hermes Cthonius, and *Pompey*; the dying Ajax invokes that dæmon to take charge of his soul,

καλῶ δ' ἄμα <sup>170</sup>

Πομπαιον Ἑρμην Χθονιον,

and in the days of the Sassanid kings those invocations were still used, by which the Persians of Æschylus roused the son of Hystaspes from his grave, and which were mistaken (I imagine) by the writer of these verses for invocations of the old Roman general Cneius Pompeius,

Fata per humanas solitus prænescere fibras

Impius infandâ religione <sup>171</sup> Sapor

Pectoris ingenui salientia viscera flammis

Imposuit; magico carmine rumpit humum

Ausus ab Elysiis Pompeium educere campis.

Proh pudor! hoc sacrum Magnus ut adspiceret!

<sup>168</sup> Metam. L. xi. p. 762.

<sup>169</sup> Justin. 2. c. 1.

<sup>170</sup> Ajax, v. 1292.

<sup>171</sup> Burman. Anthol. Latin. vol. 1. p. 203, 4.

The song of Sapor was the same in substance and perhaps in words as the *Baleen*, *Archaios Baleen!* and those we may learn from Hesychius were Phrygian words, Βαλλην, βασιλευς Φρυγισι. Whence it appears that the most ancient zend-avesta or Zoroastrian dialect was the primitive Phrygian.

There is a work on record (Ἡ Φρυγία Ποιησις) which had for it's authour Thymoetes grandson of Laomedon <sup>172</sup> and pupil of Linus, ἀρχαϊκῶς τῇ τε διαλεκτῇ καὶ τοῖς γράμμασι χρῆσασθαι. These words imply that the Phrygian poetry of the Phrygian prince was nothing more than an oldfashioned dialect of Greek. But Laomedon is <sup>173</sup> Cham son of Noah. The oldest music as well as poesy was no doubt religious; and of the four ancient moods of music the Phrygian was the religious, Φρυγίου <sup>174</sup> τὸ ἐνθεον, and in that mood only might the Dithyramb <sup>175</sup> be composed.

I believe we may show that Phryx is a personal appellation of Cham, and consequently that the nation so called are of his race. The u psilon or Latin y is used in that name indifferently with i, for they were either Phryges or <sup>176</sup> Briges, and their country was called Brigia, and sometimes Be-brycia; insomuch that Phryx (*a Phrygian*) and Phrixus (the hero's name) are in effect but one word. Athamas or Thaumias was Noah considered as the dæmon of Chaos, "when he made "darkness his secret place, and his pavilion round about him "was dark waters and thick clouds of the skies," and therefore was feigned to be the husband of Nephele. Phrixus his son escaped from his fury by swimming on the back of a ram, and the fleece of that ram was the palladium for which the Argonauts made war against the Scythæ. The ram, however, was the <sup>177</sup> Hammonian Jove, both an escaper and a preserver, and

<sup>172</sup> Diod. Sic. L. 3. c. 66.

<sup>173</sup> Vol. 1. p. 497, 8.

<sup>174</sup> Lucian. Herm. c. 1. Apul. Florid. L. 1. num. 4.

<sup>175</sup> Aristot. Rep. viii. c. 7. and see Plat. Rep. L. 3. p. 287. Bipont.

<sup>176</sup> Herod. vii. c. 73. Steph. Byz. in Briges. Strabo. xii. p. 796.

<sup>177</sup> Vol. 1. p. 499. Hygin. Poet. Astr. L. 1. c. 20.

Phrixus son of Nephele was Jupiter Nephel-egetas. Moreover, his name is always written *Phryxus* <sup>178</sup> in Apollodorus, who gives an account of a plan of Ino to destroy him and his brothers; she determined *τον πυρον* <sup>179</sup> *φρυγειν*, γη δε *φρυγομενους τας πυρας δεχομενη* *επωσιους καρπους* *εκ ανεθιδε*. In that dilemma an oracle declared that Phryxus must be sacrificed, a fate which he avoided by swimming. As Phrygia is called from *φρυγειν* to bake, and as the Phrygian word which was spoken by an untaught infant was *bek*, bread, which is evidently the root of the Teutonic verb *bake*, it results that the ancient word in question is the ancient name of Phrygia.

The etymology of Phrygia and the story of Ino's baking are connected with those fables which represent the deluge <sup>180</sup> as issuing from a woman's oven. It is clear that the great flood was (like the Sodomitish inundation) attended by fiery portents. "The Highest gave his voice, hailstones and coals of fire . . . " *Then* the channells of waters were seen, and the foundations "of the world were discovered." Phrygia is spoken of by poets as a peculiar seat of the Deluge; as in this part of Nonnus,

What time did Pluvial Jupiter o'erwhelm <sup>181</sup>  
 With flowing tides of rain the Phrygian realm,  
 The mountain oaks were hid, the thorny brow  
 Of arid cliffs did like a river flow,  
 The waters moved in darkness, by the swell  
 Shot from their bases stately mansions fell.  
 Then Phrygian Priasus went forth to roam  
 Resigning to the waves his ruined home, etc.

Nor did he return

till Jove relenting late  
 Allayed the tempest, and the waves of Fate,  
 And from dry Sipylus his stony head

<sup>178</sup> Not in Apollod. p. 62. ed. Heyne. 1803.

<sup>179</sup> Apollod. *L.* 1. c. 9. p. 62.

<sup>180</sup> See vol. 3. p. 51. 54.

<sup>181</sup> *L.* xiii. v. 522.



Roll'd back the insurgent billows to their bed:  
 Them retrograde the Earthshaker did admit  
 Into the sea's unfathomable pit.

The authour of the Sibylline verses makes the Phrygian Ida  
 the Ararat of Noah :

The earth shall swim, the mountains, and the sky,  
 All shall be waves, in waves shall all things die,  
 And only Noë shall eschew their rage,  
 Stay the wild winds, and ope a second age.  
 Thou, Phrygia, first above the topmost line  
 Of ebbing waters to the sun shalt shine,  
 Yet thou the first from Heav'n shalt fall away  
 And God's own due to other phantoms pay.  
 Sweet sinful pleasures, unalloyed with fears!  
 But thou shalt find them after many years <sup>182</sup>.

And elsewhere in a more explicit manner, saying,

Warm with the sun and towering to the sky <sup>183</sup>  
 In fertile Phrygia stands a mountain high.  
 Ararat men call'd it, for 'twas safety's shore,  
 And it had seen their deep regrets before :  
 But now the stranded ark its summit bore.  
 And as the life-blood from the heart of man  
 Thence Marsyas, river huge, thine arteries ran.

The scene of the calamities of the flood, of the destruction of  
 Paradise whence the sacred rivers flowed, and also of Noah's  
 landing at Ararat, was Armenia. At Iconium there lived for  
 more than *three hundred years* one Annacus, concerning whom  
 it was foretold that when he died all men would perish ;  
 whereat the Phrygians lamented loudly ; which gave rise to  
 the phrase 'επι 'Αννακος κλαιειν. And some time after, the

<sup>182</sup> Sibyll. L. 7. p. 348. ed. Obsop.

<sup>183</sup> L. 1. p. 180.

deluge of Deucalion took place and then all men did perish <sup>184</sup>. Suidas mentions that he was a King who reigned before Deucalion, and prophesied of the flood, and made supplications together with the whole assembly of the people in order to avert the same. The sojourn of Enoch was three hundred and sixty-five years: and it is impossible to harbour a doubt that he is here described.

Thus it appears that not only the heathens but even the semi-Christian writers who composed the Sibylline verses confounded Phrygia with Armenia. I remember to have read in some authour that Noah built the ark at Iconium. The truth is that Phrygia and Armenia were anciently inhabited by the same race and imperfectly distinguished. The Armenians (said <sup>185</sup> Eudoxus) are Phrygians by nation and Phrygize in their language; and the name was not confined to the limits within which it afterwards was, but was large enough to include all the countries from the Black Sea to Cilicia, lying on the west of Antitaurus, which was styled <sup>186</sup> the *Mons Armenius*. The Third Armenia included Comana <sup>187</sup> capital of Cappadocia, a country full of Magian Pyræa and of the Scythic war-creed. And Phrygia was anciently a part of the kingdom of Armenia.

There was nothing more uncertain and fluctuating than the use of the <sup>188</sup> name Phrygia. And it seems that the countries round about Ilium have no real claim to it, but should be called Mysia with respect to their Barbar inhabitants, or Æolis with respect to their Greek inhabitants. It was a practice with all the Athenian <sup>189</sup> tragic poets, which the Latin authours adopted, to call the kingdom of Priam *Phrygia* and the Trojan nation

<sup>184</sup> Steph. Byz. in Iconium.

<sup>185</sup> Cit. Eustath. in Dion. Perieg. v. 694. Steph. Byz. in *Armenia*.

<sup>186</sup> Herod. 1. c. 72.

<sup>187</sup> Eustath. in Dion. v. 694.

<sup>188</sup> See Strabo, xii. p. 826, 7.

<sup>189</sup> *Æsch.* *Fragm.* vol. 3. p. 123. London, 1823. See *Athen. L.* 1. c. 18. s. 39. *Soph. Ajax.* 1054. *Eurip. Electr.* 314. *Troad.* 1210. *Auctor Rhesi.* v. 911.

Phryges. But Homer knew of no such thing; on the contrary he mentions the Phryges in his catalogue of the allies who came to Troy, towards the close of the list, and scarcely mentions them again. I believe I am correct in saying that no such phrase occurs in Quintus Calaber. Quintus may be looked upon as the representative of the Cyclic heroics, from whose vast and various works he abridged his own, from which it may be fairly inferred that the Cyclics were innocent of that confusion of names and places. One is desirous of knowing how it came about, for Troy to be called Phrygia.

After the death of Sennacherib <sup>190</sup>, his sons Adrammelech and Sharezer fled into Armenia, and are said to have <sup>191</sup> established themselves in force in that country. And shortly afterwards, when Niniveh was annihilated, the Armenian line of Adrammelech must have been the sole remaining type of the true Assyrian kings, the Peishdadian Scythæ. But the Cyclics were among the oldest of the post-Homeric poets, and their names and history are nearly as obscure as Homer's own; nor can Arctinus, and the authours of Cypria, Ilias Minor, and the Nostoi, be regarded but as far more ancient than Cyaxares who overturned Niniveh. Whereas the race of Athenian poets began about his time or in Solon's presently after it, and in a little while were seen in all the splendour of Æschylus. When therefore the Memnonian kingdom had ceased to exist or only existed under a dynasty of kings of Armenia, Cappadocia, Phrygia, and the mountains of Antitaurus and Taurus, then did that kingdom under it's new name of Phrygia become famous in western Asia, and it was identified with Homer's Troy. If there be soundness in these remarks, the Phrygian empire (of which Homer and the Cyclics knew nothing) flourished in the interval between the conquests of Nebuchadnezzar and the first Cyaxares and those

<sup>190</sup> 2 Kings, c. xix. v. 37.

<sup>191</sup> See Moses of Chorene, *L.* 1. c. 22. p. 60. Samuel Presbyter. c. 11. p. 27.

of Cyrus, by which latter prince Armenia and Phrygia were subdued. That Nebuchadnezzar and his allies the Medes conquered the mountains and fierce inhabitants of Curdistan, Armenia, Colchis, the Chalybes, Cappadocia, Isauria, Lycæonia, etc. and the two proper Phrygias, after they had taken and razed to the ground the city of Nimrod, I do not believe. The notion of the Phrygians having a titular supremacy in Asia, the *παλαια* <sup>102</sup> *Βεβρυκων παγκληρια*, cannot have originated out of nothing; I have pointed out at what times that notion was a thing unheard of, and at what others it was rife. And more competent inquirers may pursue the subject farther if they like.

The country of which Homer speaks as *Phrygia*, in his catalogue of the contingents furnished to Troy, is Ararathia in Armenia proper. That country was the earliest peopled of any; it was there that Noah before the flood first introduced the culture of vineyards and, after it, revived every sort of husbandry, and being the oldest and best regulated of human settlements it was also the most populous. Cush beholding the great multitudes of the Panachaïans assembled in the plains to witness the tilting of Menelaus and Paris was reminded of the thickly peopled vineyards of the Great Father;

Ἦδη γὰρ Φρυγίην ἐσηλυθὺν ἀμπελοεσσάν <sup>103</sup>

Ἐνθα Φιδὸν πλεῖσθς Φρυγας ἀνερας αἰολοπωλῃς·

Ἄλλ' ἔθ' οἱ τοσοὶ ἦσαν ὅσοι ἐλικωπες Ἀχαιοί.

The country spoken of is round about Erivan or Irivan. Les Arméniens <sup>104</sup> tiennent par tradition que Noë planta la vigne tout proche d'Irivan; il y en a même qui marquent l'endroit à une petite lieue de la ville. Ararathia being the parent country, whose natives had spread themselves over all the inhabited earth, they were therefore *ai-holo-poli* or *goers over all the earth*. The Danaans were *helic-opes*, that is, *vacciform*

<sup>102</sup> Lyc. v. ult.

<sup>103</sup> Iliad. 3. v. 184.

<sup>104</sup> Chardin, lettre 24. tom. 1. p. 81.

or resembling the *ἐλικες βες*, because they marched under the symbol of the "*Terrene* <sup>195</sup> Cow." The rhapsodist, who wrote so much of Æneas's speech, says <sup>196</sup> that Dardanus "founded "Dardania at the foot of the Idæan mountain, the source of "rivers, before Holy Ilion the city of the Meropes had been "built in the plain," being the seat of the apostacy under Cham in Armenia before the people began their emigration, perhaps <sup>197</sup> either at Erivan or at *Nak-sivan* (*the station of the Ship*), or perhaps at Van; but Æneas himself commanded the people called *Dardanians* and was a second *Dardanus* himself, and his son was called Ascanius by the generality of the post-Homeric and I believe post-Cyclical poets. Now, the Phrygian contingent in Homer's catalogue came from *Ascania* under Phocys and *Ascanius*. The name of Ascanius son of Æneas arises out of the plan of identifying Priam's kingdom with that of *Phrygia*; and that was a plan of much later invention than the arrival of the colonists of Rome at Lavinium and Alba Longa, to whom he was known by the title of *Ioulos*.

To return to our proper topic, and recapitulate, we read that the Phrygians spoke the oldest of all dialects, and we find that dialect identifying itself with the Barbarophonian, Scythian, and Greek languages.

XIV. Another argument may be used to show that the house of Shem did not retain the speech of the Adamites.

There is a name of God the Father and of the Theanthrope exprest in the three letters <sup>198</sup> I or Y, O, and the Vau, IOW

<sup>195</sup> Above, p. 99.

<sup>196</sup> *Iliad*. xx. 216.

<sup>197</sup> Erivan is twelve French leagues from Mount Ararat or Cou-Noah, as Chardin says, or five according to Tavernier. Chardin. tom. 1. p. 157. edit. 1711. Tavernier, tom. 1. p. 36. Nak-sivan is three miles from that mountain. Tavernier, tom. 1. p. 43.

<sup>198</sup> I may here remark upon the barbarism which prevails in modern pronunciation, of putting a double consonant in the place of a semivowel. For the trisyllable *Iōsus* or dissyllable *Yesus* we say *Dgesus*, and for *Iāson* or *Yason*, *Dgason*. Likewise for *sylua* or *sylwa* we say *sybfa* or something nearly as harsh. The Romans had the vowel *y* or *u*, (i. e. the *ε*psilon and the *ω* or Italian *u*.) and the semivowel *vau*, which was convertible with either form of that vowel.

or YOW YOWHIS. The nominative does not occur unless in composition, as IU-PITER; but the genitive Jovis sometimes obtained the place of <sup>199</sup> a nominative. This name the Greeks used to invoke in their distress, crying 'Iou, 'Iau, and 'Iw, and from it the names Io, Ion, Ione, Iaon, Iao, and Ioo were formed, as probably was also that of Iauan or Iawhan son of Japhet. The virgins who preserved the Fire of Vesta were admitted into the college by the High Priest in the name of Ioo, Sacerdotem Vestalem quæ sacra faciat, quæ Ious siet . . . capio <sup>200</sup>. This name was acknowledged for his own by that divine person who conversed with Moses: and after the Jews returned from their sojourn in Chaldæa, and had fallen into the heathenish errors of Rabbinism, they revered it with the most grovelling superstition. They accounted it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. They superstitiously call it the Tetragrammaton: that is the four letters; yet in our characters it is written Jehovah. It is spelt with the four letters Iod, Hè, Vau, and Hè, which makes Ihèouhè if the Hè is taken for an aspirated E, but if (as I

And they also had the vowel i and the corresponding semivowel j, of which the power was the same as that of *our* y, so that you might either say descendit flumen Iason or descendit flumina Yason. I know it may be said that the Italians in their Giove, Giunone, già, etc. make some approach to our harshness of speech; but the Italian dialects of old times (if that was an ancient practice) were no more like the Latin of the republic of letters, than the idioms of Nismes or Picardy are to the French of Racine and Fenelon. The barbarism in question may be a remnant of ancient rusticity. A rustic accustomed to say Dgovis and not Yovis would (if he wrote hexameters at all) have hardly placed a short vowel before it, because it would not have been considered short in such a position. Flowyorum rex Eridanus is harmonious, but flowjorum is not so. The Latin vau I believe never either follows or precedes their y, it never precedes their u, and I know but one set of words in which it follows it, uva, a grape, and uveo, I am moist, which for that and other reasons are certainly corruptions of ova, oveo, etc.; for this cause, that those two vowels and the semivowel are essentially the same and cannot sound together. In like manner the Latin j never precedes or follows an i, which shows it is the semivowel of that vowel.

<sup>199</sup> Varro Ling. Lat. vii. p. 112. 122. Hygin Fab. 220.

<sup>200</sup> Fabius Pictor. ap Aul. Gell. L. 1. c. 12.

suppose) it be no more than an aspirate, it will make *Ihouh* a word susceptible of articulate pronunciation, although that pronunciation would probably be soon corrupted by substituting a short vowel for the final aspiration, *Ihou-a*. The anointing of *Jehu* by Elijah seems to be a symbol of the baptism of the Lord by him who came in the power of Elijah, and that name seems to be the same as *Jehovah*. A remarkable uncertainty prevails upon the orthography and meaning of a word upon which (as it has nevertheless been pretended) all true religion hangs. It has been explained to signify the two times, and pure existence, intemporality, or eternity, *ego fui, ego sum*<sup>201</sup>, *ego sum venturus*, having been compared with that explanation of God's name, *I am he who am*, or rather *I will be he who will be*, and with the word *ahih*, *I will be*.

But the history of the word may be of more service than the disputes upon letters and points have been. A seed was promised to Eve who should repair the mischief of the old serpent and perform the action of the verb *ἰάω* *I heal* or *make sound*. And therefore when a son was born of her she exclaimed *I have gained the man Ihouh*, and from gain or acquisition she named him *Cain*. But contrary to her hopes Cain became reprobate, and the Seed could no longer be sought for in him or from him. Seth, being born, opened a new door of hope, and we are even told that Seth himself was called God<sup>202</sup>, by reason of the præternatural refulgence of his countenance, which he retained through life. However, by that time, it seems to have been generally understood that the Man who should restore was not to be her own son, but of her posterity. Farther than that, they were quite uninformed, and being naturally eager for the fulfilment of a glorious promise, they, like the Thessalonians, "were soon shaken in mind and troubled, "as that the day of Christ was at hand." They fell into that

<sup>201</sup> See Olaus Rudbeck de Ave Selau. p. 15.

<sup>202</sup> Cedrenus, Hist. Byzant. vi. p. 8.

fatal error which is the basis of all paganism and of the mystery of Babel, the same which peopled the high places of the nations with several false gods or anti-christs. In process of time their ardent wish was complete, and Seth had a Son: "and he called his name Enos: THEN began men to call "upon the name ΙΗΟΥΗ." They hailed the infant seed of the woman as the man God and redeemer, and in so doing they called on or (as some would have us to understand it) profaned the name Jehovah. 'Ο Σηθ γεννᾷ τὸν Ἐνως, ΘΕΟΝ <sup>903</sup> καὶ αὐτὸν διὰ τὴν ἀρετὴν αὐτοῦ νομιζόμενον, and Enos himself is said to have cherished the same delusions, ἡλπισα <sup>904</sup> προσαγορευεσθαι ὀνόματι Ἰεσ. "Our father Adam obtained a grandson <sup>905</sup> from "Seth, and remembering the cabala which the angel Raziel "gave him, that from his stock there should come a man to be "the Saviour, he called him Enos. He was then thought to "be the Man, and they hoped that he would be called after "the angelic Cabala of the name tetragrammaton." And the Sabians referred the origin of their superstitions to his time, Sabius son of Seth and brother <sup>906</sup> of Enos founded Sabianism. To say that on a particular event happening men used a specific name, is like saying in other words, that they used it on account of that event. But it cannot be comprehended how the supposed fulfilment, upon this occasion, of God's gracious promise to Eve, could in any way connect itself with His eternity, or how it could render that attribute more conspicuous or that epithet more appropriate. The word must have been one alluding to the time and circumstance, and not one which is equally obvious at all times and therefore appropriate to none. But if the Hebrew critics were ignorant of the true meaning or etymon of the word, it would seem to follow that it was no word of their own, and consequently that the language of Seth

<sup>903</sup> Mich. Glyc. Annal. p. 2. p. 121.

<sup>904</sup> Leptogenesis cit. Cedren. p. 9.

<sup>905</sup> Rabbi Simon cit. Reuchlin de Art. Cab. L. 1. p. 625.

<sup>906</sup> Al-Firauzabad cit. Pococke Hist. Arab. p. 143.



and Enos did not remain with them. However, we may follow the history of that appellative a little farther yet.

It was known to Eve and made use of by her. But the man to whom she applied it was banished from Eden, where she lived, into <sup>207</sup> Nais or Nod, and her error did not take root in the land of Adam. But when Enos was born heresy took place among the Lord's people, and men *began* to call upon (or rather to profane) that name, and by necessary inference they *continued* to do so afterwards. But Enoch during the whole of his sojourn was cotemporary with Enos, and could not be ignorant of the name; and Noah was born only sixty-nine years after his translation, and walked for exactly six hundred years with Methuselah his son. It would be therefore monstrous to suppose that Noah, or the three sons of Noah, were ignorant of the name which the deity received upon the birth of Enos; and allowing amply for the changes which time would not fail to effect even in days of longevity, one would think that that word at least could never fall into entire desuetude. However the Lord informs us that to Abraham, the ninth from Shem, "by his name Jehovah <sup>208</sup> he "was not known." Therefore it seems that some event had intervened by which the most important word in the language of Seth, Enoch, Noah, Japhet, Shem, and Ham, had become unknown to one of the most eminent and pious of Shem's descendants. But I can imagine no circumstance to which this event can with any colour of reason be referred; excepting the marvellous change of languages. But if in that change the posterity of Heber lost even the name of their Redeemer, it is clear that they did not retain the primitive tongue. *That* was in the hands of the Babylonian Cushim, who gave small encouragement to their dependents the sons of Nahor to study the mysteries of the sacred language.

<sup>207</sup> See vol. 1. p. 342—4.

<sup>208</sup> Exodus, vi. v. 3.

In a pagan oracle, the power there pretending to divinity and "showing himself as God," announced himself as Iao in four hypostasies, according to the four seasons of the little year, but in agreement with certain epochs of the *magnus annus* or world. Winter, which is Chaos, Spring, which is creation or reproduction, Summer, which is the fulness of glory, and Autumn, which is the reaping of the fruits; corresponding with Noah or Thaumās the chaotic destroyer, Cham or Jove the renovator of the world, Cush (the <sup>209</sup> Sun) founder of the great *civitas Dei*, and either Nimrod or the younger Bacchus (the two rival <sup>210</sup> Διὸς υἱοί), Jove's great increment, with whom was the full achievement of the mystery of iniquity.

Φραξεο μεν παντων υπατον Θεον ἐμμεν 'Ιαω <sup>211</sup>  
 Χειματι μεν τ' 'Αἰδην, Διὰ δ' ἐιαρος ἀρχομενοιο,  
 'Ηελιον δε Θερεῦς, μετοπωρε δ' ἀβρον 'Ιαω.

It cannot escape observation, that in this oracle both the sum and unity of the godhead thus quadripartite, and the fourth of it's four parts, both first and last, are by name *Iao*, Jove and Jove's increment are alike *Jove*; even as it is written in Scripture, "then Jehovah rained brimstone and fire out of "heaven from <sup>212</sup> Jehovah." The verb *iaω*, I heal, was one as well known in the mysteries of theosophy as in common medicine. *Æsculapius*, the god of resurrection from the dead, to whom Socrates offered his last dying vow, was *ιατρος*. *Apis* son of Phoroneus, who liberated the isle of Pelops from the tyranny of a dragon, was <sup>213</sup> *ιατρος τις*. And that verb was used without reference to maladies of any kind, for the expiation of the divine wrath; Pausanias for instance speaks of Pelops <sup>214</sup> το ἐπὶ τῷ φόνῳ μνηνιμα ἰωμενος.

<sup>209</sup> See vol. I. p. 170.

<sup>210</sup> Nonnus cit. above, p. 230.

<sup>211</sup> Orac. ap. Macr. Sat. I. c. 18.

<sup>212</sup> Gen. xix. 24.

<sup>213</sup> Schol. Dion. Perieg. v. 415.

<sup>214</sup> L. iv. c. 20. s. 8.

It therefore would seem that a name of God known from the days of Adam has descended to us in a form more or less altered, and that it was not a word in the language of the Shemites; the inference from which need not be repeated.

Nimrod and his adherents had abandoned Babylon, and set up another kingdom to the north by east, not less than 180 years before the miraculous disturbance which caused that city to be nearly abandoned and its empire broken up. It also appears the Ninevite Scythians assisted in completing the ruin of the kingdom of Shinar, and recovered possession of its territories excepting Ægypt. As only two of the three races of men obtained new languages, they only were in the strictest sense *Meropians*; but in treating of that word it has been seen that the *Μεροπων ἔθνη* were the party opposed to Hercules and Telamon.

The patriarch Eutychius expresses <sup>215</sup> himself thus; “the language of men was one. Some think it was Hebrew, some Syriac, and others Greek, which sentiment seems to me the more probable, because the Greek is more firmly founded, more extensive, and more ample. So seventy-two men assembled together, and said, let us build a city and fortify it with a citadel in which we will build a tower,” etc.

All the reasons that occur to my mind seem to combine towards this conclusion, that the language of Noah being a dialect of that of Adam, continued to be that of the families of Cham after the confusion of tongues; and that whatever may be found of it in the Japhetic or Semitic vocabularies, is there not *φουσι* but *θεσι*, and was either recovered by the learning of the priesthood, or collected casually by the intercourse of commerce, marriage, and servitude.

XV. If any body is of that opinion, and farther desires to know what national or local language, belonging to the Ham-

<sup>215</sup> Eutych. Annal. p. 51. Oxon. 1658.

monian family of languages, is the least altered from the language which was spoken by all men before the confusion, he asks a question to which the greatest linguists will find it hard to give him an answer. And so deceitful and slippery are the paths of philology, that perhaps historical and traditional arguments, if any could be brought to bear upon it, would enlighten the question more than those of grammar or those of etymology.

The question itself (thus stated) is not a clear one. The language which survived consisted of as many dialects as had grown up in Asia during about 650 years that had then elapsed since the deluge, and also of the ancient Titanian dialect or nomenclature of the gods, as far as it was retained either for superstitious uses or to adorn the works of learned authours. And the said language may therefore have been divided into nearly as many varieties then as it has been at any subsequent time.

The answer to that remark is, that in most countries there are a variety of provincial idioms, and but one literary tongue, being that in which all the authours compose, and which the educated and reading part of the community speak. Such are the Latin, French, English, and High Dutch, which the best authours employ, but in which perhaps not the people at large of any one province in the world did ever converse; the language of the whole being different from that of any of the parts. And the question therefore remains, when the world *was* one and of one lip, what was the whole world's *national* language, the real and true pan-ai-olian discourse?

As such a language is the language of literature, it comes very nearly to the question, which are the most ancient authentic writings in existence? The books in the sacred language of India have not, like the books in Greek, been known to the people of Europe (by general admission) for 1000 or more years before Christ, but only became known (except by report) in the middle of the last century. But the privileged depositaries of that literature challenge for it an

antiquity superior to any which we have been taught to believe in. However, the pretension is put forward in the same spirit of defiance to the human understanding which animated the Chaldean and Ægyptian chronologers, who so far exceeded their Maker, "to whom a thousand years is as one day," that to them a myriad was as one day. And such appears to have been the spirit of Paganism in all those countries where the bodies and minds of men were not free, as they were among the Scythæ and in the tribes of Pelasgic origin, of whom the Scythian most truly said, *ἐμοὶ πάντες Ἕλληνες Σκυθίζουσι*, but who were held in subjection to a learned caste of spiritual impostors, such as were the Ægyptian priests, the Chaldees, and the Brahmins, who spent their time in fabricating vain fables and spinning out "indeterminate genealogies" to gull the people and confirm and magnify their own power, in magical tricks and mystifications, and in talking nonsense *de non scibili*, which they vended for transcendental philosophy. Looking at our new friend the Brahmin, and comparing him with our old acquaintances of Babylon and Memphis, I think we may recognize the same character in disguise, by his "*ἀναρχαίον καὶ ἀτελευταίον τὸ παν*." It is difficult to estimate facts delivered under circumstances which deprive the testimony of all moral value; where falsehood is not an accident but a property of the speaker's character, and is not the error of a moment or the crime of an individual, but an organic system. But it strikes me as an odd thing that, if India was full of Vedas, and Shastras, and Puranas, with it's Mahabharat and it's Ramayana, etc., in the days when the Grecian kings were reigning on it's frontiers and even over portions of it's territory, we should find so little if any mention of books existing among the Brahmins, and forming a part of their high pretensions. Diodorus <sup>216</sup> and Arrian <sup>217</sup> are silent as to their literature, but speak of their prophesying, conjuring, and

<sup>216</sup> Diod. 2. c. 11.

<sup>217</sup> Arrian. Hist. Ind. c. 12.

prognosticating the weather and seasons in a manner that places them but some degrees higher in our estimation than the African *rain-makers*. Strabo <sup>218</sup> indeed says that they presented themselves before the king every new year, and *produced* (προσφέρει εἰς το μέσον) whatever each had *observed* and *put together* during the year (ὁ τι ἂν ἑκάστος αὐτῶν συντάξῃ τῶν χρησιμῶν ἢ τηρησῇ) concerning the harvests and cattle of the country or concerning the state. But I do not even infer from those words that their reports were in writing; nor do I make such an inference, when I read πλείους αὐτοῖς εἶναι <sup>219</sup> λόγους περὶ θανάτου. And the same authour tells us (from Megasthenes) that their laws were <sup>220</sup> *unwritten*, which seems inconsistent with the then existence of the Vedas, Laws of Menu, or Shastras; for whether or not they might have been willing to show those books, they would assuredly have made no little talk about them. The Phœnicians of ancient times put forward <sup>221</sup> pretensions not unlike those of the modern Brahmins, and Nonnus mentions the books of Ophion as bearing testimony to the antiquity of Berytus (perhaps the books of Sanchoniathon, which make especial mention of that city), but I am not aware that he alludes to any sacred works among the Indians. The contemptible romance of Philostratus will not go for much (as probably neither he nor Apollonius knew much about the matter), but he does not allude to any literary works of the Brachmanes, but only to their customs and dogmas. I have read a Greek authour of uncertain age called Palladius, who *treats* of the Brahmins, and I cannot remember that he says any thing of their poems or sacred books. Therefore, I think we should be too indulgent if we believed the huge mass of Sanscrit literature or any portion thereof to be of an antiquity even equal to the poems of Tyrtæus or Stesichorus. The

<sup>218</sup> Geogr. L. xv. p. 1001.

<sup>219</sup> Ibid. p. 1011.

<sup>220</sup> Ibid. p. 1026.

<sup>221</sup> See Strabo. xvi. p. 1076.

satisfaction and delight of discovering a new world of letters where ἀκρηατος ἦν ἐπὶ λειμῶν, and of being able to learn and to teach many curious things and νεοζυγες ἄμμα πελασσαι, led some enthusiastic minds into an admiration of the Brahminic writings, which under the circumstances may be forgiven them. For a more empty and inflated style, multiplying words and saying nothing, a more disgusting style never was, and it bespeaks an extreme degeneracy of taste and prostration of mind, sheltered in some degree from it's merited contempt by the elegance and richness of the dialect it is written in. And it is no answer to say that logic, and algebra, and transcendentials, are treated by them with acuteness, for a scholastic subtlety in such matters, accompanied with emptiness, common places, and bombast in all other compositions, is almost a characteristic of a fallen, slavish, and imbecile race if they cultivate letters at all, such was the Lower Empire of Byzantium, and such the age of the Schoolmen in the West. The Arabs imitated the Peripatetics with success, but could do nothing in general literature or such as depends on the moral qualities of the authour. And if it be said, that we cannot judge of a style divested of it's native graces and idiom, it is said falsely; if any person eloquent and correct in the use of his native tongue will render into English prose the finest authours in Greek and Latin (the two languages most allied to Sanscrit), the sublime spirit, sound taste, and vigorous intellects of those great men will be admired by every hearer. But I can hardly believe that feeble prolixity, gross hyperbole, and a repetition of images either silly or monstrous, or in short, that a most corrupted style and taste can be of primæval antiquity. I would as soon believe that the Loves of Hero and Leander were written before the Iliad. The following seven metres from the Mahabharat, describing the princess Damyantia in her distress and affliction, will show by example that extreme worthlessness of composition which mere epithets cannot express.

Plenæ Lunæ similem pulcris-rotundis-mammis <sup>222</sup>,  
 Reddenti splendore reginæ omnes expertes tenebrarum plagas,  
 Pulcris loto-similibus magnis oculis, Manmathi maritam  
 quasi,  
 Amatam universi mundi, plenæ Lunæ splendorem quasi,  
 E Vidarbhorum lacu illo fati culpâ veluti avulsam  
 Luto-cœni-obductam loti fibrâ, velutique avulsam,  
 Plenilunii veluti noctem a Rahu voratâ Lunâ,  
 De conjuge mærore affectam, mæram, siccato fluctu amnem  
 quasi,  
 Lapsis foliis lotum, perterritam avem,  
 Ab elephantis proboscide adpersum confusum veluti lotorum  
 acervum,  
 Perteneram, teneris membris, gemmarum-cuniculi-domum-  
 merentem,  
 Ustam veluti sole loti fibrâ velutique avulsam,  
 Formâ dignitate virtute præditam, ornatu-dignam, inornatam,  
 Lunæ virgam veluti novam nigris nubibus tectam.

In the following eighteen metres we have another lotus and two more moons. Descriptions without propriety and almost without end, similes without variety, and badness (as I judge of it) without a possible worse.

The history of Vicramaditya, whose epoch is the most like to an historical one, and corresponds with that of our Saviour, is such a tissue of fables and absurdities, that it certainly is the production of a period much later than that in which it is pretended Vicramaditya lived, i. e. much later than the birth of Christ. The legends of Vicramaditya are "taken from" the apocryphal Gospel of the Infancy of <sup>223</sup> Christ, the tales "of the Rabbis and Talmudists concerning Solomon, with" some particulars concerning Mohammed, and the whole is "jumbled together with some of the principal features of the

<sup>222</sup> Nalus carmen e Mahabarato a Bopp. p. 116, 7. London, 1819.

<sup>223</sup> Essay on Vicramaditya. As. Res. tom. ix. p. 118.



"history of the Persian kings of the Sassanian dynasty." Such is the gravity of their pretensions to an historical antiquity of only eighteen centuries.

The East is very fond of boasting it's antiquity, which is true in one sense, that it was the officina gentium, but is particularly improbable, as to the unaltered continuance of laws or languages from a remote period. For, as deluges change the face of the earth they pass over, so the violent storms of war with which the Nomad nations periodically sweep over the southern kingdoms of Asia, exterminating whole peoples and the inhabitants of great cities, or leading them into captivity, a Zingis, a Tamerlane, or a Mahmoud of Gazneh, must have altered the face of affairs and obliterated the written monuments of old time. And the aggregate of ruin inflicted by those endless successions of murderous competitours, successful rebels and robbers, and Nomad invaders which compose eastern history, must far exceed that which those glaring comets (the great flagella Dei) carried in their train. By their own account, India was anciently the scene of exterminating <sup>224</sup> wars between the Brahmans and Buddhists, the whole cast of Cshettris or Cshatriyas <sup>225</sup> has been exterminated and no longer exists, and so late as the thirteenth <sup>226</sup> century of Christ a whole nation of the present Indians, the Maharashtras or Mahrattas, emigrated from Persia, being Parsis or Zoroastrians, some of whom still retain that faith and appellation, while the others have turned Hindoos and are called Ranas and Mahrattas.

The value of inferences to be drawn from the present state of the East is also much diminished by a custom of Oriental conquerours, that of transplanting whole commonwealths of people into the most distant regions; as Darius of Hystaspes removed all the Eretrians into Susiana, where it is pretended

<sup>224</sup> As. Res. x. p. 91, 2.

<sup>225</sup> Origin of Christian Rel. in India. As. Res. tom. x. p. 89, 90.

<sup>226</sup> Essay on Vicram. tom. ix. p. 233, 4.

they were still a distinct people in the time <sup>227</sup> of Apollonius Tyanæus, as Sapor king of Persia translated the whole population of Nisibis in <sup>228</sup> *regiones Persidis ultimas*, and as Chosroes Anushirvan did the Homerite Æthiopians into some country not specified. The names of Brahm the supreme god, and Brahma one of the great triad, have not improbably been derived from Abraham, a superstition which may have arisen from the captivity of Israel in the remote eastern land of Arsareth, or that may be partly true (as to their genealogy) which the credulous rabbinist, William Postel, affirms, that the Brahmins "were Abraham's sons by Keturah who, refusing "to obey Isaac went into the east, where under the name "of Abrahmans <sup>229</sup> or Brachmans, they now hold the sacred "precepts of that doctrine (the cabala of the Rabbins) which "Moses received from heaven." If the sacred nomenclature of the Indians be from either of these sources, it brings all their wild boasting within reasonable compass of time.

But there is no reason for giving their *books* credit for any thing like such a date as either Abraham or Shalmanassar. I have just seen a book called *An Inquiry into the Structure and Affinity of the Greek and Latin Languages* by George Dunbar, the authour of which supposes that Sanscrit is in great measure formed upon Greek; but I think that he writes with little reflection when he supposes that Alexander's soldiers were the people from whom they got their Grecian learning, and that they use the letter *a* so often because his soldiers were Dores and Æoles. That the mythology of Greece has been translated into the Puranas without even those differences of *name* to describe the same *person*, which you would meet with in two districts of Greece, is most evident. He would be credulous in my estimation who believed that Devanahusha and Devacalyoun are aboriginal Asiatic names of Bacchus and Noah, or who gave India credit for the

<sup>227</sup> Philostr. *L.* 1. c. 24. p. 30. Olear.

<sup>228</sup> Ammian. *xx.* c. 6. s. 7.

<sup>229</sup> Postellus in librum Jézirah. p. 2. Paris. 1552.

legend of Casyapa, Parasica, and Antarmada. But it is mere trifling to talk of *Alexander's soldiers*. Seleucus during a long reign governed the Indian conquests of Alexander, and connected himself by marriage <sup>230</sup> with Sandracottus king of Palimbothra on the Ganges. The dynasty of Greeks in Bactriana had what was in fact an *Indian* kingdom, and 1000 cities of India <sup>231</sup> were subject to their king Eucratidas. It is therefore plain that the literature of Greece was opened to the curiosity of the Brahmins by the Macedonian conquests, but of that literature few books were written in Doric or in Æolic; the works of Homer (which the Indians <sup>232</sup> are actually said to have translated) would probably be the first objects of their inquiry, and then (except the famous work of Herodotus) most of their studies would be in the Attic and in the poetic. Did the kingdoms of Ptolemy Lagus and Seleucus raise up Doric and Æolic schools in Ægypt or in Syria? By no means. But the Brahmins when they learned to read the Greek dialect of their language mixed up a good deal of what they learned with their own, keeping however their own pronunciation. The broad A is easy to pronounce, and requires a less artful modification of the organs of speech, and is therefore common among coarse and rustic people; which makes it pass for *ancient* among those shallow reasoners who think the most defective thing is the most old, and do not know that as improvement sometimes comes after *the bad*, so degeneracy always comes after *the good*. And the Brahmins speaking in that way is no sign of their idiom being ante-Homeric, but rather the reverse; whencesoever they came, they were in Alexander's day but a set of fanatical magicians or goëtic mountebanks without books or written laws, and more than half-barbarous. Furthermore, I totally disbelieve Mr. Dun-

<sup>230</sup> See Strabo. xv. p. 1026. Justin. xv. c. 4.

<sup>231</sup> Strabo. *ibid.* p. 977.

<sup>232</sup> Ælian. *L.* xii. c. 48. In brief notices, like that of Ælian, having no geographical context, it is hardly possible to say what the proper name *Indi* means; sometimes it stands for the Indo-Srythæ, of whom above, and sometimes for the Æthiopians above Ægypt.

bar's notion that the augment was a new invention when Homer wrote and therefore often omitted by him, but have no doubt that he would never have omitted it in prose, such an omission being one of the few liberties the critical canons of his day allowed him *as a poet*. But it may be taken for a moral certainty that India was by means of the Macedonian dynasties inoculated with the lore of that one and only *literary*<sup>233</sup> nation of which the history of all antiquity from the flood affords any credible tradition; I do not call those nations literary in which certain humbugging colleges kept in their own hands some books, which they made use of as the engines of their power.

But I should be very unwilling to admit that the Indians possess any books in the Sanscrit language of as early date as the kings of Seleucia or Bactriana. Persia besides her *ὀνομαστικὰ βιβλία* and Magian liturgies could not fail to acquire some tincture of Grecian letters; because the king of Persia was not only a neighbour of the free Greek states in which he used to levy whole armies of mercenary troops, but he was actually king of nearly half of Greece, for I conceive that the Grecian settlements on the coast of Asia from Trebizond in the Black Sea to the Cilician gates would form almost as great an aggregate as the free states. And we read in Ælian that a version of Homer in the Persian language had been made by order of the kings of that country. Ctesias<sup>234</sup> mentions certain archives or annals which he calls the Royal Parchments, and the words of his narrative should be regarded as his inferences from their contents, not as the words of them; otherwise, it would follow that they also were borrowed from Greece. Agatharcides gives a fable out of Boxus the Persian, to which I have<sup>235</sup> already alluded, but even if he were any thing more than a Persian *subject*, he was a complete Hellenist. In the days of

<sup>233</sup> The Roman learning is the Greek and nothing else.

<sup>234</sup> See vol. I. p. 504.

<sup>235</sup> Above, p. 321.

Mordecai the Jew a "book of records of <sup>236</sup> the Chronicles" was kept by order of the king, that he might know and remember who of his subjects had done well, and who had done amiss. Sir John Malcolm <sup>237</sup> freely admits that he knows of no Persian literature anterior to Anushirvan (that is, to the final close of the Persian empire) except those Chronicles and such books as the priests used for their ceremonies. And upon the whole it is abundantly certain that Persia was not esteemed a country of letters, or in which written learning was to be sought for. The Macedonians did not find it such; and shortly after their invasion the sceptre of Iran passed into the hands of the Scythians of ancient Assyria, descendants perhaps of the fugitive sons of Sennacherib; whose manners were nomad and warlike, and whose monarchs in the midst of their splendour were *Shepherd Kings* moving their camp with the varying seasons; and in them the Muses would expect no patronage, farther than the onomata barbara of the old Zoroasters and the conjurations of their bloody sword-worship. The restored <sup>238</sup> dynasty of the Proper Persians were not of themselves more likely to encourage books, on the contrary every storm of eastern revolution must have swept away some remaining monuments of antiquity. But in their time another spirit was at work, the working whereof was from Syria quite into <sup>239</sup> China, Japan, and the depths of Tartary, that of Cubricus, who assumed the name of *Mani*, or in Greek *Manes*, and his disciples. It was "a mystery of iniquity," and the sin against the Holy Ghost committed by the votaries of Satan in the spirit of his Magian church, as the Simoniacs and Nicolaitans had done the like in his Hellenistic church. The fanatical votaries of king Attila the Hunn, the Christians of St. Thomas in India, the Stylite Simeons, the apostate Nestorians, and the personage called Presbyter Johannes,

<sup>236</sup> Esther. c. 2. v. 23. c. 6. v. 1.

<sup>237</sup> Malc. Hist. Pers. 1. p. 272, 3.

<sup>238</sup> See this note at the end of the chapter.

<sup>239</sup> See this note at the end of the chapter.

appear to have been Manichæan Buddhists. The worship of the cross was coupled with that of the sword and of fire, the fiery sword being cruciform. We may attribute the composition of those voluminous works, on mythology, theosophy, and other subjects, which constitute the Sanscrit library, to the ages which followed the union of Manicheism with Buddhism at Bamiyan, Yezd, and the other Pyræa of the east. Hence copious streams of Greek and Syrian mythology flowed into that literature, the legend of Crishna and others founded upon the apocryphal gospels and books of the hæretics, which have led some silly fellows to say that Christianity is a copy from remotely ancient Brahmenism, and above all the mystery of the sacred white island or *Albion* in the extreme west, which was set on foot by the Scytho-Manichæan king Attila, who reigned from the borders of China to the German ocean. The first considerable influx of such writings into Hindostan may be probably fixed at the conquest of Persia by the Caliph Abubeker, when many Guebres and Manichee Magi must have sought an asylum in that country; but the greatest influx must belong to that extraordinary emigration which brought the nation of Maharattas out of Persia into India during the twelfth century, and induced them for the most part to embrace the Brahmenic Hellenism; and that such was the case appears from the Sanscrit learning chiefly belonging to them at this day. The books, it is said, are bought up by them at such high prices, that they are difficult to meet with in any other part of India.

From all these considerations we may collect, that the Sanscrit books are of no great antiquity, and that the more ancient of them are not Indian, however they may have been practised upon to make them appear so.

The strongest point in favour of them, perhaps, is the message sent into Ceylón by the vizier of Anushirvan to procure the Fables of Pilpay from a sage in Ceylon, who was in possession of them, upon which foundation we are to believe that Æsop is but an authour of yesterday by the side of the Orientals.

But even that argument will sound hollow if we ring it. Cosmas Indicopleustes flourished in the early part of the reign of Anushirvan; and in <sup>240</sup> his time there was a church of *Christian Persians* in Taprobane; so that we need not go the length of the Baron de Diez <sup>241</sup> in saying that Buzri Dhomjour the vizier of Anushirvan composed the book in Pehlavi and invented the story of an Indian original. It really came from Ceylon, but it was a work appertaining to the old Persian language of the Zend and to the hæretical sects of Christians in Persia, and not to either the Brahmens or the Cingalese. Any comparison of their books with the books of Homer, and any attempt to establish the superiqr antiquity of their dialect upon the seniority of the books written in it, must fall to the ground.

We have repeatedly observed that in all times, even in those of Homer, a dialect older than that in common use was employed in the formulas of religion, which would be apt to last as long as the superstitions to whose uses it was subservient. And the superstitions which divided the earth under Peleg, the Magian and Sabian, have never ceased to engross public attention among the Guebres and Brahmens, to give a colour to the manners of their professours, and to exercise a complete tyranny over the minds of the people. But the Pelasgi being lovers of freedom would never bow their minds entirely to mysterious nonsense, and it was consequently locked up in secret lodges, and the few individuals who were mystified were bound by the most awful sanctions not to divulge the absurdities or crimes committed in the caverns of Ceres or the Dii Magni Samothraces; the minds of the people at large being open, manly, and free even to turbulence. We may therefore expect that more traces should be found of the old sacred dialect among the sister tongues of the east than in

<sup>240</sup> Cosmas cit. de Guignes, Chrétiens de la Chine dans le vième siècle, in Mem. de l'Acad. tom. 30. p. 809.

<sup>241</sup> Cit. Schoell Lit. Grec. vii. p. 187.

Greek. An instance may be offered in the words repeated by the neophytes in Samothrace *conx om pax*, which are said to correspond with these words in one of the Brahmen rituals, *cancsha oum pacsha*, and to signify *fulfil our ardent wish!* The word *oum* or *om* is an object of superstition to the Indians as gross as the Jewish tetragrammaton, and I shall hereafter make a conjecture as to its original meaning. The other two seem to be *sanci pacem*, *ratify thy covenant*. The names of the *Dii Magni* of Samothrace, *Axieros*, *Axiocersos*, and *Axiocersa*, are another instance, as they plainly correspond with the Indian names <sup>242</sup> *Asyuru* or *Asyoruca*, *Asyotcersa*, and *Atcersa* or *Asyotcersas*. I am the rather inclined to think that these words are co-ancient and not borrowed of the Greeks, from having observed that the Guanches, aborigines of the Canaries (a people in no intercourse with either Greece or Rome, and probably a remnant of those Hesperian Æthiopes or Berbers whose capital was at Hecatompylos) called the Supreme Power by these three names <sup>243</sup>, *Achuharahan*, *Achuhucanar*, and *Achguayaxerax*, said to mean *Very-great*, *Very-high*, and *Preserver of all things*. But I imagine it is the same triad, ill preserved by the savages of those islands, and probably worse spelt by the Norman adventurers who discovered them. It is very possible that while Alexander the Great was studying Homer, and the half-savage Brachmans were conjuring and observing the weather, the identical same non innoxia verba were used to frighten the credulous in the cells of Samothrace, and of Palimbothra; having, through incessant changes, been handed down with no material alteration, and scarcely understood by some of those who used them.

We shall therefore do best to conclude that the Homeric dialect (in whatever way we may agree to spell and pronounce

<sup>242</sup> Wilford on the Cabirian Deities in *A. A. Res.* 5. p. 298, 9. ed. 1807.

<sup>243</sup> Bergeron *Traité de Navigation*, p. 26.



it) is by far the most ancient that now exists of it's family, but that the dialects of the priest-ridden Asiatic heathens are likely to contain more phrases of an antiquity quite obsolete. Whether the dialect of Homer was the literary language of the kingdom of the world at the time when the division came to pass, or not, is a point in determining which we must be guided by the date we shall choose to assign to that authour, preserved to us in such wonderful integrity although largely interpolated.

XVI. I have thought it right to discourse thus far upon a subject which is nearly akin to that of the *Populifugia*, namely, the confusion of tongues, an event which came directly from the power of the offended Deity, at the beginning of that determinate series of periods, diversified by the successive rise and acme and decline of nations, tongues and religions, which prophecy denominates *the times of the Gentiles*. Such as are curious in all, and in those inquiries more especially, to which Holy Writ hath not given nor can human cunning invent any answer, will display their vanity in seeking whether or not, when the ethnical æras are full and ended, the unity of speech shall be brought back, or at least the knowledge of all dialects be imparted to all. And those who shall wish to affirm the proposition, will not fail to notice the *Hermeneutic* power put in use by the Paraclete when he was sent to cooperate with the apostles, and the visible form which he took upon himself in that circumstance. But having no wish to publish any such vain guesses upon those parts of the book which are sealed in complete and utter silence until the end, I shall merely cite upon this subject what Plutarch relates of the opinions of the Magians in his day. It seems that they still asserted to their spirit Areimanius the rank and dignity of God; but they admitted that there was a prædestinated time when Areimanius should perish in the famine and pestilence, with which he should himself have filled the world; and after that time they

expected (saith Plutarch) that all the rough things of the world should be made smooth, and that there should arise *μία πολιτεία ἀνθρώπων*<sup>244</sup> *μακαρίων καὶ ὁμογλωττῶν πάντων*, one blessed commonwealth, and one tongue.

<sup>244</sup> Plut. de Isid. et Osir. p. 370. Xylander.

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NOTE 232, PAGE 502.

It is surprising to observe the undue respect paid to the chaos of traditions now existing in the form of Persian literature; when the probability is, that if we could travel over time as we do over space, and make a pilgrimage to the court of Sapor, we should find him borrowing knowledge of eastern history from Longinus at Palmyra, or from his prisoner Valerian, not furnishing it to them, nay, that if we could visit the camp of the

Redditus Cyri solio Phraates,

we should find that the books of chronicles were destroyed and the use of Persian letters nearly forgotten. The inscriptions on the coins of the Arsacidæ are in Greek, and whatever there was of letters in their country was owing to the Grecian dynasty against which they had rebelled.

The poet Ferdoosi who was about cotemporary with Edward the Confessor is the most ancient authour in Persian, and scraped up whatever he could find, and made it into an immense poem called the Shah Nameh, of the contents of which Sir John Malcolm has given some account in his history, and Mr. Weston, in his Episodes from the Shah Nameh. And a proper rigmarole they seem to be. But it is "a glorious monument of Eastern genius and learning," (Sir W. Jones Hist. Persian Language, p. 167.) and "few countries can boast of a greater genius." Malcolm's Sketches of Persia, p. 31. note. The adventures of it certainly display a genius eclipsing Sir Amadis of Gaul, Munchausen, or Jack the giant-killer, while in it's playful moments it sets forth how "the lovely maid is an ornament to the plain, her beauty sullies the rose and the jasmine. With them are many Turkish girls, all, with their faces veiled, all, with their bodies taper as a cypress, and locks black as musk, all, with cheeks full of roses, with eyes full of sleep, all, with lips sweet as wine, and fragrant as rose water," or how "the ground is perfect silk, and the air is scented with musk, you would say, is it rose water that glides between the banks? (!!!) The stalk of the lily bends under the weight of the flower, and the whole grove is charmed with the fragrance of the rose bush. 'The pheasant walks gracefully among the flowers, the dove and nightingale warble from the branches of the cypress.'" Jones, Hist. Pers. Lang. p. 1c9.

Take a sufficient number of tyrants, princesses, giants, dragons, and devils, and sprinkle them all over with roses, nightingales, jessamy, suns, moons, and stars, and then you may "contest the merit of invention with Homer himself." Ibid. p. 167. Should you happen to be an Indian, turn your roses into lotusses, taking care not to diminish the number; in other respects use the same ingredients. Elegance of diction and the harmonious modulation of sound, coupled with the novelty of the thing, have deceived the judgment of some of our Oriental critics; but it is a feeble and unscholarlike taste which can be carried away by such qualities.

The truth is that the works of Ferdoosi and the other Persian historians (if they may be so called) are compiled from the remains of a literature not *properly* Persian, which grew up under the Sassanidæ. The heresy of Manes united the learning of Europe and of Roman Asia to the religion of Zoroaster, and infected the whole east with the mystical dreams of the Satanic *gnosis*. He even made a convert (for a time) of king Varanes and carried his doctrine into Turkestan and Cathay. He is in truth the earliest Persian author of any note, having written in that kingdom and in the bosom of the Magian church his Book of Epistles, Gospel of Life, Treasure of Life, Book of Mysteries, Book of Giants, &c. From that time forth (and in spite of Mahometism) illumination and the mystery of iniquity have been esoterical, and wild romance exoterical and popular, throughout the anciently unlettered East.

Therefore the works composed between A.D. 300 and A.D. 1000, or compiled by the Mahometan poets, are composed of two principal ingredients; historical personages and facts, borrowed from the knowledge of the Greeks, from Herodotus, Xenophon, Berosus, and Ctesias (who was extant in the ninth century), or rather from the common and notorious learning which every Greek and Roman subject possessed of those matters; and secondly, romance mythology resembling the Mort Arthur, and Wilkins Saga, in which the doctrines of Anti-Christ, and the adventures of the Solimans or Saheb-kerans who at various times had aspired to "sit in the siege perilous," and especially those of Nimrod, the demiurge of the Manichæans (see vol. 1. p. 107. and p. 16.), the beast that was, and is, and is not, and is to come, were presented under the strangest allegorical disguises, and with a continual reiteration arising partly from the attempts, made by such men as Ferdoosi was, to string the mystical romances into a series of consecutive events.

In Cai Chosrou, Lohrasp, Gushtasp, Isfundear, and Ardeshir the long-handed, we have a pitiful fragment of ancient history mixed up with lions, dragons, flying horses, Cai Caous, Rustum, Afrasiab, and other such stuff. Nothing ought to be better known than the history of Alexander and Darius if they knew any thing; but excepting their names we have mere fable and mystery, the legends of Homai or Semiramis and Nimrod. Alexander was one of the most daring Solimans or anti-god kings that ever appeared, and the East has been completely filled with the romances of the superstitious concerning that prince. The Manichee prophet Methodius is one of the most impudent of them. The Sassanid kings are those under whom Manes disturbed Asia, and the Persians must have credit for some original matter concerning them. The obscure history of the Scythian kings called Arsacidæ, is omitted by Ferdoosi and (as Sir J. Malcolm says) little treated of by the other Persians; they

did not care to collect materials from abroad concerning a foreign dynasty and sect, and they had got none of their own.

As to their Manichæan romance legends, we may observe that the succession of Great Abad (Bauddha, or Abaddon from the bottomless pit) and the thirteen Abads implies the thirteen generations of Solimans or theanthropic rulers from Adam to Nimrod, who was

*Τρεις γὰρ γέναντες πρὸς δὲκ' ἀλλήλοις γέναις.*

- Caiomurs Gilshah or king of the earth, Siamuck, Houshung, who discovered iron mines (see vol. 1. p. 205. n. 72.), founded Susa, instituted fire-worship, and invented hydraulics (see vol. 1. p. 266.), and Thahamurath Divbend, who conquered the dæmons, wore the shield of Gian ben Gian their king, and built Babel and Niniveh, are the four first Pishdadian kings; and those four are so plainly Noah, Cham, Cush, and Nimrod, that whoever denies it will stultify himself. Then come Jemsheed, the institutour of castes, founder of the square city and tower, and of Persepolis, the owner of the magic mirrour, who is manifestly Nimrod, and Zoroaster Zohauk the cannibal, magician, and builder of Babel, whose mythus is as manifestly and indeed avowedly one of Nimrod. Ferdoosi sets them a-fighting one another, and allows Zohauk 700 years of life; in fact Zohauk, who is called *the brother of Cush* (Herbelot), is one of those heroes into whose composition both Cush and Nimrod may be thought to enter. Cush appears again in Zal, who was nursed by the Simorgh or Dragon-eagle, and became enamoured of the long-haired princess in the White Tower, and Nimrod, in their son Rustum the giant, who was suckled by seven nurses, and whose actions out-herod the Grecian Heracleïs. We have now done with the Pishdadians, and are arrived at the Achæmenid or Caianian line from Chosrou to Secunder of Macedon; but we must not hollow till we are out of the wood. Cai Kobad the just had *four sons* (*Cush*, Misraim, Phut, and Canaan) *Cai Caous*, Arish, Room, and Armen. Cai Caous both in his name and his actions is Cush the Babel towerbuilder (see vol. 1. p. 188, 9. p. 377.) and his grandson and successour Cai Khosrou, who rode a flying horse through thunder and lightning, and was thrown headlong to the earth, is Nimrod again. We cannot blame the Persians much for confounding Nimrod with Cyrus; because Herodotus was led into that errour, and might contribute to lead them into it.

If Mr. Richardson wrote his famous preface as a *jeu d'esprit* he put his ingenuity to a most improper use. The idea of the Greeks not knowing who were the kings of Persia, and whether or not the king of Persia marched into Greece with a great army and navy, when the one half of Greece was *in Persia* and the other half contiguous to it, is greater nonsense than it would be to say, that the Russians are ignorant whether Buonaparte did or did not march to Moscow in person. A man who professes to entertain *impossible* opinions is of course a false professor, and a mere player at paradox like father Hardouin. Mr. Richardson must have worked up his mind to a great intrepidity when he wrote these words, "the facts of the Eastern historians display little of the national vanity so conspicuous in the Grecian writers." Dissert. p. xiii. The invasion of Persia and burning of Sardis, the two invasions of Greece, the expedition into Scythia, and the revolt of the younger Cyrus, are all events of

undoubted authenticity and great magnitude. Why is Persian history silent? Because in fact there is no such thing as a Persian history of those times in existence, and never has been since the royal chronicles of the Achæmenidæ perished. The composition of the sham histories is very clumsy; we meet with the Sassanian titles Chosroes and Sapor, the former among the Achæmenids and the latter among the Parthians.

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NOTE 239, PAGE 502.

It does appear to me a matter of grave doubt whether the greater part if not the whole of the Chinese literature is not to be referred to the union of Manicheism with Buddhism. That nation traced back their empire and institutions through 265 reigns, from the year B. C. 2771 to A. D. 1586. Bergeron *Traité des Tartares*, c. 13. p. 79. But such tales are of small weight. Their oldest book is the Chou-King, and the account given of it is not a little suspicious. The tyrant Tsin-che-hoangti (who was born in the year B. C. 259) persecuted and slew the class called *Men of Letters*, and burned all the books in China. But in one of the following reigns, an old man called Fouchang was discovered in retirement, who could repeat by heart 28 chapters of the Chou-king, and dictated them to the emperor's commissioners. But still it remained imperfect, until a prince, by name Kong-Ouang, found an entire copy with 58 chapters bricked up in an old wall. See *Memoires sur les Chinois*. tom. 1. p. 39. p. 65, 6. tom. 3. p. 190. The reader may judge of the credibility of that history. The Chou-king told of the terrestrial Paradise, its rivers, the waters of immortality, the admirable trees, how the bad angels fell, and then of the fall of man, and how at that fatal moment *mercy appeared*. Tom. 1. p. 106, 7, 8. In short it bears marks of a knowledge of *Scripture*, and not merely of the traditions of the gentiles. Other sacred books treat of the hexameron and the sabbath, of the confusion of tongues, of the manna in the wilderness, and of the trinity. Tom. 1. p. 130. p. 117. p. 436. tom. 8. p. 139. The pretended Confucius declared that "the most Holy One of all was in the West." Tom. 9. p. 385. The descriptions given of him by others are unequivocal. The Holy One is "incomprehensible and one with the TIEN." *Livre Tchao*. cit. ib. "The world cannot know the Tien except by the Holy One." *Livre Lunhen*, ibid. "He only can offer a sacrifice acceptable to the CHANGTI." *L'Y-king*, ibid. "The nations are waiting for him like plants for a refreshing shower." *Mongtse* cit. ibid. "The Tien is the Holy One invisible, and the Holy One is the Tien made visible and teaching men." *Great Comment. on the Chou-king*, ibid. "That man is the Tien and the Tien is that man." *Y-king* cit. ibid. Inscriptions in the city of Kai-fong-fou, bearing the dates A. D. 1384, 1519, and 1663, purport that the Jews came into China under the Tscheou dynasty; which was that in the declining period of which Confucius arose. See *Memoires*, etc.

tom. 15. p. 157. There are strong reasons for believing that the subjects of Hosea king of Israel, whom Salmanassar removed into Media (B. C. 721.) did many of them in process of time find their way into the parts of Bactriana and Cara-Cathia or Chinese Tartary. And their sacred learning mixed with paganism may have formed part of the doctrine of those Scythians who laid the foundations of the Chinese empire; an event perhaps not more recent than the period of the supposed Confucius's life, i. e. from B. C. 551 to 479; although Mr. Davis gives them no credit for times antecedent to Tsin-che-Hoangti. Trans. Royal As. Soc. 1. pt. 1. p. 10. But it is scarcely to be doubted that the aichmalotarchs of Salmanassar's captivity were "the Magi from the sun-rising" whom a sign from heaven conducted to Bethlehem. See vol. 3. p. 395. etc. And returning to their homes they brought tidings that "the Holy One of all was in the West." Ergo, the books of Confucius are subsequent to the birth of Christ. The introduction of the rites of Fo-hi (i. e. Fo the Victim) some sixty years after the birth of Christ, in consequence of the tidings received of the Holy One in the West, appears to be an authentic event and date; but in the present wretched state of that country with it's Taoesees, Immortals, and San-ho-hwugs or sworn brethren of the triple union, it is impossible to say whether it was Christianity which was then introduced, or a gnostico-budhic abomination. If they were to be credited, (which they are not), we should suppose the latter. But the grand epoch of Chinese literature is the preaching of Manes. That hæretic was associated with two others who styled themselves Scythianus and Buddha, and at the end of the third century they preached the Magian, Scythistic, or Buddhic religion under the name of Christ, making God a liar, and the Spirit who delivered His revelations a cat's paw to pick their chesnuts out of the fires of Zoroaster, for which their names have come down accursed to all ages. Like Mahomet in after times, he announced himself as the Paraclete. His book was called Ertengh, *the painted*, because he delivered his dangerous secrets by means of paintings in his Evangelium Pictum or Picturarum Liber. See Hyde, Rel. Vet. Pers. c. 21. p. 283. edit. 1760. And he was especially called the Painter of China, Ertengh est picturarum liber pictoris Chinæ. liber Pharh. Gj. cit. Hyde. p. 283. Tchigil est picturarum domus Chinensis, scilicet illud delubrum quod in regno Chinæ Manes Magister pinxit. Rustemi epit. cit. ibid. Dr. Hyde says China must be understood to mean Turkestan, because Manes spent some time in that country. He certainly may have remained in Chinese Tartary and sent some of his twelve apostles into China Proper; but it seems to be better to understand those Persian authours as meaning that which they say. Chinese history mentions the erecting of a temple to Mani, the *Persian bonze*. De Guignes, in Mem. de l'Acad. 30. p. 809. Ven-hien-tim-kao cit. ibid.

We are arriving at a very curious result. We have been duped into a belief that China is a country whose arts and customs date almost from the flood, having preserved them with little change either for worse or better. And it is a part of that belief that, as all alphabets have grown out of pictures, that is, out of writing symbolical of things, so the Chinese continue to this day to retain the clumsy device of the earliest fathers of mankind, having barely made in 4000 years the first steps of a transition from painting to alphabetic writing. But

this is a dream of ours, or rather a lie of theirs. The Scythians of Cathay were an unlettered people at the time when they received of Manes the painter those hieroglyphical symbols in which he had painted the mystery of iniquity, a method by which that great genius was enabled to lock up in as much or as little secrecy as he thought fit (with respect to his various pupils) the arcana of the Tien-te-hwug or Cœlesto-terrestrial fraternity, and also to diffuse and establish his doctrine among fierce tribes, whose eyes were gratified by his art, and their imaginations soothed by the beauty of types and similitudes, although he could not have persuaded them to learn A, B, C. The figures in the Evangelium Pictum became the *ἱερὰ γράμματα* of the Manichæo-Buddhic priests, or bonzes of Fohi; and they then were and now are the only vehicles for communicating discourses to the eye, in China; but their inconvenience has produced in a slight degree that consequence, by which picture writing originally was improved into an alphabet, and which that sort of writing must always and of absolute necessity produce, namely, that the forms of things are now used in some instances to denote the sounds of words or syllables. The highest antiquity (says the Tschang-sien) used to call the images and symbols of things, ouen, that is, ornaments. cit. Mem. sur les Chin. ix. p. 296. There are no solid reasons for believing that the Cathaïans were differently circumstanced from another great nomad nation, the Mongolians; "Zingis-khan conquered the Huïres who were Nestorian hæretic Christians, and the Tartars who had been previously ignorant of the art of writing, received from them the use of those letters and characters which were afterwards called the *Mongolian*." See John Plano Carpini's Embassy to Tartary (A. D. 1246) in Bérgeron's collection, p. 40, 1. Hague, 1735. Hear this, O Cœlestial Empire! for mutato nomine de te Fabula narratur.

The ancient name for symbolic pictures was ouen, and the Chinese letters are called the kou-ouen. That circumstance leads us to some remarks upon the Manichæo-Buddhic king Attila, whom Chinese Tartary sent forth in the fifth century *conquering*, but not as his followers hoped, *conquering and to conquer*. He called his capital seat Buda, which is the name of Buddha. He called either that, or some other royal station, Susa, a name whose connexion with the hieroglyphical characters of that age I have already intimated. The *susan* or liliaceous shield of Clovis the Salique was one inscribed with a lily-headed ouen or *ὁψ λειριουσα* of the dæmon gods. See the Wilkina Saga, p. 134, 505. and vol. 1. p. 43, 4. note 54. Lastly, the city of Buda or Hetzelburg (Attilapolis) had the appellation of Ouen. See Tract. de Nom. German. in Schard. Germ. Antiq. 1. p. 823. Attila sent one of his nobles into Britannia. See Wilkina Saga, p. 300—310. And the mission of that apostle probably (some cause, certainly) planted in this island the Manichæo-Buddhic pestilence of magic, sword-worship, and secret oaths, and the wild superstitions concerning Arthur the sword-bearer, which constitute the spirit of Merlin's and Taliessin's school. But the vehicle of all Merlin's magic was a vessell called the cauldron of Ouen, Owen, or Auen, a name explained in Welsh to mean *inspiration*, and borne at this day by many families of Bardic extraction, which came (as they said) from the Sword-bearer, the Chief of the Abyss. It was richly ornamented with pearls, but we now see that it was also adorned with the hiero-

graphical symbols which Manes painted for the Scythians, and which the Hunn brought with him to his new city *Ouen of Buddha*, and sent from thence into the Britannias. The reader may see vol. 1. p. 49, 50, 51. and p. 465, 6.

To return to China, my conclusion is, that nothing is recorded in writing or clearly known concerning that large district of Scythia anterior to the close of the third century, or Manichæan epocha. And I do not believe a word about the usurper Tsin-che-hoangti, but on the contrary I believe that he was invented in order to account for a literature being notoriously modern, which at the same time pretended to an origin primitively ancient. The Caliph Omar probably suggested the character of the *Book-burner*. But his cruelty to his mother, his murdering the class of men called *Litterati* for taking her part, his drinking the cup of immortality at the moment of his death, and his splendid obsequies, lead me to a suspicion that the tale of Tsin-che-hoangti is borrowed from that of Nero, who lived after death in the hopes of the hæretics and was expected to return as Anti-Christ. See Sueton. Ner. c. 40. and vol. 3. p. 488. 495. The Manichees were as well acquainted as the Fathers were with Nero in his character of Anti-Christ, and no person is more likely to have been brought into play by them in compiling the myths of the Chinese.

It is equally certain that Christianity made considerable progress in China and Tartary, especially in the seventh century, but was crushed by the over-powerful union of the old heathen Buddhists with the Gnosis of the Satanists. Some portion of it's wholesome influence remains in the sect of Joukiaos or Confucians who abhor idolatry and magic. See De Guignes, *Recherches sur les Chrétiens en Chine*.



## H O M E R.

*In years he seem'd, but not impair'd by years.*

I. THE name of that poet has never had, and perhaps never will have, a satisfactory explanation.

It has been rendered *an hostage*, ἀπο τοῦ ὀμηγεύσας, in which I see nothing at all probable; and again *blind*, from ὀμηρος being said to have that force in one of the Greek dialects. But as there is no etymology for such an adjective, it is likely that it rather borrowed its meaning from the infirmity of that ever memorable man.

There is a third solution, so obvious that I marvel it should never have been put forward, but not in my judgment a probable one, that his name relates to the origin of Sabianism, and is Ὁ Μῆρος, Jovis femur Bacchicum.

*Eer* signifies the *beginning of time*, it is the morning of the day, the spring of the year, and the first age of ages.

Clement of Alexandria says that *Eer* the Armenian is Zoroaster; and <sup>1</sup> Arnobius expresses himself thus sarcastically, age nunc veniat quis super igneam zonam magus interiori ab orbe, Zoroastres (ut Hermippo assentiamur auctori) Bactrianus, et ille conveniat cujus Ctesias res gestas historiarum exponit in primo, Armenius Hostanis filius, et familiaris Pamphylus Cyri.

<sup>1</sup> *I. l. c. 52.* ed. Orell. p. 85.

What is here obscurely and, as it seems, inaccurately given, is well delivered by Plato in his commonwealth. Eer was the son of the Armenian (Armenius), and by nation a Pamphylian. He fell in battle, and on the tenth day afterwards his body was found fresh, though the rest were corrupt; and on the twelfth he was taken home for sepulture; but when placed on the funeral pyre he came to life again. Then he related that which he had seen, namely, that there are two chasms, one leading into earth, and the other into heaven, opposite to each other, between which in a spacious plain sate the Judges of the dead. The spirits of the just were sent through the right hand chasm, upwards, towards heaven, and the unjust to the left and downwards, each to receive the due reward of their actions. They alternately ascended and descended, taking a period of rest in the intermediate plains. Eer related that, when in the regions of the dead, he heard that Ardiaeus the Great, who had been tyrant of Pamphylia about a thousand years before, was not permitted to approach that plain; but whensoever he and certain other tyrants attempted to ascend the chasm, it uttered a bellowing sound, upon which some fierce and fiery men dragged them back into Tartarus. The said Ardiaeus had murdered his aged father, and his elder brother, and had committed other impieties.

Those, he said, who after having had their seven days' rest upon the plain, ascend to Heaven, behold a pillar of iridescent light, to the summit of which the chains which uphold the Heavens are attached. Upon that same summit is the adamantine distaff of Necessity. Its whirl consists of eight concentric spheres whereof the seven interior revolve contrary-wise to the eighth. On each of the spheres sits a Siren singing in concord with the seven others, and at equal distances sit the three Fates, Lachesis, Clotho, and Atropos, daughters of Necessity, singing respectively of the things past, the things which are, and the things future, to the music of the Seirens.

Lachesis orders the souls of mortals about to live again

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freely to choose their own *Δαιμων* or Fortune ; and in this place Eer doth in some wise assert the responsibility and moral freedom of man, using these words, Ἀρετὴ δὲ ἀδυσπότην . . . διατὰ ἐλομεν, Θεὸς δ' ἀναιτίος. The Mortals choose in turns, by lot, from an assortment of all manner of lives and fortunes, and in that deliberate choice is ὁ πᾶς κίνδυνος τῷ ἀνθρώπῳ. He who chooses tyranny, or any other object of inordinate desire, will pay thereafter the penalty of his ill choice. We are told that Ulysses made choice of a private life, which he found neglected by others. After each had chosen, Lachesis appointed him a guardian genius, *δαίμων φυλάξ*, to carry his choice into effect. This done, they go into the barren and arid Lethæan plain, and drink of the waters of Amelees the oblivious river. Some being imprudent would drink too much ; but he, Eer, was forbidden to drink any <sup>2</sup>.

It cannot be doubted that these pretended revelations of the twice-born Eer belong to the Hermetic or Ophionian writings, and that the author had been nibbling at the fruit of the forbidden tree. They contain an attempt to explain the inequality of the circumstances in which men are placed by nature, and which seem to have some influence over their moral conduct ; and they imply the famous doctrine that all knowledge is reminiscence, which the senses and outward stimulants do but call into action. If the soul hath drunk too largely of Lethæan water it's knowledge is forgotten beyond all power of recollection, and the provocatives of experience are unable to revive it ; and such a soul is what we term a natural idiot. We furthermore find that certain overweening men were exempted from the general condition of the dead and from the purgation of souls, and were kept as prisoners in the pit of Tartarus. These are the Titans, or they who were disobedient in the days of Noë and descended alive into the abyss when all other flesh died. Their Chief, Ardiæus, who murdered an aged man and a young man, is

<sup>2</sup> Plato Rep. I. 10. ad finem.

Lamech the last of the Cainite hæresiarchs, upon whom with his three sons and his daughter the earth closed at the breaking out of the flood. Having a foreknowledge of his fate, and that he should live at least until the Preacher came to visit the prison, he shuddered at this horrible longevity, and said, If the life of Cain my progenitor was guarded by a sevenfold guarantee, surely mine is seventy times sevenfold. Lamech is the King of the Earth whom the witch Erichtho invokes in the first of her sublime and very curious incantations, who although numbered among the dæmon Gods, is tormented by the prospect of a long protracted life,

Eumenides, Stygiumque nefas, Pænæque nocentum,  
Et Chaos innumeros avidum confundere mundos,  
*Et Rector Terræ quem longa in sæcula torquet*<sup>3</sup>  
*Mors dilata Deum!*

Eer we find is Zoroaster, a name applicable to five persons, Noah, Ham, Cush, Nimrod (the Hades, Zeus, Helius, and Iao of the oracle), and after a long interval to Hostanes or else to Hystaspes the father of Darius. Cush Persæ vocitavere Zoroastrem, says Gregory of Tours. But the Eer of Plato is the fourth, Nimrod, for clear reasons. He fell in battle, and was a *Pam-Phylian* or *Omni-Gentile* hero, but he was not an *Armenian*, only the *son* of an *Armenian*; now, the three first Zoroasters were all *Armenians* by birth, but Nimrod was born in Shinar after the migration of the people under his father. In another legend (which Plutarch mentions on the authority of Protopogenes a grammarian) the twice-born prophet was identified with the tyrant Ardiæus or Aridæus himself; Thespesius<sup>4</sup> who died, and returned to life again, and revealed the secrets of the other world, in a former state of his existence was Aridæus.

Eer's reviving upon the funeral pyre is the fable of the bird

<sup>3</sup> Lucan. vi. v. 697. See vol. 3. 351, 2.

<sup>4</sup> Plut. de Serâ Num. Vind. p. 564.

Phoenix and of the Memnonian hawk; the bird Orion or Horion, is, according to Clitarchus<sup>5</sup>, an amorous bird of India, resembling an heron in size, red (φοινίξ) as to his legs, and withal so musical as to rival the Seirens in his performance of the Hymenæal song, *θελγοντα γονην ὑπνω τινι γαμικῳ*. The same historian related, that the kings of India<sup>6</sup> had large waggons so constructed that trees might grow in them, and so they carried this bird about with them (*τον εὐφωνοτατον Ὀριωνα*) in a domesticated state. Nonnus has a tawdry passage concerning this mysterious creature,

Ἥχι μελισταγγεσσιν ἐπ' ἀκρεμονεσσιν αἰδεῖ  
 Ὀριων γλυκὺς ὄρνις ὁμοῖος ἐμφρονι κυκνῳ.  
 Οὐ μὲν ἀνακρῆει Ζεφυρηίδι συνῆρος αὐρῇ  
 Ὑμνοτοκῶν πτερυγῶν ἀνεμῶδεα ροίζον ἰαλλῶν,  
 Ἄλλα σοφοῖς στίματεσσι μελιζέται, ὅσα τις ἀνῆρ.

Where from the topmost honeydripping spray,  
 Sweet bird, Orion pours his meaning lay.  
 Not careless he to breezy Zephyr flings  
 His notes, with concert kept of rustling wings,  
 But human-minded and with wisdom sings.

The followers of Memnon were called by the poets both Indi and Phœnices, and the Indian and Phœnician bird are symbols of that king's prophetic spirit. At the time when Cyrus lived many ancient names were revived, that of Zoroaster in Hystaspes, those of Solon, Orpheus, etc. in the persons of a variety of Greeks, and the title Cyrus itself was one of his ancestor Perses or Nimrod, whose throne he restored in Asia; and their two histories were by reason of this common title entirely confounded by Herodotus. The same causes led Ctesias to place Armenius and Pamphylus in the days of Cyrus; unless indeed

<sup>5</sup> Clit. cit. Ælian. Hist. Anim. L. xvii. c. 22. p. 333. ed. Conrad Gemser. These words are very obscure. Mr. Schneider has printed *στην αἰσθησιν ὁμιλῶν*, etc. upon the authority of several learned men's conjectures. Quære tamen.

<sup>6</sup> Clit. cit. Strab. xv. p. 1018. Oxon.

<sup>7</sup> Nonn. Dion. xxvi. 201.

Ctesias wrote *Nini* and not *Cyri*, as Henry Valois supposes, upon this ground that the *first* book of Ctesias, cited by Arnobius, is known to have related to Ninus and the Assyrian origins.

Eer (I say) was a word indicative of early or beginning time, whether it were the opening of a mundane cycle, the spring of a year, or the morning of a day. Its antique form is *whehar*, being the root (as I believe) of *early*, and of *earl*, an elder of the Saxons or Danes. But it was sometimes contracted into *wheer*. When the digamma was abandoned it became in some dialects *ciar*, and in the Attic of Plato *eer*.

Saturn was called Cronus because time recommenced with him, and the same epoch was wheer for the same reason.

Haud alios primâ nascenti origine mundi  
Illuxisse dies aliumve habuisse tenorem  
Crediderim. *Wheer* illud erat, *wheer* omnis agebat  
Orbis, et hibernis parcebant flatibus Euri.

The first man appearing (as the mystics pretend) at the beginning of each cycle to renovate the world is the god Protogonus. He is invoked by Orpheus as the father of both gods and men, who wandered over the whole world, and was born out of the symbolical egg,

Πρωτογονον καλεω διφυη, μεγαν, αἰθεροπλαγκτον\*,  
'Ωλογενη, χρυσεησιν ἀγαλλομενον πτερυγεσσιν,  
Ταυρωπον, γενεσιν μακαρων θνητων τ' ἀνθρωπων.  
Σπερμα πολυμνηστον, πολυοργιον, 'ΗΡΙΚΕΠΑΙΟΝ,  
'Αρρήτον, κρυφιον, ροιζητορα, παμφαες ἐρνος.  
'Οσων ὅς σκοτοεσσαν ἀπημαυρωσας ὀμιχλῆν  
Παντη δινηθεις πτερυγων ῥιπαις κατα κοσμον,  
Λαμπρον ἄγων φας ἄγνον, ἀφ' ὃ σε Φανητα κικλησκα,  
'Ηδε Πριηπον ἀνακτα, και 'Ανταυγην ἐλικωπων.  
'Αλλα μακαρ, πολυμητι, πολυσπορε, βαινε γεγηθως  
'Ες τελετην ἀγίην πολυπικιλον ὀργιοφантаis.

\* Orph. Hymn. 5.

That address is evidently to Noah, for Priapus is the title of that patriarch when resupine in his tent and disturbed by feverish slumber. The same Protoponus is elsewhere addressed by the style of Bacchus Trietericus, Lenæus, Eubuleus, Pyrisporus, etc.

Πρωτογον' Ἡρικεπαίε, Θεῶν πατέρ' ἔδε καὶ υἱε<sup>9</sup>.

And there is yet another more curious passage, where Protoponus Eericepæus is said to have yawned portentously and swallowed all things into his belly, and then to have been impregnated with the fullness of the godhead, so that all things were recreated within him.

Ὡς τότε Πρωτογονοιο χάρον μένος Ἡρικεπαίε<sup>10</sup>

Τῶν πάντων δέμας ἔιχεν ἔφ' ἐν γαστρὶ κίλιω

Μίξε δ' εἰς μελέεσσι Θεῶν δυνάμιν τε καὶ ἀλκὴν,

Τὐνεκα συν τῷ πάντα Διὸς καλὴν ἐντὸς ἐτύχθη.

This is the same character who in the Hymns is thus invoked, Παμφαγε, Πανγενετορ. Ἡρι-Κεπαίος is compounded of the name of Eer the Armenian, and the Ark his *Receptacle*. Its latter part is from the verb capo, capio, cepio, or cipio, I receive, which is in Greek καπῶ, I eat. From this power of Capacity come many words, as capis, capa, cupa, σκαφος, σκυφος, κυπελλον, a cap, a cup, a coffer, I cover, I keep. *Eric* the fabled founder of the Suedes chained up the winds in his *cap*, and the ark of Osiris drifted to Byblos and was overshadowed with the branches of the shrub erica. It has been already<sup>11</sup> observed that *Eric*, *Erech*, and *Irac*, are the same words as *arik* or *ark*; so that *Eric's* cap is nothing but the ark of Noah, or floating isle of *Æolus* king of the winds. We may arrive at a true perception of the word Ἡρικεπαίος by considering the name of a town upon the Mæotic swamp, Panticapæum: which last we can by no means doubt to mean The town of the Panti-Capa or *Arca*

<sup>9</sup> Orph. Hymn. 51.

<sup>10</sup> Orph. ap. Procl. in Plat. Tim. L. l. p. 99.

<sup>11</sup> Above, p. 465. n. 128.

*Omnium Capax.* It was the European capital of Mithridates, and consisted of a conical hill or *Λεφός* <sup>12</sup> with habitations built round it in a circle of twenty stadia. So Eeri-Cepæus means the god of the Vernal or *Primæval* Receptacle, and has only by inference and not literally the sense imputed to it by John Malalas <sup>13</sup>, of *Ζωοδοτηρ*.

Eeri-gona (*born in the eer*) was the daughter of Icarius who introduced the worship of Bacchus and the use of wine. But Eerigona is but another way of spelling the name which Homer called Wheeri-genèa,

Ἄμους δ' Ἐφριγενεὶ ἔφανη ῥοδοδάκτυλος Ἥως <sup>14</sup>.

There is yet a third title equal to Eerigona and Eerigenèa, and belonging to the same person, Eeriphanis <sup>15</sup>, or *Appearing in the Eer*. The nomian melody, an ancient song used by the shepherds, was so called from Eeriphanis a lyric poetess who was enamoured of a famous hunter Menalcas, and wandered through the woods and mountains in quest of him, so as to draw tears of commiseration from the fiercest wild beasts. Her wanderings were as proverbial as those of Ino; and while thus rambling in despair she poured forth her Nomian Song, in which as we read were these words, *Μακραι δρυες, ὦ Μεναλκα*. It is hard to pronounce upon an insulated fragment, but if *δρυες* be the nominative to some verb it seems absurd to cite such an unmeaning portion of the poem, especially as the words of Athenæus imply that it was not the beginning. I suppose it was a sort of burthen, and was written *Μακραι δρυες*, meaning "Happy are the Oaks with which you live, abandoning me! I envy the woods your company!"

Eerigenèa was not only the goddess of the diurnal morning, but of time's earliest dawn; Nonnus addresses Homer in these words,

<sup>12</sup> Strabo, vii. p. 448.

<sup>13</sup> Malal. Emend. a Bentley in Epist. ad Millium.

<sup>14</sup> Od. 2. v. 1. ἡ δ' ἐν τῇ ἡρὶ γινώσκουσιν. Rustath. ibid.

<sup>15</sup> Above, p. 313. Athenæus cit. ibid.



Παμφανς υἱε Μελητος, 'Αχαιδος ἀφθιτε κηρυξ<sup>16</sup>,  
'Ιληκοις' σεο βιξλος ὁμοχρονος 'Ηριγονειτ.

Smile on me thou, to Grecia's elder days  
The herald of imperishable praise !  
Yet lives unfaded thy perennial rhyme  
All be it ancient as the morn of time.

From those words I collect that Nonnus interpreted Hom-eer, coæval with the Eer of time ; upon the same principle of composition as ὁμηλιξ, coetaneus. And I believe he is right, or nearly so.

Man was made out of the earth and the first man and woman were called *Adam*, by which word some say we are to understand *the earth*. The same connexion pervades the Latin words *homo*, man, *houmanos*, belonging to man, *homos*, earth, *homilis*, earthly. And in it, as I conceive, we must look for the mysterious Om of the Samothracian Pelasgi (from whom the learning and customs of the Romans were directly and peculiarly<sup>17</sup> derived) and Oum of the Brahmins ; so that the awful words, *conx Om pax*<sup>18</sup>, will be, *sanci Homo-tellumon pacem*.

Hom-eer may therefore signify either the *man of eer*, or he of the *land of eer*.

The kings of Persia were styled kings of Eeran and An-eeran (vulgarly Iran and An-iran), the latter being a negative of the former, and the title is equivalent to King of the<sup>19</sup> World ; it seems to be the same word which the Greeks occasionally used for *king*, ἡρανος.

II. But if Homer belongs to the land of Eer, what land is that ? and if to the time of Eer, what time ? Nonnus may mean the first Olympiad by the time of Eerigenèa, or many other things ; and it is expedient to know what he does mean.

<sup>16</sup> Dion. xxv. v. 251.

<sup>17</sup> As will be shown in vol. 3.

<sup>18</sup> See above, p. 505.

<sup>19</sup> Moullah Firoze cit. Malcolm Hist. Pera. 1. p. 258. n.

He says that the books of Ophion contain this secret, which was the oldest of cities? and he there mentions the city of Aurora and also the age or time of Aurora.

Ἐἴτ' ἐν Ἀρκαδίῃ προτερὴν πέλεν, ἢ ΠΟΛΙΣ ᾽ΗΟΤΕ<sup>20</sup> ;  
 Σαρδίης ἐἰ γεγάασι παλαιτέραι, ἐἰ δὲ καὶ αὕτη  
 Ταρσὸς ἀειδομένη πρωτοπόλις· ἐἰ δὲ τις ἀλλή  
 Ὅυκ ἔδατ'· χρόνιος δὲ πιναξ ταδε πάντα διδάσκει,  
 Τίς προτερὴν βλάσῃσῃ, τίς ἐπλάστο ΣΥΓΧΡΟΝΟΣ ᾽ΗΟΤΕ.

The poet names four competitresses for the priority, adding that he knows of no other candidates, and then, although any one would think the city of Eos belonged to the time of Eos, he gives it in favour of Beroe or Beryth, in conformity with the Phœnician part of his mythology. Bating the error or vanity of these Phœnicians in appropriating the matter to their own country, it is all plain. Four places (Babel, Erech, Accad, and Calneh) of which the foundation for obvious reasons was nearly synchronical, disputed the palm of antiquity: but, say the Ophionian books, there was one older than all, built by Dardanus, when

ἔπω Ἴλιος ἶρῃ  
 Ἐν πεδίῳ πεπολίστο, πόλις Μεροπῶν ἀνθρώπων,

in which (according to Sanchoniathon) the reliques of the Ocean were consecrated to Baal Beryth, the Lord of the covenant. So that the *town* of Aurora is by no means so old as the *time* of Aurora; nay that time is as old as the World itself,

Πρωτοφάνης Βερόη τέλε συγχρόνος ἡλικίᾳ κόσμῳ.

And therefore we must modify his eerigenæan æra into two senses, first, the time of the absolute beginning and “syn-chronous with the world,” i. e. with the deluge subsiding, and secondly, the time in which the city of Eos Eerigenæa flourished.

<sup>20</sup> Dion. xli. v. 354.

We have already <sup>21</sup> thrown a sufficient light upon what concerns that city. Aiaia was the Colchic paradise in which the fleece of arietine Jove was preserved, according to the Argonautics, and according to the Odyssey it was the enchanted island of Eos Eerigenèa or Circe, daughter of the Sun, and the place of the Sun's rising,

Νησον ἐς 'Αιαιην, ὅθιτ' Ἦος 'Ηριγενειης  
'Οικία καὶ χοροὶ ἐῖσι καὶ ἀντολαὶ Ἑλίοιο.

But Ilion was the "hebdomad with eight ways of Eerigenèa," and it was likewise "the holy therapna upon which the Sun "first sheds his rays." And, thirdly, Eos or Aurora was the capital city of the Æthiopes or Cushim in Asia, in which the titan Merops or Tithonus reigned, and begot Phæthon son of the Morning, where the rising Sun first shines, and where he has the stables of his horses. In a word, it was Babel, which the ancient astronomers accepted for their meridian of longitude, and of whose sovereign Belteshazzar the prophet says, How art thou fallen from heaven, Lucifer, son of the Morning!

Upon a time, Winter prevailed over the earth and laid it waste with incessant storms, but when that dismal period was gone by, Giamschid <sup>22</sup> king of Iran and of the whole world, and of the Ginii <sup>23</sup> who govern the world, constructed the *Place of the Spring* prodigious in extent and of <sup>24</sup> square shape, and he built therein a lofty palace surrounded with a wall and divided into compartments, and also the *Castle of the Spring*, to the base whereof he conducted a stream of water, and peopled the place with men and beasts. The citizens of that place were (in my apprehension) the real Hom-cers, and the warrior Giamschid or Gian ben Gian was Plato's Eer Pam-phylus, who revived out of the ashes of his own pyre;

<sup>21</sup> See vol. 1. p. 245, 6. p. 444—8.

<sup>22</sup> See vol. 1. p. 140.

<sup>23</sup> Saadi cit. Herbelot in *Giamschid*.

<sup>24</sup> Vendidad Sadè in Zend-avesta, tom. 2. p. 275, 6, 7. See above, vol. 1. p. 229. 234.

Est locus in primo felix Oriente remotus<sup>45</sup>

Quà patet æterni maxima porta poli.

Non tamen æstivos hiemisque propinquus ad ortus,

Sed quà Sol *verno* fundit ab axe diem.

Illic planities tractus diffundit apertos

Nec tumulus crescit, nec cava vallis hiat.

In those words does Lactantius begin to describe the paradise of the bird Phœnix.

These inferences may be brought somewhat nearer to a matter of fact, by observing that those Cushim, who arrogantly styled themselves the Macrobian and the Immortal<sup>46</sup>, and esteemed themselves little less than Gods, did at a later period of their history style themselves the Homerites. A Byzantine historian (nearly cotemporary) mentions Sanaturk king of the Æthiopes<sup>47</sup> παλαι μὲν Μακροβίως νυν δὲ Ὀμηρίτας καλεμμεν. Chosroes Anushirvan took him prisoner, and utterly destroyed their capital city, and transferred the nation, το ἐθνὸς παρῆσησται. The destruction of the ancient kingdom of the Sons of Mars was perhaps the occasion of the inscriptions at Adule being defaced, which Cosmas Indicopleustes had seen in a perfect state some fifty years before; and probably the kingdom of the Habessinians grew up in consequence of that event. We should desire to know into what country he removed the Macrobian, and what people (if any) he sent into their vacant place. When we consider what lofty things Homer says of the Nilotic Æthiopes, and that the language of the Gods (to which he often alludes) was their language, and the Θεων ὅψ λειψιοεσσα of Susa the city of Lilies, built by Tithonus Æthiops, and that they were called Aethiopians from possessing the most sacred and antique of tongues, we may comprehend in what sense both the Immortalists of Æthiopia and the bard of ages were Hom-eers. Homaion

<sup>45</sup> Lact. Phœn. v. 1—6. in Wernsdorf Pœt. Minor. tom. 3. p. 298.

<sup>46</sup> See vol. 1. p. 180.

<sup>47</sup> Theophanes Byzant. in Phot. Bib. p. 26. ed. 1824.

i. e. *ἀετιος*, aquilinus, is a Persian term for noble or august, and it has much the air of being the same word with *αἰων* substituted for *eer*, *ὁμαίων*, *æon* being the duration of time and *Æon* the name of a personage who (according <sup>28</sup> to Nonnus) presided over the renovation of time <sup>29</sup> after the deluge of Deucalion. Beroe the *συγχρονος* 'Hæ; was also *πρωτοφανης*, 'Αἰωνος ὁμοσπορος.

If this name signify the Men of Eer, or in whichever of the three ways it is compounded, it is evident that we can carry the meaning of Nonnus's surprising declaration *σεο βιβλος ὁμοχρονος* 'Hεργενειτ, no higher than the time when Aurora Semiramis the mother of <sup>30</sup> Memnon, and her line of *Æneadæ* flourished in the city of Eer the Omnigentile.

III. Thus have we been led some steps towards believing that this "old man eloquent" was born in the land of lands and in the mother of cities, while the *Æneadæ* yet reigned and the ethnic league was still united in language as in empire.

But we must seek for other authorities and arguments concerning both his age and his country; and firstly his age. Lucian, besides his high character in general, was a native of the banks of Euphrates, and united in some degree the learning of Greece with that of Asia, and he (in his *Encomium of Demosthenes*) mentions the vulgar legends of his country and parentage, and then comes to his age, saying, *χρονον δε τον* 'Hρωικον η̄ τον 'Ιωνικον και μηδ' ὅπως προς τον 'Hσιοδον εἶχεν ἡλικιας σαφως εἶδεναι. What sense can possibly be assigned to these words the *Ionic Age*? Every age is in some sense *Ionian*, *Roman*, or *English*, in which those nations respectively exist: but I can understand no other æra to be meant than that of the miraculous expulsion of mankind which was called the *Ionian apoikia* or *Going Forth of the Doves*, and by *Parthenius* in his *Erotics* the *apokedasis* or scattering of the

<sup>28</sup> *l.* vii. initio. See Herbelot. in *Homaïoun*.

<sup>29</sup> Above, p. 285.

<sup>30</sup> Lucius Ampelius, *lib. Memor.* c. viii.

Iones. Ἰωνῶν ἀποικία (says the chronologist <sup>31</sup> Eusebius) ἐν οἷς Ὅμηρον ἰσοποῦσιν. A passage of a satyrist, Sulpicia, when properly explained, will show that Homer fled from Asia under those circumstances of dreadful calamity called the *Scattering of the Iones*.

optima posthac <sup>32</sup>

Musa velim moneas (sine quâ mihi nulla voluptas Vivere) uti quondam *Lydus dum Smyrna peribat*,  
Nunc itidem migrare velint.

Homer was often called a Mæonian,

priores Mæonius tenet

Sedes Homerus,

and that word was used by the Poets as an absolute synonyme for Lydian; the whole difficulty of the passage resolves itself into that synonyme.

The repeated article in Lucian shows that two diverse times, and not two names for one time, are meant. Now it is very plain that the Heroic Time, which gave birth to those demi-gods and warriors of whom the minstrels sung throughout all nations, was that which ended abruptly by the confusion of Babel. Homer belonged to both: he flourished in the Semiramian empire and learned and improved the various wisdom of the schools of Asia; he was a witness of the ruin which befel that empire in the life-time of Serug, and a sharer in the calamities of that time; and he ended as an outcast and a gentile the life which he had begun as a *Pamphylian*. This made the uncertainty, whether to place him in the ionian age or at the end of the heroic: and considered in the latter way, he was no cotemporary of Hesiod, who was not born when Homer left Asia, but in his old age and in Greece he knew him.

There was an ancient poet, the founder of a whole school of

<sup>31</sup> Eus. Chron. L. 1. p. 28. Amst. 1658.

<sup>32</sup> Sulp. v. 58.

poets whose works were vended under his name, Hesiod, one of the few names in which we can trace the Teutonic *Hesus*. One of his poems is extant, and it is not certain whether he ever writ any other. Hesiod was said to have been *some way* connected in blood with Homer ; but, however that was, they were cotemporaries. Testimony is both general and minute in it's details to that effect ; and he himself wisely and truly says,

Φῆμῃ δ' ὅτις παμπαν ἀπολλυται, ἦν τινα πολλοὶ  
Λαοὶ φημιζῆσι· Θεὸς νυ τις ἐστὶ καὶ αὐτῇ.

The most learned, far beyond comparison, of the Romans, avers this fact, but qualifies it with that accuracy which belonged to him, *non dubium est quin aliquo tempore eodem vixerint Homerus et Hesiodus*<sup>33</sup>. In truth Hesiod was a younger man by many years ; and probably by not less than one hundred, as is said to have been the case<sup>34</sup>. Hesiod was born in Europe, and wholly unacquainted with navigation, as he declares,

οὐτε τι ναυτιλίας σποδίσμενος, ἔτε τι νηῶν,  
οὐ γὰρ πω ποτε νηυσὶν ἐπέπλεον ἑυρεὰ πόντον<sup>35</sup>.

But his FATHER came over from Asia, flying from misery and the wrath of Jove,

Κυμὴν Ἀιολίδᾳ προλιπὼν ἐν νηὶ μελαινῇ,  
οὐκ ἀφενός φευγὼν, ἔδε πλετόν τε καὶ ὄλζον  
Ἄλλα κακὴν πένιτῃν, τὴν Ζεὺς ἀνδρεσσὶ δίδωσι.  
Νασσατὸ δ' ἀγχι' Ἐλικωνὸς οἴζυρῃ ἐνὶ κωμῇ<sup>36</sup>.

HE was properly coëval with Homer, and was one of those who quitted the kingdom of Asia at the great dispersion. At the funeral games of one Amphidamas, king of Chalcis in Eubœa, his poetry was preferred to that of Homer in a famous

<sup>33</sup> Varro ap. Aul. Gell. 3. c. 11.

<sup>34</sup> Porphy. ap. Suid. in *Hesiod*.

<sup>35</sup> Op. et Di. 647, 8. The ten next lines are a flagrant interpolation.

<sup>36</sup> Ibid. v. 634—7. The interpolation v. 638. is barbarous.

contest, of which a curious but not an authentic narrative is extant, which victory he celebrated in an inscription upon a tripod dedicated to the Muses. Panides king of Chalcis presided at those games, and pronounced the famous judgment which passed, like that of Midas, into a proverb. I have elsewhere<sup>37</sup> intimated an opinion concerning that contest of Homer and Hesiod. Hesiod<sup>38</sup> son of Dios and Pycimeda was reputed a prophet. He was murdered in the temple of Nemean Jove<sup>39</sup> in Bœotia by Amphiphanes and Ganyctor sons of Amphidamas, because he had seduced their sister Clymena, who bore to him the poet<sup>40</sup> Stesichorus. His body was thrown into the sea, but the dolphins brought it back to shore, and it was interred<sup>41</sup> in the Minyan Orchomenos, <sup>42</sup> where the ravens used to frequent his tomb. He was regarded as one of the mystically regenerated, or twice-born, and Pindar wrote an inscription for him,

Farewell, thou wisest teacher of mankind,  
Hesiod, twice born, and twice to death consign'd.

His age and history are altogether mythical, and his obscure poem, which has come down to us with several interpolations, is one of the oldest works in existence. He was born (as he says) in the *iron age*, which is the *χρὸνος Ἰωνικός*, or days of Serug, and had seen no part of the *χρὸνος Ἡρωικός*.

IV. Crates<sup>43</sup> said that Homer flourished within 80 years of the Trojan war, Eratosthenes 100, Philochorus 180 years after Troy taken; and others fixed his date lower, at the same time with Archilochus, who flourished in the days of Gyges

<sup>37</sup> Vol. 3. p. 104, 5.

<sup>38</sup> Pausan. ix. c. 31. s. 4.

<sup>39</sup> Thucyd. L. 3. c. 96.

<sup>40</sup> Procl. vit. Hesiod. This no doubt is founded upon a literal interpretation of some metaphor of Stesichorus, in which he called him his *father*.

<sup>41</sup> Pausan. ix. c. 38. s. 3.

<sup>42</sup> Lucian. Peregrin. c. 41.

<sup>43</sup> Tatian. adv. Græcos, p. 166. ed. Paris. 1615. p. 108. ed. Worth.



the Lydian, 500 years after the war of Ilion. Dionysius the fabulist or cyclographer on the other hand made him coeval with both those famous wars,

“Θηβαϊκής, Ἑλλήνων τε τῆς διὰ τὴν Ἑλεην.

Aristarchus computed that he lived at the time of the Ionic apoikia, and 140 years *μετα τῶν Ἰλίουπυλίων*, and Apollodorus of Athens, who published a chronology in Iambic verse, about 140 years B. C. declared that Homer *flourished* (*ἡκμαῖκεν*) 100 years after the Ionic migration, being 250 years after Troy taken, or (as Mr. <sup>44</sup> Heyne says we should read it) 240 years. But perhaps we ought to take Apollodorus as we find him cited, and to esteem his interval of 150 years between the capture and the emigration as a truer one than the 140 of other authours, seeing that 150 years is the total duration <sup>45</sup> of the four Ænead or Semiramian reigns. At the time in question the abbreviation of life was but in its progress, and Serug lived 230 years (and he is not recorded, as Homer is, to have been especially old), from which it follows that he who quitted Bel or Ba-bel in the vigour of youth and had fought in the war of the Epigoniad, might sing to a third or a fourth generation of the Meropian colonists, allowing him full half a century of repose and perhaps of blindness to compose his elaborate works. In the hard condition of the fugitives,

Diversa exsilia et desertas quærere terras  
Auguriis acti Divôm,

war and husbandry must have engrossed the energies of the able bodied, and none except those whose mellow years had obtained for them a degree of veneration and an exemption from labour would find leisure

Strictly to meditate the thankless muse,

<sup>44</sup> Tz. Chil. xii. v. 186.

<sup>45</sup> In Apollod. vol. I. p. 411.

<sup>46</sup> See above, p. 248.

and charm the ears of their grand-children with Nestorean lore, with the wars of the Centaurs and Curetes, and all the marvels of the old land. Therefore the acme of a poet is rightly placed somewhat later than that of a warrior; and Homer may very well have seen the Populifugia and have flourished as an epic poet 100 years after them. If he flourished as such 240 years after Troy taken, Solinus probably sets his death too early <sup>47</sup>, saying, post Ilium captum anno 272 humanis rebus excessit. It is recorded in Suidas that Maion father of Homer resided in Smyrna at the time when the Amazons came there; but the Amazon Smyrna, from whom that city was named, the Venus Meretrix of the aged Cinyras, and mother of Adonis, was the far-famed Helena; therefore it appears that the father of Homer flourished under the armed gynæocracy of Helen. And such was the truth.

V. In the kingdom of Babylon the arts and sciences made no small progress, a progress far greater than the wandering fugitives whom it sent forth were for long ages able to re-attain; even allowing to the advocates of the moderns the questionable superiority they assert. The antiquity of human wisdom, such as it is, was illustrated by Monsieur Dutens in his *Origine des Decouvertes attribués aux Modernes*. Babel is the limbo of lost origins, and wherever a science or fine art is found to walk the earth but hide it's head in the clouds, you may with some safety refer it to the ambitious ages of the Nephilim and Rephaim: all literature, metrical and prosaic, the wonderful game of chess, the secrets of magnetism and of gunpowder, the desuetude of which not in Europe only but in Ægypt, Iran, and Western Asia, is a most curious topic, and the embalming of the dead. The moderns may have slender reason to assert a superiority in Mechanics, Hydraulics, or Metallurgy: and as touching the science of Star-gazing, it must always be a doubtful matter among mortals which race

<sup>47</sup> Solin. Polyhist. c. 40.

of people mixt up the largest share of presumption and falsehood in their theories, unless indeed any assistance can be had from Holy Writ. A strange notion has obtained that riding on horseback was unknown in Homer's days; he knew not, saith Julius Pollux <sup>48</sup>, *μονίππους ἵππους*, but these critics would have done better to read than talk, when they would have found this simile of Ulysses shipwrecked and bestriding a plank,

'Αμφ' ἐνὶ θαλάτῃ ἱβάνει κελυθὺ ὡς ἵππον ἐλαυνών,

which shows the custom to have been so well established, that there was a peculiar word for a *saddle-horse*. It is a monstrous thing to say that men ventured to yoke war-horses to a chariot and drive them, not on a road, but on unequal ground, through the turmoil of battle, a method expensive, difficult, and to the last extreme dangerous, before they learned the easy and simple art of striding an horse's back. Why cavalry <sup>49</sup> were not used in the heroic wars, I have no reason good enough to put forward, but I am not therefore bound to acquiesce in such great nonsense. Virgil ascribes the art to the Lapithæ, Pliny to Bellerophontes, and the scholiast of Apollonius to king Sesostrius, which names belong to the heroic and are older than the ionic age; and indeed the two last are, the one a Lycian, and the other an Ægyptian, appellation of Nimrod.

Among the primitive arts, poetry and music were not the least eminent, having been revered from the beginning as a

<sup>48</sup> Onom. L. 1. c. 10.

<sup>49</sup> The Myths of those wars were all imitated from Homer, who describes under other names a war in the Babylonian Shinar. The champaign nature of that province may have rendered chariot-fighting feasible, and where it was so it may have been found more efficient than horsemanship. Friar Bacon intimates that he knew a way of making chariots which should move without horses, and with incalculable velocity, and supposes the war-chariots of the ancients to have been of that kind. De Mirabili Potestate, p. 37. Hamb. 1618. It follows that he must have understood some part of the mechanism by the *horses* we read of. He appears to have known the powers of steam as a principle of motion. But he was such a liar it is difficult to reason upon any thing he said.

gift (like language itself) of God, and the vehicle of *prophecy*<sup>50</sup> in it's largest sense. That connexion of ideas is too plainly apparent from the words used to express them, for the most timid etymologist to doubt. The same word, *vates*, denotes both a prophet and a poet, and prophecy is called the singing of the bard, *vati-cinium*. The words *Casmena*, or *Camœna*, *Casmen* or *Carmen*, though familiarly applied to poetry, do but commemorate

nymphæ priscum Carmentis honorem  
VATIS FATIDICÆ, cecinit quæ prima futuros  
Æneadas magnos et nobile Pallantèum.

The title *Μοῖσα*, *Mωσα*, *Μωσα*, or *Musa*, is the self-same word which was<sup>51</sup> given for his proper name to the prophet son of Amram, by reason of his being "drawn (that is, saved) "out of the water;" but he was not the first prophet who had been preserved in an ark at a time of general drowning, nor yet was he the first to whom that title was applied. One of the names under which their great ark-borne prophet was revered by the Orphic priests was *Mousaios*, to whom certain oracles were falsely ascribed by the Athenian Onomacritus. Of that personage<sup>52</sup> *Museus*, it is recorded, that, in the great war of Jove against Typhon and the Giants, he deserted the cause of the latter, to whose number he seems to have belonged, and adhered to the banners of Jove. The other giants were all destroyed, but he was rewarded with an high and stipulated recompence; so at least I render the obscure phrase *τυχεῖν ὠρίσμενων τιμῶν*. Him they deemed to be pre-eminent among the blessed in Paradise, that is, in the Elysium of Hades, in which the spirits of the just await the last day,

medium nam plurima turba  
Hunc habet atque humeris exstantem suspicit altis.

<sup>50</sup> See above, p. 73.

<sup>51</sup> Exod. 3. v. 10. See Observations on the Plagues of Ægypt by Jacob Bryant Egge, p. 38.

<sup>52</sup> Diod. Sic. 5. c. 71.

When we read of one Titanian sophist preserved when all the others perished, and becoming a founder of the Orphic or Bacchic religion, we recognize Cham the second Ophion. From *musa* comes *music* the Greek word for all literary studies. Ἀεῖδω and αἰεῖδῃ are but the verb εἶδω, *I know*, with an intensive particle. The common epithet of song was θεσπῖς and θεσπῖσιν, *the word of God*. The Bacchic goat-poems in their earliest form, and when sung by a single person without dialogue, retained that venerable name of Thespis, out of which a person has perhaps been invented. Nor am I clear that the tragedies of *Thespis* mean any thing more than those which adhered to the simple model and original purpose, which was exclusively religious; and those were all that ever preceded Phrynichus, or whoever was the first to write them upon principles almost entirely *aprosdionysiac*.

The modulated way of writing and speaking, which the prophets received from the Spirit within them, was formed by the profane ingenuity of the Belidæ, into a system of art, and upon a model of style, which all ages since have been content to imitate, while they have scarce lifted their minds to the ambition of rivalling. Of this school were the first Epics, Hom-Eer (so called by way of excellence), and the Homerites. Much of their manifold and egregious merit is more generally felt than easy to define, arising from the simple sweetness, both of their language and rhythm, from the golden mean observed in the use of images, and above all from their just and noble view of the human character, neither dissembling it's bad passions and infirmities, in order to display an unnatural perfection, nor yet showing them in such a glaring light as offends both the taste and moral sense of the reader. The maxim *de gustibus non est disputandum* is often misunderstood. If a man say that he loves *asa* fœtida and hates bread and meat, it is idle to dispute with him upon what he only knows, whether he does or does not like the one and dislike the other. But it is not the less true that the one is nauseous and the other good, and made such respectively by God for our use. In like

manner it is vain to argue upon the pleasure any person feels in reading any work. But it is not the less true that the imitation and embellishment of nature, and the selection and arrangement of facts in order to make a poem, will be good or bad, and therefore generally and permanently admired by competent judges, or otherwise, according to the skill of the authour as a critic and his fecundity as a genius. Peculiar habits of life may engender a morbid taste of mind as well as body, and as a living poet did in his youth prefer the generally condemned Thebaid to the Æneid, and as some have been found to compare the nauseous Dionysiacs of Nonnus with Homer, so have the manners of the East brought some well-educated men to delight in it's productions. Morbid taste and bad morals in course of time will infect *whole nations*, and so both their literature and their civil polity are destroyed. The love of sound and versification in preference to sense, and of small parts (such as a simile) rather than the masterly composition of it's main divisions or of it's whole, are generally the signs of decaying taste. If these remarks are not just, we must yield to entire pyrrhonism, and admit that one opinion or estimate of any given thing is no better than another; under which error even moral sentiment would soon become a *gustus non disputandus*,

Quum fas atque nefas *exiguo fine libidinum*  
Discernunt avidi.

But there is one definite feature that divides the primæval Epic from other metrical writings, namely, the unity of action, and limited duration of time; the former tending to one end or to several ends ingeniously combined, and the latter confined to not many days. Nothing so plainly demonstrates the existence of a systematic rule as the shifts which we see used to evade it: we cannot read the English tragedy of Cato without seeing that unity of place is rigidly exacted, in the school to which the authour belongs: and the like observation must occur to us concerning time, when we see that king

Alcinous and his family are kept up the whole night listening to a narration which occupies four books, and comprehends the events of a far longer period than was permitted for the Action of a poem. But in process of time the scattered colonies sunk into a degree of rudeness, and the arts of the Homerites were so far forgotten, that the minstrels who sought to imitate them never even discovered the principles upon which they wrote. It was in those ages that an host of metrical chroniclers, called for some reason the Cyclics <sup>53</sup>, sprung up; and although they surpassed our old Fabian in the beauty of their verses, their plan,

If shape it can be called which shape had none,

was the very same: to begin with king Brute, and go regularly down to king Henry Tudor. Of this class was the authour of the *Inferior Iliad*, *geminio bellum Trojanum orditus ab ovo*; and Panyasis and Peisander the Rhodian, who followed Hercules through his whole life and through a shocking far-rago of adventures. Διο <sup>54</sup> πάντες ἐποίησαν ἀμαρτάνειν, ὅσοι τῶν ποιητῶν Ἡρακλῆϊδα καὶ Θησηϊδα καὶ τὰ τοιαῦτα ποιήματα πεποίησαν. Ὅιονται γὰρ ἔπει εἰς ἣν ὁ Ἡρακλῆς, ἐνα καὶ τὸν μυθὸν εἶναι προσήκειν. Ὅδ' Ὀμηρὸς ὥσπερ καὶ τὰ ἄλλα διαφέρει, καὶ τὸτ' εἰοικε καλῶς ἰδεῖν, ἥτοι δια τεκνῆν ἢ δια φύσιν, etc.

Eustathius <sup>55</sup> justly enumerates, as distinct things, ἡ ἐποποιία and ἡ τῶν κυκλικῶν ποιημάτων. Indeed the great philosopher, when he came to analyse poetry, was led back to those very principles which the first generations of men had known and practised; but their true date and birth-place were hidden from his sight by the clouds of intervening darkness. As that refined and perfect style could never have been invented by those little predatory tribes who colonised Greece, and as in fact we know that their method of writing was comparatively rude, we must ascend the scale of time till we come to a point

<sup>53</sup> See vol. 1. p. 510. note.

<sup>54</sup> Arist. Poet. c. 17.

<sup>55</sup> Proœm. in *Iliad*. p. 65. Florent. 1723.

at which the lost civilization of men may be found. And this we shall not find any where later than the general flight of the people, who carried into the wild solitudes they had to clear and settle, a knowledge of all the various ornaments of life, without either the leisure or materials necessary to use them, insomuch that writing itself fell into desuetude among them, unless it were an occasional inscription on stone or metal. The next generation would receive from their fathers a pretty ample tradition (though less ample than those would imagine who have not revolved in their minds the dismal nature of this dispersion), but in the next again the arts and civility of the old country would be almost forgotten among savage petty feuds and all the hardships of a sylvan life. A Birkbeck in the woods of Missouri is still an Englishman, and acquainted with the institutes, arts, and literature of the most favoured modern state, and any thing rude or barbarous which may appear in his dress, or dwelling, or mode of life, is but an accident of time and place. But in his children, if he be rearing any in that wilderness, it will begin to be a real rudeness, and manners will continue to decline for several generations before they stop and begin to retrace their way towards the eminence from which they had descended. Such, but with obvious circumstances of grievous aggravation, was the condition of the Sporades. And they have fairly inverted the argument who contend for the recency of Homer on account of his skill and excellence, and would make the *Odyssey* a modern work because it's authour (as they fancy, of which presently) was farther advanced than the other in arts and refinements. The premises, were they true, might be used to evince the very converse.

Homer therefore learned in schools antiquæ laudis *et artis*, and was separated from the next following revival of learning by such a gulph of time, as had obliterated even the memory of the rules and canons of good taste upon which he had acted.



VI. Having inferred the antiquity of this epic poet from the character of that class of poets who succeeded his age, let us see if some argument may not be drawn from those who went before him. These are almost invariably represented to have lived during the Iliac war, if not earlier. Such were Apollo <sup>56</sup> the prophet, lover of Alexander, and high-priest of the Sun, whose poems Homer is said either to have imitated or wholly appropriated to himself, and Asbolus the Centaur who <sup>57</sup> wrote before Homer, the <sup>58</sup> latter certainly and the former probably denoting Cush son of Cham. Such also were Thymoetes grandson of Laomedon, and Pronapides the alleged preceptor of Homer, whom Diodorus <sup>59</sup> classes with Thymoetes and Linus, and with Hercules, Thamyris, and Orpheus, pupils of Linus, and who must have been expressly stated in the copy of Diodorus which Tzetzes used to have been himself a pupil of Linus, because he doth not advert to it once only, but founds his <sup>60</sup> whole argument concerning the age of Homer thereupon; Palamedes the Belide, and his pupil Corinnus of Ilion who wrote ἐν <sup>61</sup> τῶν Τρωϊκῶν συνισταμένων, Dares <sup>62</sup> priest of Vulcan whose sons fought against Diomede, Dictys of Crete the companion of Idomeneus, and Sisyphus the Coan or Meropian and secretary of Teucer, whose pretended work was extant when John of Antioch wrote, Syagrius <sup>63</sup> whose age and nation do not clearly appear, but who is said to have followed Orpheus and Musæus, Nimrod who first <sup>64</sup> invented poetry in Babylonia, and lastly Helen of Troy and the Babylonian Sibyl, from both of whose works Homer is said to have borrowed.

<sup>56</sup> Is. Tz. Arg. in Lyc. p. 267. ed Muller. Jo. Tz. in Homer. p. 27. ed. Herman. Philostr. Heroic. p. 192. ed. Boissonade.

<sup>57</sup> Tatian. adv. Græcos, p. 137. Worth.

<sup>58</sup> See vol. 1. p. 176.

<sup>59</sup> Diod. 3. c. 66.

<sup>60</sup> Tz. in Homer, pp. 22. 23. 149.

<sup>61</sup> Suidas in Nomine.

<sup>62</sup> Iliad. 5. v. 9.

<sup>63</sup> Ælian. Var. Hist. xiv. c. 21.

<sup>64</sup> Venetus bishop of Puteoli cit. Boccac. Geneal. fol. 218 b. ed. 1627.

Of three great periods, from the flood to the tower-building, from the tower-building to the fall of the Scythismus in the patriarchate of Rehu, and from the establishment of gynæcocracy to the dispersion, Homer was educated under the last. His days were closely consequent upon those of the above-named personages, and possibly he may have seen the gray hairs of Corinnus. But had a large space intervened between the flourishing of Homer as an epic, and the time of the great heroic wars, that space must have furnished bards or poets, and their names could not have fallen into complete oblivion, when those not of their followers only, but of their forerunners, have been preserved. History may be acephalous, but it can hardly lose its *middle*. It follows that this divine archetype of all heroic verse since written flourished as a poet in some period closely ensuing upon the schismatic wars and the flight of the people. What but the power of Providence has blunted the scythe of the destroyer, and handed these volumes, not, like the Scriptures, exempted from interpolation, but preserved, like them, from the curtailment of one iota?

Adspice Mæoniden, a quo ceu fonte perenni  
Vatum Pieris ora rigantur aquis.

Durat opus vatum, Trojani fama laboris,  
Tardaque nocturno tela retexta dolo.

If the persons and events mysteriously spoken of in the Odyssey were not fresh in the memory of men, he would scarcely have put forward this maxim in its outset:

Τὴν γὰρ Ἀφοιδὴν μᾶλλον ἐπικλεις' ἀνθρώποι  
'Ἦτις ἀκρόντεσσι νεωτάτῃ ἀμφιπελήται.

To mortal ears most grateful seem  
Those strains, that sing the latest theme.

This is no new remark; nor is another which may well be here repeated. He would not have addressed the Muses in the

following terms, if the wars of Agamemnon had been so very old a topic, as to render quite foolish the idea of a man's knowing them otherwise than by report,

Ἔσπετε νυν μοι, Μῆσαι, Ὀλυμπία δῶματ' ἔχοντες,  
 Ὑμεῖς γὰρ Θῆαι ἔστε, παρῆσθε τε, φῖστε τε πάντα,  
 Ἡμεῖς δὲ κλέος οἶον ἀκροομέν, εἶδε τι φιδμέν.

Muses recount, from your Olympian seat,  
 The kings and leaders of the Danaan fleet ;  
 Ye aye were present, and ye surely wist !  
 We knew them never, though their fame we list.

We may perhaps be able to observe some glimmerings of internal evidence to confirm the idea of Homer's having lived in the ever memorable *χρονος Ἰωνικος*. If he had not beheld mankind immeasurably afflicted, amid savage wanderings, portentous terrours, and fearful judgments, and eaten through life the outcast's bitter and scanty bread, his lively spirit would never have sent forth that dismal groan which makes the very reader's mind to sink :

Οὐ μὲν γὰρ τι πῦρ ἐστὶν οἷζυρτερον ἀνδρός  
 Παντῶν, ὅσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἐρπεί.

Man is the saddest, lornest thing, of all  
 Created things that live, and breathe, and crawl ;

and the following lines,

Πάντες μὲν συγεροὶ θανάτῳ δειλοῖσι ἐρτοῖσι  
 Λιμῇ δ' οἰκτιρῶν θανέειν καὶ ποτμον ἐπισπείν <sup>65</sup>,

may be suggested by sufferings of which he was a witness when the avenging *Whirlwinds* threatened famine,

Sola novum dictuque nefas Harpyia Celæno  
 Prodigium canit, et tristes denunciat iras,  
 Obscænamque famem,

<sup>65</sup> Od. 12. 341.

when manna was "the bread of the messengers," and when the less favoured fugitives "cut up mallows by the bushes"<sup>66</sup> "and juniper-trees for their meat." Cutting down trees to make a *dinner*, which in their days of luxury they had used to cut for *dinner-tables*, is probably the Whirlwind's ænigma,

Sed non ante datam cingetis mœnibus urbem  
Quam vos dira fames nostræque injuria cædis  
*Ambesas subigat malis absumere mensas.*

It is not easy at this day to discover which of the heroic versifiers were Homerites and proper poets, and which on the other hand were chroniclers of mythology and hexameter historians. The Homeridæ or descendants of Homer flourished in Chios and pretended to inherit his mantle. There is an obscure satirical dialogue among the works of Plato, in which he endeavours to show that poetry is in reality a divine inspiration, and that rhapsodists who are not ministers (ὕμνηται) of the spirit are mere idle pretenders. The interlocutor is a rhapsodist called Ion of Ephesus, who pretends to be a gifted and privileged expounder of Homer; but he probably ridicules under that fictitious character the celebrated Ion Chius for claiming an inheritance of poetic genius as one of the Homeridæ. Arctinus of Miletus was said to be a pupil<sup>67</sup> of Homer, but the epitome which Proclus gives of his Æthiopis and destruction of Ilion proves him to have been a mere rhapsodist or cyclic; not to mention his speaking<sup>68</sup> of the *palladium* statue of Minerva. Pronapides seems to be an imaginary authour, fabricated for particular<sup>69</sup> purposes not many generations be-

<sup>66</sup> Above, p. 378.

<sup>67</sup> Artemon cit. Suidas in *Arctino*.

<sup>68</sup> Dion. Hal. l. c. 68.

<sup>69</sup> The first mention of that authour is in Diodorus, and the next is in Tatian whose *Promastides* of Athens is certainly a corruption of Pronapides, p. 137. ed. Worth. After them, at an unknown period, when the unknown writer Theodontius lived, and in the fourteenth century when Johannes Galenus or Diaconus writ his *Allegories of Hesiod*, we find him again cited; and both those authours had read the Protocosm. See Johan. Galen. in

fore the time of Diodorus, who first mentions him. There is more doubt regarding the Siege of Cechalia by Creophylus of

Schol. Hesiod. p. 498. ed. Gaisford. But Johannes Tzetzes, a writer considerably earlier than Galenus, avows that he never saw any poems of Pronapides. Tz. in Homer. p. 24. ed. Herman. From which it follows that they were not in common use, though extant until so lately.

The dogmas of Theodontius exist only in Boccaccio, who says he was "come penso, huomo non nuovo." Upon the authority of the Protocosmus of Pronapides, he refers the origin of all things to a terrific being whom he calls Demogorgon, who begot out of Chaos these offspring in succession, Discord, Pan, the Fates, Heaven, Python, Earth, and Erebus. *Genealogia de gli Dei*, L. 1. p. 5—16. ed. Venet. 1627. The name of Demogorgon immediately fixes our attention. We first meet with that name in the epitome which we have of the very learned mythology of Julius Hyginus, an author cotemporary with Diodorus Siculus, which says, *ex Demogorgone et terrâ Python, draco divinus*, p. 14. ed. van Staveren. Lactantius Placidus has a long scholium upon this line of Statius,

*Et triplicis mundi summum quem scire nefastum est,*

which he has manifestly extracted from that book which, as he says, *ex Libris Ineffabilis Doctrinæ Persei preceptoris seorsum libellum composui* Lactantius Placidus. Lact. in Theb. vi. 364. In that scholium, he says, that Demogorgon is the greatest of Gods, and that his real name must not be known, but he condemns those qui eum interesse nefandis artibus actibusque magicis arbitrantur. Lact. in Theb. iv. 516. It would seem therefore that the name of Demogorgon does not belong to popular mythology, but to some dark schemes of superstition, that we can trace it no higher than the poet Pronapides, and that we can trace him no higher than Diodorus or the Augustan age. Had Pronapides been greatly older, older authors would have known of him and his dark imaginations, and had he not been older by a century or so, the chances are that Diodorus would not have been so far deceived as to cite him for an ante-Homeric author. When (therefore), where, and why did Pronapides write? In the court (as I surmise) of Antiochus Epiphanes, and in furtherance of his diabolical superstitions. That king flourished about 140 years before Diodorus. He attempted to set up a new religion and "a strange god whom his fathers knew not;" in doing which we know that he had ministers to whom he gave names of fabulous antiquity, as Laius, Jason, and Menelaus. But two circumstances bring the probability closer. The gorgon head from which the name Demogorgon is formed was an especial object of worship to him, erected by the man he called Laius; and secondly, we read that "the king sent an old man of Athens" to compel the Jews to depart from the laws of their fathers. 2 Macc. vi. v. 1. It is easy to suggest why his books were called those of *Homer's preceptor*. Homer speaks in awful but obscure terms of the

*Γοργυνη κεφαλη διειναι πύλωρου,*

which he supposed to exist in hell. Now, by making the Protocosm the work

Samos, said to have been the intimate friend of Homer. Nothing is upon record concerning the management of the poem, more than it's general subject mentioned by Callimachus,

. . . . . 'Ευρυτος ὅσσ' ἐπαθεν  
 Καὶ ξανθὴν Ἰολεῖαν . . . . .

There were in Samos a family called the Creophylians, who may be compared to the Homeridæ in Chios, and traced their descent from the friend of Homer, and one of them, Hermodamas, surnamed Creophylus, a president of sacred rites (*των ιερων προϊσαμενος*) was a great friend of Pythagoras and a sort of <sup>70</sup> preceptour to that dark and ambitious character. Any inference which might be raised in favour of the Œchaliæid from the existence of the Creophylidæ in Samos, is diminished by the probability of Hermodamas having himself composed the poem <sup>71</sup> in furtherance of the Pythagorean plot, and having assigned to it a fictitious antiquity.

To return to the proper subject of this section, it appears that as Homer is vastly and indefinitely raised above the oldest (Hesiod excepted) of his followers, so also he has no predecessors except in the loftiest regions of fable, *et caput inter nubila condit*.

of his tutour, it seemed to follow that Homer's unexplained meaning was the same as that which the Protocosm *did* explain; by which means, Homer himself becomes a witness in favour of the "strange god," whether he will or no. More will be said of Antiochus and his proceedings in the third volume.

Did they invent the very name of Pronapides and the tradition of Homer's having such a tutour, as well as forge the poem? Probably not. The scholiast upon Dionysius Thrax says, that Pronapides of Athens invented the common way of writing, in place of the ways called *σφυριδιον*, *πλειθῆδον*, and *βουστροφηδον*. Bekker Anecd. 2. p. 783. 786. That seems to argue the existence of some tradition concerning an ante-Homeric Pronapides. But, certainly, it is possible that the Protocosm, in describing the origin of human arts, may have arrogated to it's own imaginary authour the invention of writing from left to right.

<sup>70</sup> Iambl. Vit. Pythag. s. 9. s. 11. Porph. Vit. Pythag. s. 2. s. 15.

<sup>71</sup> Concerning the subject of that poem see vol. 1. p. 367.

VII. It is well known what a number of cities contended for the birth of Homer, both in the continent and islands of Greece, and upon that seaboard of Asia where so many families of the same race were settled. Chios, the seat of the college of Homeridæ, Smyrna of Æolis, and Colophon, loudly asserted their claims. Argos, Athens, Salamis, Ithaca, Teos, Lebedos, Grynium, and Crete, were also competitors for that honour. That, in itself, suffices to involve his origin in mystery, and we behold with astonishment so many claiming what none could substantiate.

But the matter becomes more serious, when we find his birth variously <sup>72</sup> assigned to Cyprus, Ægypt, Lydia <sup>73</sup> (i. e. Mæonia), Italy, Lucania, Rome, and Troy, and that he was esteemed and called a cosmopolite; καθολὸς πᾶσα πόλις ἀντιπαιεῖται τοῦ ἀνδρός, ὅθεν εἰκοτῶς <sup>74</sup> κοσμοπολὶτης λεγέται. He was not given to the various countries enumerated in a literal sense, but by force of some inference and in some argumentative sense which served to connect him with them all; he belonged to the prime source, and therefore to all the derivative streams; to the whole, and therefore to all the parts. But the whole, of which we are all of us dismembered parts, is the primitive Babelian empire.

Palamedes was a leader of the Greeks against Troy, but his disciple Corinnus was of Ilion; Homer writes on the Greek side, and in the interests of Troy's most fatal enemies, Achilles and Ulysses,—yet he was said to be of Troy. This can only be solved by the scheme of history heretofore explained. Troy, held by Priam, was the empire AGAINST which the Achæians were leagued, and Eneas was one of Priam's generals; but the same Troy, betrayed and taken, was itself the empire of the Pan-Achæians, and Æneas turned *Achæian* <sup>75</sup> was their king.

<sup>72</sup> See Suidas in *Homer*. and Eustath. *proem.* p. 76. Florent. 1723.

<sup>73</sup> See above, p. 527.

<sup>74</sup> Proclus de Genere Homeri in Barnes's *Homer*. vol. 1.

<sup>75</sup> See above, p. 197.

The Sibyl who declares that she herself fled from *Babylon*, driven out by the gadfly, accuses Homer of falsehood in giving himself out for a Chian, and says that he was the first who borrowed from her poetry, but perverted the truth of it. This charge I believe to be not unfounded; but it certainly gives the idea that Homer was a Babylonian. I subjoin that curious passage, whose obscurity is enhanced by a corruption of text I have imperfectly succeeded in remedying.

Και τις ψευδογράφος πρεσβυς ερώτος ἐσσεταί αὐθις <sup>76</sup>  
 Ψευδοπατρὶς, δευσεὶ δὲ φαῖς ἐνόησιν ἐν ῥήσιν,  
 Νῆν δὲ πολὺν θ' εἰρεῖ, καὶ ἔπος, μετρον διανοίας  
 'Ουνομασιν δυσεῖ μισγόμενον. Χιον δὲ καλεσσεῖ  
 'Αυτὸν, καὶ γράψει τα κατ' Ἴλιον, οὐ μὲν ἀληθῶς,  
 'Αλλὰ σαφῶς, ἐπεσιν γὰρ ἑμοῖς μετρῶν τε κρατῆσει,  
 Πρῶτος γὰρ χεῖρεσσιν ἑμαῖς βιβλῆς ὀνομήτη.

If the last verse be not wholly vitiated, it must mean that he gave a name (celebrity) to his own books by appropriating to himself the labours or inspirations of the Babylonian Sibylla.

Lucian of Samosata wrote a ludicrous book, called *the True Histories*, giving an account of wars between the King of the Sun and the King of the Moon, the battles of the Nephelocentaurs, etc.; wherein he ridicules certain extravagant romances then in vogue; and in the midst of such unmeaning stuff he gives an account of his interview with Homer in the islands of the blest. "I asked him from whence he came, telling him at the same time that it was a matter of great debate among us. "And he said, I am very well aware that some would make me a Chian, others, a Smyrṇæan, and many, a Colophonian; "but, for all that, I am a BABYLONIAN<sup>77</sup>"; and among my countrymen I was not called Homer, but Tigranes. Afterwards, however, being an hostage, homeereusas, among the Hellenes, my name was so changed." The passage just cited, than which I know not any more important in Greek litera-

<sup>76</sup> Sib. L. 3. p. 248. 'Ενοση, voice, is put by this barbarous writer when he would have said *ἐνόησιν*, vision, or eye.

<sup>77</sup> Lucian. Ver. Hist. L. 2. c. 20. vol. iv. p. 279. Bipont.



ture, differs entirely in its tone and complexion from the rest of this farrago : and I am not sure whether Lucian here intends to affirm the fact and ridicule the pretensions of the Ionian cities, or to uphold those pretensions and ridicule some historian who had had the boldness to put forward a paradox. I conjecture the latter; and that either Æsop the authour of the History of Helen, or else Ctesias, who threw such valuable light upon the war of Ilion out of the Royal Parchments, and whose veracity Lucian bitterly impugns in the same work, is the person struck at; Κτησίας ὁ Κτησιοχου συνεγραψε περὶ τῆς Ἰνδῶν χώρας καὶ τῶν παρ' αὐτοῖς, ἃ μὴτε αὐτὸς εἶδε <sup>78</sup>, μὴτε ἄλλος εἰπόντος ἤκιστος. Either way it is strong, and to me convincing proof, of what we already more than suspected. It derives great force from being written by those who are ignorant of it's force themselves. Finding him a Cosmopolite, we may be induced to infer that he was a Babylonian; but the Greek historians, who were chiefly occupied with the revived Babylon of Nabonassar, did not regard that city as a *Cosmopolis*, or it's kings as *Cosmocrators*. A notion did certainly exist that the different nations came from Ilion, being dispersed from thence by the wrath of God; but then, as the Sibyl truly says, the "pseudographous old man" had completely deceived people as to the site of Ilion. And you will scarce find a downright and explicit authority, neither Judaical nor Christian, for the union of all men under the Belide kings and the scattering abroad of the nations from Babel or the Land of Eer.

The statement derided by Lucian is, notwithstanding his merriment, the true one; and it indicates to us that Homer was born in the kingdom of Asia before the division of the nations.

VIII. Having obtained the age and country of the poet, our curiosity requires his birth and parentage. Some said he was the son of Apollo, others, of the river Meles, and others

<sup>78</sup> Ver. Hist. L. 1. c. 3. p. 220.

again, of Maion who was the thirteenth in lineal descent from *Linus*. The two first of these filiations are self-evidently mystical and not historical; and the third is no better when examined. *Linus* is a nullity, a mere name, under which the fall of man was deplored in the mysteries. The Heroic genealogies are usually of from three to six descents, and when they are extended to thirteen or fourteen it is by calling in the antediluvian patriarchates. The Life of Homer pretends that Melanopus of Cymè, son of Ithagènes son of Crithon, had a daughter Crithèis, whom he sent to Argos to be educated by his friend Cleanax. She became pregnant by some furtive love, and was sent away by Cleanax to a new city which Theseus a noble Thessalian was then building in Asia Minor, and which he called Smyrna in honour of his wife, who was so named. Crithèis brought forth Homer on the banks of the Meles. That story besides it's absurdity has also certain characteristics of a mythus, for Theseus the husband of Smyrna the Amazon can be no other Theseus than him whom fable celebrates for his loves with Hippolyta or Antiope queen of the Amazonas.

One narrative remains which, true or false, carries with it the semblance of history; that he was the son of Telemachus son of Ulysses, and of Epicasta daughter of Nestor. Hadrian asked the oracle, whence Homer was, and from whom? and the Pythonissa replied,

'Αγνων μ' ἔρπας γενεην και πατριδα γαιαν <sup>79</sup>  
 'Αμβροσις Σειρηνος ἔδος θ' Ἰθακησιος ἔστιν·  
 Τηλεμαχος δε πατηρ, και Νεστορη Ἐπικαση  
 Μητηρ, ἣ μιν ἔτικτε βροτων πολυ πανσοφον ἀνδρα.

The more we consider this tradition, the more clearly shall we see that it has the assay and stamp of truth.

The distinguished treatment of Ulysses in the *Iliad*, and the dedication of the whole *Odyssey* to the celebration of his

<sup>79</sup> Cert. Hom. et. Hes. in Barnes's Homer. tom. 1. p. xxi. See Suidas in *Homer*.

character, argue some great interest taken in him by the poet; and the more, when we remember that the Greeks or Pelasgians, among whom Homer established himself and put forth his epics, held Ulysses in such a degree of moral abhorrence that he became in their dramatic poems a sort of personified Fraud and Cruelty, "the formal vice Iniquity;" insomuch that Homer's works were not simply praise, but anxious and studied apology of Ulysses; and that apology, so paradoxical to their feelings and notions, that although in the result it modified, it barely did so, their hatred of his name. The foremost charge against him was, that by lies and forgeries he murdered the incomparable Palamedes, the friend of Achilles, and the great saint and martyr of the Pelasgic religion. Does Homer commend Palamedes? does he revile him? does he name him with qualified censure? or with indifference? No: too proud to mention this man but in hostile terms, and feeling the subject too delicate and the audience too exasperated to admit the language of vindication, he seals his lips in obdurate silence; Παλαμῆδην τὸν θεῖον (as Philostratus hath it in his <sup>80</sup> Heroics) ἐξαιρων ἅπαντος λόγῳ διὰ τὸν Ὀδυσσεα. And the same authour in his <sup>81</sup> Life of Apollonius saith, that Palamedes had two deadly enemies, Ulysses and Homer, of whom the former contrived his death, and the latter refused to sing his praises, μη τα ὀνειδῇ τῷ Ὀδυσσεως ἄδοι. Although we learn from the Cyprian Epics and from other sources that the death of Palamedes did but just precede the action of his Iliad, and filled the minds and discourse of all people at that crisis, and although Palamedes was a master-spirit among those sectarian systems of which the Odyssey darkly treats, yet we cannot even thank Homer that

fando pervenit ad aures

Belidæ nomen Palamedis.

We could not from these volumes have collected the bare fact

<sup>80</sup> Phil. Heroic. p. 691. Olear. p. 94. Boissonade.

<sup>81</sup> L. 3. c. 22. p. 113. L. 4. c. 16. p. 154.

of such a man having ever lived. Yet we read of it elsewhere: and how? Not as of a bare fact; but as of a name eclipsing all the glory of antiquity, excelling in arms and in counsel, and the inventor of all human knowledge, from writing and numeration to the heights of philosophy. In the catalogue, where he could not help it, he once names Guneus, the successor of Palamedes, and a man of very great importance and renown.

In his Cimmerian plains, like the murdered Tully in Virgil's Elysian, Palamedes was not forthcoming: and the ancients were fully aware of our poet's secret bitterness towards him, for they imputed the complete loss of the Poems of Palamedes<sup>82</sup> to his malice. Of this we may be sure, that the Homeridæ, with whom the remnants of eastern literature were lodged, did nothing to preserve them. But the strongest and most coercive argument, of all that occur to me on this topic, is that the Homeric rhapsodists who treated of Palamedes in their Cyclical poems, and who filled those of Homer with interpolations, did never venture to foist in a single word concerning that man, or Guneus, or any of the Nauplian family. All manner of things might be interwoven with the pure text, *that subject alone* was notoriously inadmissible and would have betrayed its own spuriousness in their time.

I submit to the reader, that all these matters offer no resemblance to the partiality which a mere poet may feel or affect to feel for an ancient hero whom he has selected for the theme of his song. The enemies of such an hero are usually placed in a somewhat odious but a strong and formidable light, in order to enhance his own merit. But we observe in the sullen silence of Homer and the rhapsodists the effects of unfeigned party spirit, and the strong passions of scorn and hatred neutralized by prudence. Mitigated animosities and distant fears are loquacious, but absolute silence, whether sullen or prudential, argues a *personal* feeling.

<sup>82</sup> Suidas in *Palamedes*.

Therefore Homer must have approached to Ulysses in point of time, and have been either in blood or friendship connected with him, or with those who were so, and must have entered deeply into their feuds and animosities.

In all probability the poet was indebted to Ulysses for his knowledge of the facts that occurred in the course of the great decennial war, before the time of his own birth. And so much is averred by Philostratus, although, from his not knowing the true order of times and generations, and that Homer had actually conversed with the wise Laertiad, the history has been unavoidably dressed in a fictitious garb. Homer (it is said) repaired to Ithaca and evoked the ghost of its old king, with all the known formality of Hodyssæan necromancy, and received from him an exactly true account of all that had passed at Troy; for the most mendacious spirits could not utter lies before the blood<sup>83</sup> and the fosse. In return for this precious information, he stipulated with the spirit that he would never make any mention of Palamedes, either as a warrior or a sage. Hermesianax of Colophon is not to be despised, when he says that Homer<sup>84</sup> was acquainted with Ithaca and personally attached to Penelope, although he mistakes the pious veneration of a grandson for the passion of a suitour.

There are some occasions in which the authour betrays himself as the son of Telemachus, and in which we cannot acquit him of some little inadvertency, although we may solve it by reference to his filial feelings. Ulysses returned after an absence of nineteen years, *ἔεικός-ω ἐνιαιυτῶ*, having left his son Telemachus (as Helen declares) a babe,

*ἔλειπε νεόν γεγάωτ' ἐνὶ Φοῖβῳ*<sup>85</sup>.

And he was just emerging from puerile occupations into the concerns of manhood at the time of his father's return;

<sup>83</sup> Philostr. Heroic. p. 728. Olear. p. 198. Boissonade.

<sup>84</sup> Hermes, v. 27.

<sup>85</sup> Od. iv. 112. and see ii. 313.

οὐδ' ἐτι σε χεῖρ<sup>86</sup>

Νηπιάας ὀχσεῖν, ἐπεὶ ἔτι τηλικὸς ἔσσι.

But nevertheless we find Ulysses, when engaged in hot altercation in the camp before Troy, boasting himself as the father of that nine or ten years' urchin. When menacing Thersites, he says,

Μηκετ' ἐπειτ' Ὀδυσσῆι κατὰ ὤμοισιν ἐπειη,

Μηδ' ἐτι Τηλεμαχόιο πατὴρ κεκλημένος ἔην,

Ἐτ' μὴ, κ. τ. λ.

And when Agamemnon taxes him with a remissness in the use of his sword which he never showed, as his Majesty was pleased to observe, in using his knife and fork,

Ὅψεται ἦν ἐξελθούσα, καὶ δίκην τοι τα μεμνηλῆ<sup>87</sup>

Τηλεμαχόιο φίλον πατέρα προμαχοῖσι μιγνέτα

Τρωῶν ἵπποδάμων· σὺ δὲ ταυτ' ἀνεμώλια βάζεις.

After Telemachus had closed an illustrious life, the filial piety of Homer would think it a title of honour to Ulysses to have begotten him such a father: but here it is a most violent prolepsis, into which none other but the son of Telemachus could have fallen.

I have before<sup>88</sup> alluded to a place, in which Homer shows a strong desire to vindicate Ulysses, and also some private knowledge of the manner in which that hero had explained his conduct. When the aged Nestor was in imminent peril, Diomed summons him to the rescue in these strong if not gross expressions,

Διόγενες Λαερτιάδῃ πολυμήχαν' Ὀδυσσευ<sup>89</sup>

Πη φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς, ἐν δμῳ;

Μητίς τοι φεύγοντι μεταφρενῶ ἐν δόρῳ πηξῆ;

Ἄλλα μὲν, ὄρρα γεροντὸς ἀπώσομεν ἀγρίον ἀνδρα.

<sup>86</sup> Od. i. v. 297.

<sup>87</sup> Iliad. iv. 353.

<sup>88</sup> See vol. i. p. 212.

<sup>89</sup> Iliad. viii. v. 93.

Ὦς ἔφχτ', ὍΥΔ' ἘΣΑΚΟΤΣΕ πολυτλανς διῖος Ὀδυσσευς·  
Ἄλλα παρηξεν κίλας ἐπὶ νῆας Ἀχαιων.

Ulysses was preeminently famous as a *sailour*, he was called a *thief* (φωρ διζωος and κλωψ δελφινοσημος) in allusion to the fraudulent means by which he got the palladium, and he is said to have had a violent quarrell with Diomedes concerning the possession of it; therefore in reading that *Nautes* (i. e. the sailour) stole the palladium<sup>90</sup> from Diomedes, and thus secured the hereditary priesthood of Minerva to his posterity the *Nautii*, we could not doubt that Ulysses was meant by the name of *Nautes*, even if the maxim put in his mouth was not the very motto of the πολυτλανς διος Ὀδυσσευς, the whole *Odyssey* in two lines,

Nate Deâ, quò fata trahunt retrahuntque sequamur.

Quicquid erit, superanda omnis fortuna ferendo est.

But we are told of the poet<sup>91</sup> Arctinus that he was the<sup>92</sup> first Greek poet who made mention of the *palladium*, that he was a disciple of *Homer*, and that he was the son of Teles one of the descendants of *Nautes* or of the *Sailour* (for the words may be either way translated), which I regard as a much stronger and more complicated proof of *Homer's* having been deemed in the most ancient times to be of the blood of Ulysses, than any direct affirmation of that fact can be.

IX. These earliest and best of human productions, that time has spared, have not long since appeared in an highly regenerated form,

Ἡδ' ἀναγειρομενα χρωτα λαμπει  
Ἀωσφορος θνητος ὡς ἀστεις ἐν ἀλλοις.

Their grammar and orthography may perhaps have been

<sup>90</sup> Serv. in *Æneid*. 2. v. 166. 3. v. 407. 5. v. 704.

<sup>91</sup> Suidas in Arctinus. Artemon. cit. ibid.

<sup>92</sup> Dion. Halicarn. 1. c. 68.

restored to as near its pristine purity as the remoteness of our time and scantiness of our materials permit, of which I am not a competent judge ; and certainly a large portion of the cobwebs which filthy spiders had spun in this palace of the Muses have been brushed away. With juster views of the nature and origin of mythology, the late editor would have been bolder in his surgical operations ; nor would have left in his work the largest and most gawdy, but, in my poor judgment, the grossest corruptions of the Homeric volume. But what friend of ancient learning, and the liberal arts, can refuse to mourn over the yet recent grave of Richard Payne Knight ?

Mr. Knight declared his conviction that the *Odyssey* was not written by the same Homer who composed the *Iliad*, but a century later : and although ancient tradition is wholly the other way, and the whole style and colour of the poems, as he observes himself, similar, he draws this conclusion from a supposed improvement of arts and sciences, and corruption of the pure language, to be found in the *Odyssey*. I have already observed that the greater degree of civilization, if true, should rather make the *Odyssey* a century older. But the strongest argument lies in what I have already urged, the matter of *Palamedes* : the heaviest proofs are needful to persuade me that twenty-three books could be written about *Ulysses* without naming that other worthy, *ni en bien ni en mal*, unless by a person having a strong interest or feeling upon the subject : and such a feeling would have died away in another generation. At least it would no longer show itself in the strongest of all ways, *Silence*.

But the critical reasons given for Mr. Knight's opinion are, in some instances, founded on error. *Ἀψορροῦς Ὠκεανός*, so far from showing that the *Odyssean* poet knew the ebb and flow of the sea, hath no allusion whatever to tides ; nor doth *Oceanus* in Homer mean the sea, but is expressly distinguished from it ; the *Reflux* or *Subsiding* of the *Deluge* is spoken of. *Βυελίνος ὄπλος* does not prove any more progress of art than



σπαρτα λελυνται <sup>93</sup>, which implies some sown <sup>94</sup> or vegetable cordage; and most likely a kind of spartum or broom. This plant is mentioned by Livy <sup>95</sup> as an important article in the marine of the Carthaginians; and they certainly cultivated it for a variety of uses <sup>96</sup>. At Dinajpur, in Bengal, the *Crotalaria Juncea* is sown for cordage, and for making sackcloth, and is very valuable for these purposes <sup>97</sup>. It is therefore probable that their ancestors the Phœnicians made use of the Spartum in like manner, and that cordage of broom fibres was made at Byblus (one of the oldest of their towns, if we may trust Philo Biblius, the translator of Sanchoniathon), and thence exported for sale into Greece,

Φοινίκης δ' ἄγον ἀνδρες ἐπ' ἀεροειδέα ποταμόν.

Were it named from the Biblus or book plant, it would have been writ βιβλινός, as Hesiod hath it in a line now corrupt, but which ought (as I think) to stand thus:

Ἐν πετρῇ σκايῇ καὶ βιβλινός φοινός <sup>98</sup>.

Σκايῇ means shady; because unless the rays be oblique to a body, and fall from the perpendicular, it gives no shade. Hesiod probably speaks of Palm-Wine <sup>99</sup> such as was drunk in Assyria and in Syria, and which for some time after the colonization of Europe would be exported as a dainty to such as could afford it; for the leaves of palms were used to write books upon, in foliis palmarum Sibyllam scribere Varro <sup>100</sup> testatur. The practice of committing sacred compositions to

<sup>93</sup> Iliad. L. 2. v. 135.

<sup>94</sup> Varro thought that either hemp or flax was meant by that expression. Aul. Gell. xvii. c. 3.

<sup>95</sup> Liv. 22. c. 10.

<sup>96</sup> Plin. Nat. Hist. xix. c. 7. xxx. c. 43.

<sup>97</sup> Carey on Dinajpur, in As. Res. vol. 10. p. 11. Sometimes called the Sunn Plant.

<sup>98</sup> Op. et Di. v. 587. vulgò, πετρῇ τε σκαιῇ.

<sup>99</sup> Herod. I. c. 193, 4. Plin. Nat. Hist. xiii. c. 9.

<sup>100</sup> Cit. Serv. in Æneid. 2. v. 444.

the leaves of the palm, may help to explain what follows ;  
 “ and Deborah a prophetess, the wife of Lapidoth, she judged  
 “ Israel at that time ; and she dwelt under the palm-tree of  
 “ Deborah <sup>101</sup>.” On the other hand, we find that Minerva and  
 Telemachus were by no means above the use of leathern ropes.

Ἐλκον δ' ἰσ'ια λευκ' ἡῦς ῥαπτοῖσι βρεῦσιν.

In the *Odyssey* a greater variety of scenes gives room for the mention of several things that may not occur in the other. I cannot believe that in the age of the *Iliad* poet a free man never performed services for a recompense, and that such an offer as is made to Ulysses in *Od.* xviii. v. 356. could not then have been made to any man, however poor and necessitous. Surely a critic should not infer such unlikely things from the mere silence of another poem written on a very different subject. The *Odyssey* makes no mention of trumpets and other things connected with war. The same remark applies to the greater magnificence of dwellings ; for how are the peaceful splendours of the victorious Menelaus to be compared with the state of the Greeks encamped before Ilion and doomed for ten weary years

Ἀπρηκτον πολεμον πολεμιζειν, ἡδε μαχεσθαι ?

The bivouac of the allies before Lisle has about as much resemblance to Blenheim House. The same may be said of *λεσχη*. And besides, we can prove any thing if we resort to the *ἀπαξ λεγόμενα* : for instance we may say, the authour of the *Iliad* is the more recent of the two, for he knew the country Scandæa, the helmet *καταιτιξ*, and the bird Percnus, or Morphnus. That marvellous piece of sculpture, the shield of Achilles, in which a tender voice, *λεπταλῇ φωνῇ*, is graven, is none of Homer's ; but I reserve my fuller remarks upon that subject for some other occasion. Whose it is soever, the song called Linus, Ai-Linon, Bormus, or Maneros, is I think cer-

<sup>101</sup> Josh. c. iv. vs. 4, 5.

tainly meant. My ear, at least, is convinced of it, when I compare *Λιον δ' ὑπο καλον αἰδει* with *Καλον αειδοντες Παιηονα*, and Mr. Knight's assertion that *αἰδει* <sup>102</sup>, qui ad citharam canit, *ὑπαιδει* ipsa, is precipitate and unfounded: Callimachus says of the Delians singing the hymns of Olen,

Ὅι μὲν ὑπαιδῶσι νομῶν Λυκιοιο γερωντος <sup>103</sup>.

It is true that the passage of the Iliad, where *δολη* <sup>104</sup> occurs, should be rejected; but this really amounts to nothing since we are told of Andromache's distress,

Χητῇ τοιῶδ' ἀνδρος ἀμυνεῖν ΔΟΥΛΙΟΝ ἡμάρ.

On the contrary, the locus non suspectus of the Odyssey <sup>105</sup>, where it does occur, is the most glaring interpolation, to my judgment, in the whole volume of Homer, and in contradiction with v. 263 of the same book. If the Iliad does not make mention of birds trained in the way of falconry, it matters nothing, but I believe it does. One sort of Eagle was trained to hunting, which circumstance entitles it to the discriminating article <sup>106</sup>, *ΤΟΤ Θηρητηρος*, for not only all eagles, but all birds of that natural order, are of prey. To Priam and the Troes

<sup>102</sup> Proleg. in Homer. p. 20. n. 5.

<sup>103</sup> Hym. Del. v. 304.

<sup>104</sup> Iliad, 3. v. 409. Mr. K. gives no very good reason; but there can be none better than the monster *σχῆτλη*. Cynæthus of Chios and his followers, ὡ περὶ Κυναιθῶν, the first professed reciters of Homer, disfigured his works by interpolating much, πολλὰ τῶν ἰκῶν, of their own making, or at least not of his. Eustath. proœm. p. 99. These interpolations, I maintain, were of two sorts; long episodes, written in a cultivated and fine style, but foreign from the authour's ideas and purpose; and lines, distichs, or short passages, which much humbler minstrels presumed to foist in, and which are often very base and barbarous. It is obvious that the former, injuring, as they do, the whole fabric of the poem, are in the eyes of a real judge the worst offenders, while the latter offer the most offensive blemishes in particular parts. It was chiefly against these latter that the old grammarians pointed their obelus.

<sup>105</sup> L. iv. v. 12.

<sup>106</sup> Iliad. xxi. v. 252. xxiv. v. 316. Ulysses, as John of Salisbury had read in some lost authour, first invented the art of falconry, but dissuaded his son Telemachus from indulging in that amusement. Polycrat. L. i. c. 4. p. 13. ed. 1639.

this bird was the most perfect of omens, being a type of Nimrod the Mighty Hunter, of Phlegyas <sup>107</sup> the lawgiver of the Actiopians. If the country Messenè be not named in the Iliad, the city Messè is.

The arguments drawn from language are few and slight; and such as are well accounted for by the greater severity of diction wanted in the high heroic Epic, than in one of a more mixed and playful character. And even here there may be some questionable propositions. The trisyllable *γεραιος* does occur in the Odyssey as applied to the augur <sup>108</sup> Halitherses and to Nestor. The dissyllable *γραι*, on the contrary, is in the Iliad <sup>109</sup>, and so is *Γραια* as the name of a place. I incline to think that *ωννυμος* is a different word from *αννυμος*, *νονυμος*, or *ωννυμος*, as it is improperly written, just as we write *νηνεμος* for

ὅτι τ' ἐπλετ' ἀνανεμος αἰθήρ.

It is made from the negative alpha and *όνυμα*, a name: and where short vowels are made to fill the place of long ones, by the stress and impetus of pronunciation, substituting loudness for duration of sound (which is the principle of our English metre), the proper way, if any, of marking it in writing is, by doubling the consonant, as *ἀννεμοεντα*, *ἀπποννεσθαι*, *Ὀλλυμποιο*, *Ἄρρες*, *ναννεμος*, *νοννυμος*. Mr. Knight makes no alteration, but this method is rather more satisfactory to the eye, and more justly represents what is really done by the organs of speech. In consecutive vowels, I believe the strong aspirate was called in, thus,

Diha men au zosteeros eleelato daidaleoio  
Kai dia thoreekos polydaidalou.

The word *anonymous* is written at length in a place which

<sup>107</sup> Above, p. 48.

<sup>108</sup> Od. 2. v. 291. 3. v. 373.

<sup>109</sup> I. 3. v. 386.

I think has been very hastily rejected by our critic as commenta ineptissima.

‘Ου μὲν γὰρ τις παμπαν ἀνονυμος ἐς’ ἀνθρώπων <sup>110</sup>,  
 ‘Ου κακός, οὔδε μὲν ἐσλος, ἔπην τα πρώτα γενηται’  
 ‘Ἄλλ’ ἐπὶ πασι τιθένται, ἔπει κε τεκῶσι, τοκῆς.

It relates to a practice of immemorial antiquity, and involving the most curious topics of speculation: nor do I know any thing more sweet and Homeric, and more akin to that peculiar vein, betwixt simplicity and pleasantry, which inspired other passages in this poem. Such are

‘Ἄλλα καὶ ὥς μοι φεῖπε τέον γένος, ὅποθεν ἐσσι’  
 ‘Ου γὰρ ἀπο δρυος ἐσσι παλαιφατῆ, ἢδ’ ἀπο πέτρης <sup>111</sup>.

And again,

πῶς δὲ σε ναυταὶ  
 ‘Ἦγαγον εἰς Ἰθακὴν, τινες ἐμμεναὶ ἔυχεταιοντο;  
 ‘Ου μὲν γὰρ τι σε πεζὸν οἴομαι ἐνθαδ’ ἰκῆσθαι <sup>112</sup>.

And where Telemachus saith to Mentès,

Μήτηρ, Μεντ’, ἐμε φησι τὸ ἐμμεναὶ αὐτὰρ ἔγωγε <sup>113</sup>  
 ‘Οὐκ φοῖδ’, εἰ γὰρ πῶ τις ἐὼν γόνον αὐτοῦς ἀνεγνώ.

On the other hand, I imagine the word *Νων-Τμνος* to be an archaism, and, as it were, a word of bardic excommunication, formed of the negative *non* or *no*, and *hymnus*, a laudatory song.

φίλον ἐστὶν ὑπερμενεῖ Κρονίωνι  
 Νωνυμνὸς ἀπολεσθαι ἀπ’ Ἀργεὸς ἐνθαδ’ Ἀχαιῶς.

The priests of the Lama of Thibet sing *hymns* <sup>114</sup> in order to

<sup>110</sup> Od. viii. 552.

<sup>111</sup> Od. xix. 162.

<sup>112</sup> Od. xiv. 190.

<sup>113</sup> Od. l. 215.

<sup>114</sup> Colebrooke, As. Res. xli. p. 437.

procure repose for the souls of the dead, to which end a part of every rich man's inheritance is devoted. "The king is low, *without his song*"<sup>115</sup>. "Fingal shall lie without his song, the grey-haired king of Selma." To this idea must be referred an expression which has tormented the critics, Quis . . . ILLAUDATI nescit Busiridis aras? Phalaris also lay without his song,

<sup>116</sup> 'Ουδε μιν φορμιγγες, ὑπώ-  
-ροφίαι κοινωνιᾶν  
Μαλθακᾶν, παιδων ὀαροῖσι δεχονται,

while the gentle fame of Cræsus lived *καὶ λογιῶσι καὶ αἰδοῖσι*. This was a denial of funeral rites to those who were shut out from the communion of the righteous; and we must understand that this Babylonian ritual was not a mere tribute of respect, but a Missa or incantation to liberate the soul from pains, *quæ animas dimittit vel Missas facit*; *πμπει*. And these ceremonies were not confined to the time of death, but would enure to the benefit of remote progenitors, as it appears from a passage of the Orphic poems, preserved by the Platonic philosopher Olympiodorus, in his commentary on the Phædon; 'Ο Διονυσος λυσεως ἔστιν αἰτίας· διο καὶ Λυσευς ὁ Θεος· καὶ Ὅρφευς φησιν,

ἀνδρωποι δε τεληεσσας ἑκατομβας<sup>117</sup>  
Πεμπυσιν πασῶν ἐν ὥραις ἀμφιετησιν  
'Ὀργια δ' ἐκτελεσσοσι, λυσιν προγονων ἀδελφῶν  
Μαιομενοι· Συ δε τοῖσιν ἔχων κρατος, ἔς κ' ἐβελησθα  
Λυσεις ἐκ τε πόνων χαλεπων καὶ ἀπειρονος οἰσρε.

To the soul of Cairbar, the song was no idle compliment: but the bards, with their powerful voices, set him free, and he soared upon the winds of heaven. The Deity who gave effect to those emancipating hymns was Liber, *Αυσιος*, 'Ελευθερευς.

<sup>115</sup> Temora, L. 2.

<sup>116</sup> Pind. Pyth. 1. v. 188.

<sup>117</sup> Orph. ed. Herman. p. 509.

That *κιοι* is made a monosyllable in the *Odyssey*, seems to be an inference from this postulate, that a diphthong cannot be made short before the semivowel *Vau*: but I rather infer from these passages, that it may. Furthermore, the same contraction is in the *Iliad*, *L. xi. v. 704*, if you keep that passage: and if you reject it, then *κιοι* does not occur at all in the *Iliad*, and so there is an end to that topic of comparison between the two poems. Upon the whole, I conclude that there are but slender grounds for rejecting both the general inward evidences and the concurring traditions of antiquity. And the celebrated critic to whom I have opposed myself was not quite a stranger to inaccuracy. In new modelling a speech of Priam, he spins out this alarming verse:

Λυσον, ἰν' ὀφθαλμοῖσιν ἰδω, συ δε τωνδ' ἀποναῖο καὶ ἐλθοῖς!

And he rejects the verse 127 of the *Odyssey*, *L. 3*, because *ἀπυσος* is used actively for *Not Hearing*, although he very properly leaves these lines in the same poem:

‘Ουδ’ ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἀπυσος  
Μυθῶν, ἕς μνηστῆρες ἐνὶ φρεσὶ εὐσσοδομεύον.

X. How, when, and where the authour of these poems died, is not to be discovered. Plutarch, in his life of Homer, says that he died at Ios, on his way to Thebes, to the feast of Saturnalia. But he has preserved an ænigmatic oracle said to be given to Homer when asking to discover his native land, and that I think rather means to point out Crete than Ios. It is absurd to suppose that he was ignorant himself of his country, and really consulted an oracle about it, but the sham prophecy is equivalent to an assertion of the fact.

O double-fated from the first,  
And blest of fortune, and accurst!  
Thy country's name thy soul desires.  
Over thy mother's, not thy sire's,

Widely to reign was Minos' boast,  
 Not far, nor near, from Creta's coast.  
 There must thou render up thy ghost,  
 When thou from tongues of youthful men  
 A speech shalt hear, but shalt not ken,  
 Of sense occult and words oblique.  
 Two lives are thine, but much unlike ;  
 This darksome, and amerced of sight,  
 But that as heavenly pleasure bright,  
 Alive and dead ; and past the grave,  
 Old age o'er thee no power shall have.

Here there are allusions to the splendour of his condition in the Paradisaical kingdom, and to the heavy reverse which befel him when expelled from thence ; and indeed the Sparti or Sporades may be said to have lived **TWO LIVES** in one, more truly than any except Noah and his sons, or Adam and his wife. The tradition goes on to relate, that at Ios he fell in with some young fishermen, who, being asked by him what they had caught, answered,

*Ὅσσ' ἔλομεν ληπομεσθα· ταῦτ' ἐκ ἔλομεν φερομεσθα,*

We leave behind us what we've caught,  
 But carry with us, what we've not ;

alluding to the lice in their heads. The poet was unable to solve the riddle ; and, according to the oracle, laid him down and died. Of this story, as given to us, no sort of sense can be made. But I apprehend that he fell a victim to the vengeance of the Naupliadæ. Palamedes was son of Nauplius ; and Nauplius was the son of Neptune, out of Amymone, the daughter of Danaus ; but yet Nauplius was a **FISHERMAN**. It stands to reason that his fishing was as mystical (if it were not wholly so) as the Hunting of Hercules-Orion, and that he said to his votaries, Follow me, and I will make you Fishers of Men. He died an ignominious death at the instigation of Homer's grandfather, and we have



observed the sullenness of that poet concerning him. But that was not all; he composed a cutting satire upon the character and doctrines of Palamedes, under the title of <sup>118</sup> *Margites or the Madman*. "The Gods made him," says Homer, "neither a digger nor a plougher;" had we the satire, perhaps we should find that the Gods did make him a fisher. At least we have two lines of Homer, from that or some other poem, which are entitled *Against the Fishermen*, and are corrupted by the dullness of copyists, but which really are somewhat facetious:

Τοιων γὰρ πατέρων ἐξ αἵματος ἐκγεγαατε  
 Των τε βαθυκληρων, τωντ' ἀσπετα μῆλα νεμόντων.

The point cannot be given in English, for we do not call a large estate a deep one; what follows must do:

Deep is the soil ye cultivate, I ween,  
 And vast the flocks that fill your pastures green.

The scattering of the nations from Ilion was ascribed by some to the false lights of Nauplius <sup>119</sup>, ever mindful of his son's death: and that proves that the heartburnings on account of Palamedes continued quite down to the Ionic Age. I therefore incline to think, that the Young Fishermen whose presence was fatal to the life of our poet were some of the Naupliadæ, who wreaked the wrongs of their own grandsire upon the grandson of his rival. Whatever was the mode of his death, the Chrestonathia of Proclus assures us it happened at an advanced age, φαίνεται γεραίος ἐκλελοιπώς τὸν βίον <sup>120</sup>.

XI. Homer was a decided votary of the Hammonian Dæmonolatry, that is, he was a Pagan. And he was of the Odyssean sect or connexion: but that is showing the unknown by the equally unknown. His real sentiments are obscure to us by length of TIME which has destroyed extrinsic testimony, by

<sup>118</sup> Above, p. 128, 9.

<sup>119</sup> Above, p. 396.

<sup>120</sup> Bibl. Alt. Liter. tom. 1. p. 10.

his own SILENCE, so far as express professions are concerned, and by the great difficulty to interpret his allegories, of which we have unhappily lost the key. There is yet another doubt, whether his REAL sentiments were just what he professed; for the Greeks or Pelasgians were those to whom he sung; and considerations of interest, if not of personal safety, would make him endeavour to soothe the feelings of that violent race of men. Now, those schismatic Cushim abhorred Ulysses, and no doubt they also abhorred divers of the tenets of Ulyssism, whatever they were.

The age in which Ulysses lived and of which Homer sung was one of dæmoniacal agency: and in it there started up various men and women pretending to be incarnations of various portions of the divine spirit; Avatars; and Avantaras. The worship of the antediluvian dæmon Gods had taught them to divide the divine essence into a variety of energies or virtues according to the characters of the Cainite Theocrators: and therefore one person being the Herculean Virtue, or a God after the order of Jabal, did by no means hinder another tabernacle of flesh from containing at the self same time the Apollinarian spirit as Jubal did: and so forth. In several at least of these Anti-Gods he appears to have believed. When his grandfather descends into hell, and immediately after his repulse by the angry ghost of Telamonian Ajax, he meets the soul of his other acquaintance and enemy Hercules Thrasy-memnon, whose more excellent nature (being divine) was in heaven among the Dii Superi. The legions of the dead crowded around him, and wherever he went the rushing as of their wings was heard: he moved along in darkness and in the guise of an archer, while the symbols which adorned his cloudy phantasm were such as bespoke the mighty hunter and the warrior combined. He remembered Ulysses and accosted him (so Homer thought fit to say) with kindness. He said that his own life had been one of labours and griefs, by reason of his having been subordinate to a man in all qualities his

inferior. But (added the huntsman ghost) Hermes and owl-shaped Athena have led me in triumph through them all. With that inspiring omen Ulysses parted with his old rival and returned to the warm precincts of the day. Few things are more sublime. But the Necyia has been interpolated to such a degree, that the great admiration of it in its present state is at least as much an example of the authority of names as of the good taste of people. I subjoin that passage as I believe it to have been written.

Ὡς ἔφαμην, ὃ δὲ μ' ἕδεν ἀμειβετο, ἔη δὲ μετ' ἄλλας  
 Ψυχὰς εἰς Ἑρῆος νεκυῶν κατατεθειωτων.  
 Τὸν δὲ μετ' εἰσένοησα Βιὴν Ἡρακλείην  
 Ἐιδῶλον· αὐτὸς δὲ μετ' ἀθανάτοισι Θεοῖσιν.  
 Ἀμφὶ δὲ μιν κλαγγὴ νεκυῶν ἦν, οἴφωνων ὡς  
 Παντοσ' αὐτοζομενων· Ὅ δ' ἔρειμ' Ἄνκτις Φεοικῶς·  
 Γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῶν οἶσον.  
 Χρυσέος ἦν τελαμῶν· ἵνα θεσκελὰ φεργὰ τετυκτο,  
 Ἀρκτοὶ τ', ἀγροτεροὶ τε σῦες, χαρσποὶ τε λεόντες,  
 Τσμίνας τε, μαχχαί τε, φονοὶ τ', ἀνδροκτασθαί τε.  
 Ἐγὼ δ' αὐτίκα κείνος (ἔπειτα δὲ φθαλμοῖσιν)  
 Καὶ μ' ὀλοφύρομενος φέπεα πτερόεντα προσηύδα.  
 Ἄ δειλ' ἢ τίνα καὶ σὺ κακὸν μορὸν ἡγήλαζεις;  
 Ὅν περ ἔγων ὄχεεσκον ὑπ' αὐγᾶς ἡελίοιο.  
 Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἶζυν  
 Ἐἶχον ἀπειρεσίην· μαλα γὰρ πολὺ χεῖροσι φῶτι  
 Δεδμημην, ὃ δὲ μοι χαλεπὸς ἐπετελλετ' ἄεθλος.  
 Ἐρμείας δ' ἐμ' ἐπεμψεν, ἰδε γλαυκῶπις Ἀθήνη.

Meriones the son of Molus was adored by the Cretans as the God of War; and as Idomeneus and he were not really of Crete, this Cretan worship was as I conceive founded upon the writings of Homer. I should have doubted whether the word *αταλαντος*, equivalent, would amount to an actual recognising of his pretensions as an incarnate war-god; but the Cretans so understood it.

The violent Sarpedon is fully acknowledged for the son of Jove, and a signal portent is recorded to have marked his dying moments.

If the strongest feeling of hatred, mixed indeed with admiration, existed in the minds of the Pelasgians of Greece towards Ulysses, the same feeling in its next degree of violence was towards Helen : who, if a Goddess, was the Rhamnusian Adrastea or manifest Wrath of God ; and if a woman, the most fatally perfidious, lewd, and cruel of her sex. The hatred of Helen's name appears through the Greek drama, which was the faithful mirror of their popular prejudices ; but no where more strongly than in the rhetor Isocrates. It was the way of those spouting sophists to attract an audience and display their command of the *Topics*, by supporting paradoxes, such as the Guilt of Palamedes, and the Innocence of Phalaris. Now, Isocrates, one of the best of those men, has given us two pieces of that sort, the Encomium of Busiris and that of Helen. This being so, we need not wonder at finding the son of Telemachus not very explicit in his testimonies to the divinity of this extraordinary personage. She is unequivocally described as one both sinful and penitent, but yet she was the daughter of Jove,

Κλαίει μὲν Ἀργεῖη Ἑλένη Διὸς ἐκγεγαυῖα,

and her goblet, which had once sparkled with the Wine of her Fornications, when all the kings of the earth were drunk therewith, was filled at last with the blessed balm of the oblivion of grief. Homer on this topic, as on many, steers his way with great circumspection, being evidently a man not only

In darkness, but *with dangers compass'd round*.

The case stood thus with respect to Helen, but it was far different as to Thetis, the mother of the Pelasgic Typhon. The *Iliad* of Homer was written in illustration of the evils of discord and violence, but it was also meant to cast a degree of blame upon the act of rebellion against the King of Men. His

grandfather was the steadfast supporter of the monarchy, *εἰς Κοῖρανός ἐςω*, *Ἐἰς βασιλεὺς*: and of the claims of the Atreid in particular, *τα γὰρ φρονεῖς ἄτ' ἐγὼ περ* said Agamemnon to him. However, he does in no passage of his work presume to say that Achilles did wrong, or in any way to favour the illustrious patron of his family at the expense of the Myrmidon: but, on the contrary, he makes the King of Men acknowledge his fault, and the general reproach it had brought upon him, only ascribing it to an infatuation from the Gods, to Jove and Fate and the Fury that walks in darkness,

Ἄλλα Ζεὺς, καὶ Μοῖρα, καὶ ἀεροφοῖτις Ἑριννυς.

Achilles only deplores the existence of discord because of the misfortune it had brought upon him, and accepts the compensations made by the King as his own equitable right, *ὥς ἐπιεικὲς*. In his heart the poet was devoted to the Atreidæ and regarded with dislike the whole Palamedean policy. But if the wrath of Achilles was to be the subject of an Epic, that could only be done among the Pelasgi by paying the foremost honour to Achilles: and the duty of subordination could only be hinted at by indirect ways, as in describing the loyalty of Ulysses and the modesty of Diomede.

The peculiar predicament of the Poet influenced him in what relates to the Mother of Achilles and wife of Peleus. While the mysterious characters and divine pretensions of other living persons are touched discreetly with a light and allusive hand, this lady is made to be a very positive down-right goddess, and as much of the incredible is related of her as the exiles from the kingdom of Resen could desire. She dwelt, sometimes at least, in the bosom of the deep, and was attended in her movements by the Nereid Nymphs: and when her son had lost his armour she flew upon the wings of an hawk to the olympian work-shop of her old friend Tubal Cain to get him a new panoply. As all this could neither be rejected, nor yet conciliated with the Homeric truth and sobriety of style, it wrought a great perplexity of mind in me, untill I saw

the necessity under which the old man laboured of appeasing the jealousy and glutting the credulity of those upon whom he depended. When we are obliged to flatter on those very topics at which we most long to point our sarcasm, there is something in our temper that leads us to lay it on very thick: there is a sort of persiflage in that which comforts our own minds, as I think I have somewhere observed in speaking of Virgil's *Æneis*. This necessary deviation from the harmony of his system constitutes, in my taste, the greatest blemish in that fine poem the Wrath of Achilles, improperly called *Ilias*. Before dropping the subject, I should point out wherein that deviation consists: there is a very material difference upon the pagan, as well as the christian, system, between a man or woman being an incarnation of deity, and the Divine Essence which is thus humanized: and many things are true of the last, which make utter confusion when applied to the first, and the confusion of facts and dates so produced is that Chaos which we call mythology: He was not fifty years old in the first respect, who in the last is before Abraham. And so the Mother of Achilles, although her Essence was present in the days of the Flood, and was that of

Στυξ ἀφθίτος ὠκεανῖνῃ

and had received the living soul of Tubal Cain into the cavern of the abyss, below the deep-flowing oceanus,

Ἐν σπηι γλαφυρῷ περὶ δὲ ῥοοῖς Ὠκεανῶ  
Ἀφρῷ μορμυρῶν ῥέεν ἀσπετος,

was herself in truth but a woman of middle age. This defect of the *Iliad*, in turning an Avatar into a Goddess Proper, so far blinded the succeeding rhapsodists and mythologists, that we have scarce any HISTORICAL notices of that lady.

XII. Melesigenes or Tigranes, or whosoever was the bard Hom-eer, was never but an unwilling fabulist. Addressing himself to a race who were exasperated by their misfortunes,

and especially hostile to his family, he was compelled to write his *Iliad* with substituted names of men and places, and his *Odyssey* with a much thicker veil or mystery. It was his task

ψευδᾶ πολλά λεγείν ἑτυμοισιν ὁμοίᾳ,

but his works were not fictions invented to amuse the reader, and they contain nothing false without a serious motive. One of the great and prominent truths or accredited truths to be collected from his *Ilias* is the intervention of the daimones or angels of the dragon, in the heroic wars. The province of those belligerent spirits was to animate by their presence, and exhort the party which they favoured, and to suggest useful advice to it's leaders: and upon occasions to rescue their votaries from impending danger by rendering them invisible:

τον δ' ἐξηκαξεν Ἀπολλων

'Ρεῖα μάλ', ὥς τ' Ἑως, ἐκαλυψε δ' αἶρ' ἀερὶ πολλῇ<sup>121</sup>.

But they might not, or at least did not, attempt to use their own power in order to kill their opponents; nor do I remember that any one was slain in battle by a dæmon. This impotence or forbearance of those otherwise important auxiliars probably gave rise to the idea that they actually dreaded the smart of an human sword; certainly, it gave to the heroes that sort of boldness which animated the Celt when he met the Spirit of Loda, and plucked him by the beard.

The same belief continued long after the time of the Confusion, when Providence put an end to such doings, and the Locrians of Greece were wont to leave a gap in their line of battle, which they thought was filled by the unseen ghost of Oilean Ajax: we may well imagine that this gap was the strongest point upon their line. The Christian church has borrowed this among many other mythologies, and Saint James of Compostella<sup>122</sup> is a good match for the Locrian Ajax.

<sup>121</sup> *Iliad*. 20. v. 443.

<sup>122</sup> See Geddes's *Tracts*, vol. 2. p. 225.

From Hesiod to the days of the Apostles and Lucian of Samosata the word *dæmon* was used to denote certain spirits who interposed in human affairs ; and I have shown in the former <sup>123</sup> volume that the word was used by all those writers to denote the ghosts or departed souls of dead men. If the Gods are ever distinguished from the *Daimones* as a superiour kind, it is not the less true that they had been men ; but what men ? anti-thei, in whom it was pretended that no human soul, but actual god-head was during life embodied.

Although the *daimones*, or ghosts of the *hæresiarchs*, only fought to encourage their votaries, not to kill their opponents, they yet were deemed the ruling powers of the fight, the spirits of the storm. That very ancient poet Archilochus said of the *Abantes*,

Ταυτῆς γὰρ κείνοι Δαίμονες εἰσι μάχης <sup>124</sup>,

and the word was explained to mean *δαίμονες* <sup>125</sup>, *acquainted with*. A more barbarous etymology could not be devised : besides, the expression is too frigid for prose, even if speaking of ordinary warriors ; and much more so for that fierce and fiery genius.

Say rather, when the *Abantes* joined in the war, they were even as the *dæmon* gods mingling in the battles of men.

The impure spirits had limited powers, but exceeding in several respects those of living men, of which powers none was more remarkable than the faculty of glamour, which in Latin (whether exercised on others or on yourself) was called *simulation*,

Colchis et *Æeo* <sup>126</sup> *simulatrix litore Circe*.

By that faculty they used (as Homer tells us) to assume the similitudes of living men, and in those disguises to give their

<sup>123</sup> Vol. 1. p. 8, 9. note.

<sup>124</sup> Cit. Plut. vit. Thes. c. 5.

<sup>125</sup> Hesych. in voc.

<sup>126</sup> Stat. Theb. iv. 551.



counsel to the heroes. Possibly they did so when they had not a full confidence in their own fallible judgments, and were unwilling to put in peril their false reputation of being Gods. We thus read that Apollo took the shapes of Mentès, Lycaon, Periphans, Phainops, Agenor; and Neptune those of Calchas, of an Old Man, and so forth. But at other times they manifested themselves in their own proper persons. Their disguises did not always secure them from agnition by careful observers; Minerva coming in the shape of Mentès, was suspected by Telemachus, who

Θαμβήσεν κατὰ θυμόν· οἷσσας γὰρ θεὸν εἶναι,

and the same deity, as Mentor, did not escape the sagacity of Nestor. Those agnitions were brought about sometimes by the evanescence of the Spirit, none being able to explain how or whither the form departed. But there was yet another way: when Neptune came in the appearance of Calchas the Oilean Ajax found him out, and said to the Telamonian,

‘Οὐδ’ ὄγῃ Καλχάνης ἐστὶ, θεοπρόπος δῖφωνίστης·

Ἴχθυα γὰρ μετοπίσθη πόδων ἡδε κνημῶν

ῥεῖ ἐγνων ἀπίοντος, ἀρίγνωτος δὲ θεοὶ περ<sup>187</sup>.

The peculiarity of their progressive motion, or the action of their feet, betrayed them. Venus was effectually disguised as an huntress when she met Æneas, but in despite of glamour,

vera incessu patuit Dea.

In fact, when Souls existing in the state called *Death* make themselves manifest, they have not a substantial body<sup>128</sup> made “ of the dust of the ground,” as “ *a Living Soul*” has, which tends to the centre of the earth, or is heavy, and is also impenetrable, or obstinate in the occupation of space: but merely one that is Visible or Phantastic. And they either take the

<sup>127</sup> Iliad. xiii. 70.

<sup>128</sup> Gen. c. 2. v. 7.

phantasma of the body, dress, etc. which their own selves wore when living, as ordinary ghosts do, or those of other living persons, as the gods often did. But their motion was not like ours, by using the muscles for levers, and alternately raising and setting down the legs, with labour and delay: it was, on the contrary, a simple locomotion of the spirit, of various and unassignable velocity, without raising of the feet, and without regarding the resistance or impenetrability of corporeal obstacles. The same principle of spiritual motion is implied in the words of Ezechiel <sup>129</sup> describing the Cherubim, "and they went every one *straight forward, whither the Spirit was to go*, and they turned not as they went." The nature of ghostly or dæmoniacal progression is very well set forth in the *Æthiopics* of Heliodorus: τῷ βαδισματι ἔκαστος κατὰ διασῆσιν τοῖν ποδοῖν ἔδε μεταθεῖσιν ἀνυμνεύει, ἀλλὰ κατὰ τινα βύμην ἀερίον καὶ ὀρμὴν ἀπαραποδίζον, τεμνοντων μάλλον τὸ περιεχόν. Διὸ δὴ καὶ τὰ ἀγάλματα τῶν Θεῶν Ἀιγυπτίῳ τῷ ποδὲ ζευγνυντες καὶ ὡς περ ἐνῆντες ἴσασιν <sup>130</sup>. I observe that the observation made of yore by Ajax the son of Oileus, is confirmed by the experience of a modern. The Rev. Mr. Ruddle, rector of Launceston in Cornwall, relates with much detail, that, during the summer of 1665, he repeatedly met the ghost of one of his neighbours walking in a particular field, at six o'clock in the morning: and he took notice <sup>131</sup> that "her motion was not gradatim, or by steps "and moving of the feet, but a kind of gliding, as children "upon the ice, or a boat down a swift river." Upon these truths the vulgar have founded their idea that the Devil can disguise all except his feet, but if you peep under his skirts, you behold the bestial hoof of Great Pan.

I have given this section, and the preceding one, to the illustration of Homer's notions, and towards the setting of a boundary between truth and fable.

<sup>129</sup> C. 1. v. 12.

<sup>130</sup> Heliod. *L.* 3. p. 148. ed. Bourdelot.

<sup>131</sup> Ghost Stories by. T. M. Jarvis, Esq. p. 232.

XIII. The slightest observers cannot fail to see that the Iliad is not written at random. But it's full and true argument has not yet ceased to be a matter of dispute. So long as we are ignorant of that, we must be unable truly to appreciate it's merits, as father Hardouin <sup>132</sup> justly observes. Or, le moyen de prononcer sur le merite d'un poeme et sur le caractere des personages qui y entrent, si on n'en voit pas le but !

Hardouin has approached the subject with a decent boldness and without that licence of paradox which disfigured some of his works ; but yet, I fear, his conclusions will not be thought satisfactory. He was of opinion that the Iliad was written as a compliment to Æneas, showing that Jove had determined upon the downfall of Priam's house, of which downfall Hector's fall is a type and indeed is the *virtual* consummation, *οἷος γὰρ ἔμελλετο* *ἱλίου* *Ἐκτωρ*, and that Æneas and the Æneadæ were elected and predestinated to succeed the Priamidæ upon the throne of Troy. It is true that Homer declares that resolution of Jove in plain unequivocal words, but when we behold the whole tenour of poetical adulation directed to other quarters, to the Grecian heroes in general, and in particular to Achilles and Ulysses, and observe that Æneas is described as an unsuccessful if not an inglorious warrior, and as a man whose mind was full of treasonable jealousies (of which matters I have before said enough), we shall hardly believe that the matter contained <sup>133</sup> in those three verses is the meritorious cause of the Iliad, or points out to us the poet's real motives and the bent of his affections and animosities. We cannot however deny to the reverend father the praise of being both a spirited and useful critic. If Mr. Penn made any use of his speculations it should have been acknowledged, but I am far from surmising that such was the case ; on the contrary the rarity of father Hardouin's work makes it a mere chance for any one to have seen it, or not.

<sup>132</sup> Hardouin Apologie d'Homere. p. 11. Paris, 1716.

<sup>133</sup> Iliad. 20. 306—8.

Mr. Granville Penn's treatise on the <sup>134</sup> *Primary Argument of the Iliad* is one of the shrewdest and most elegant productions I have ever had the pleasure of reading. He thinks it was Homer's intention to show the supervising providence of the one and supreme God, and that all the counsels and plans and all the stormy passions of mankind are subordinate to him and do but work out the predeterminations of his will ; thus conciliating fate with freedom, and placing the divine government of the lower world upon such a footing as philosophers and Christians must entirely approve. And in much of this (methinks) he saw aright, and as clearly as it was possible to see, ignorant as he was of (that which I have contended to be) the true solution of the great riddle of Troy. But I do *not* believe that Homer was a theist abhorring the errors of paganism and speaking in mere allegory of the dæmon gods and goddesses (whatever Hardouin and Mr. Penn may imagine in his favour), or that he was actuated by any holy and religious motives in the composition of that work.

He entitles his poem *Μηνίς Ἀχιλλεύς*, which *Wrath* was a passage in the great decennial war, perhaps of moderate importance in its express results, but one both arising out of and leading into lasting hatreds and reproaches. The grandson of Ulysses undertook with extraordinary sagacity to put forth such an elaborate account of that wrath, as should vindicate the one party, while it flattered the other to the skies, and at the same time disarmed all animosity by vindicating (in another way) all parties together.

Palamedes and Achilles were at variance with the King of Men and with his chief adherents, especially with his subtle counsellour Ulysses, until the death of Palamedes broke up those cabals. It was generally (and probably with reason) supposed that the resentment of his defeated intrigues and lost friend were the *real* cause of the wrath of Achilles, in other

<sup>134</sup> London, 1821.

words, that he seceded in abhorrence of Ulysses the murderer of Palamedes and chief minister of the Agamemnon, and so that Ulysses was the guilty cause of those calamities.

But the Iliad was written to place that whole affair in such a light, as it pleased Homer to show it in. And he explains it in two ways, according to human agency, and according to divine.

The human actions are of this kind. A raging pestilence is ascribed by a soothsayer to Agamemnon's having got, among the captive Trojans, a priestess of Apollo. Of that, Ulysses is innocent and even Agamemnon is ignorant, and the latter resigns his captive upon a summons at least as insolent as it is heroic from Achilles. He then demands, as a compensation, the favourite captive of Achilles; a measure of which the justice is not apparent. Achilles secedes, and the confederates are reduced to the brink of ruin. Ulysses and Ajax are sent to Achilles with a full apology and most liberal offers from his superior, and Achilles treats *Ulysses with every mark of cordial esteem*, but rejects the offers of the king with lofty disdain, declaring that he will wait till the last man of them had perished and then take Troy himself. Here we have that clearly but artfully implied (which could not be asserted) that Palamedes and Ulysses had nothing to do with the quarrell, that Achilles loved instead of hating the latter, and imputed no blame to him. And furthermore he displays inimitable art in pourtraying a selfish, unjust, unrelenting, and blood-thirsty man, spurning the proffers of more than justice, more even than friendship, rejecting the counsels of those who had cherished his infancy, and imprecating ruin and death upon all his friends and comrades, but yet in clothing his Satan "like an angel" "of light" so that few indeed even of the most attentive readers discern the almost diabolical character of that perjured and vindictive traitour the *Homeric Achilles*, and that the Grecians who doated on the memory of Achilles and loathed that of Ulysses were delighted instead of offended when they read

the splendid and heroic scene of Achillès wrathful in his tent. Achilles returns to the field, led thither by no sense of duty or of remorse; wrath and hatred sent him to his tent, and the same dark passions recalled him, not to preserve his sovereign and his allies, but to destroy another whom he then hated still more ferociously than he did them. He slays Hector, and declares that he will feed the dogs with his body; but afterwards restores it to the old king. Throughout the poem he is expressly declared to have been a man surpassing all comparison, and all his words and actions are surrounded with a blaze of glory; but the whole is narrated with such art as to admit few *facts* in his favour, few against the King of Men, and against Ulysses none whatsoever.

But with all that ingenuity it did not thus remain either quite satisfactory or quite safe; because the King of Men, whose minister Ulysses was, had done part of the mischief by his intemperance in taking away the handmaiden, and because it was possible that some of those whom it was his design to pacify might see through the artifice of the poem and call him to an account of it. To obviate these dangers he has interwoven with his narrative the doctrine of a constant directing providence. He sang the quarrell of the kings, how grievous were it's consequences, and how many heroes it consigned to the grave. But was it the fault of this king, or of that king? No; the counsels of Jove did in that occurrence and in it's dismal results obtain their fulfilment, Διός δ' ἔτελειετο βελη.

Jove had determined that the Priamidæ should fall (συν γὰρ Θεῷ ἐιληλυμέν), and also how, and when. Jove filled the heart of Agamemnon with pride and that of Achilles with wrath, in order that the latter might secede. He sent a lying spirit to Agamemnon to inspire him with false confidence, in order that he might rue the effects of that secession. But He had also decreed that Troy should not fall unless by Achilles (to whom immortal glory and short life were promised), and therefore it was necessary that Achilles should return to the field and slay Hector, the only circumstance upon which the

fall or preservation of Troy is stated by *Homer* to depend. But it was no part of those counsels that the body of Hector should be devoured by dogs, according to the angry man's vow, for which reason it was ordained and brought to pass by Jove that he should relent and give up the body; in which we discern the most marked indication that the passions from which all those actions flowed, did not exist for the wilfulness or gratification of man, but to work out Jove's ends, being not only excited by his means, but also allayed by his means the very moment they had performed their exact office, and no sooner. But Achilles was not intended by Jove to reign over Ilion, that honour being awarded by an absolute decree to Æneas and the Æneadæ, and therefore was it ordained that Achilles should die in the short interval between Troy's virtual fall (in the death of him who οἶος ἔμελλεο φίλον) and its actual capture by the Duratean horse. The prophet who had foretold the inevitable downfall of Priam and all the Eumælian Priamidæ, himself included, dying revealed to his conquerour that his own last days were approaching.

In this manner are the firm counsels of Jove and the wild unsteady passions of men displayed by *Homer* in their mutual relations, in order that those who hated him and his family might desist from mutual recriminations and consent to lay the burden of the whole blame upon the broad shoulders of the One Supreme. It amounts to this—"Brother, brother, we are *neither of us* in the wrong!" and in my æstimation it is rather an immoral and antinomian apology for the violence and corruption of men's hearts, than a model of pious theism.

Many are the instances in which the hidden purposes of *Homer's* mind are discernible; and especially in one, where Thersites the friend <sup>135</sup> of Palamedes is represented as the *only* opponent of Ulysses and the king in the great council, as a man *despised by the people*, and as an enemy both of Ulysses and of Achilles. The *Iliad* is one of the most partial and designing

<sup>135</sup> Above, p. 125, 6.

books ever written, while the show of impartiality is admirably dazzling and deceitful.

His object was to justify characters, explain circumstances, and pacify resentments, from which his prudential desires there has resulted to his poem an excellent moral. The calamities of men flow out of their discord and rivalries, and both of the contending parties are brought at last to perceive the fatal consequences of a resentful spirit, and to say, "may discord perish from among gods and men;" for not only were the affairs of men disturbed by their quarrells, but the beings who were adored as gods were also at variance with each other, and would have confounded all Jove's counsels, had he not interposed to control them. His golden chain is the pre-established harmony to which alone all the jarring elements and natures in the world are made subservient.

XIV. In the course of this volume I have used my best endeavours to elucidate the subject of the Iliad, and the ost poem Margites, and here I should perhaps have done better to stop.

Πως δ' αἶρ' ἐγὼ γ' ἀν' Ὀδυσσεύς θείοιο λαθοίμην ;

I have not been able to recall to my mind any circumstance tending to show which of the two epics is the earliest production of it's authour. Critics have imagined that the Odyssey is the work of an intellect declining in vigour, and have compared it's beauties to the mild radiance of the setting sun. Nor did they speak unreasonably; for they were profoundly ignorant of the meaning of that poem, and must have regarded it in no higher light than people do the legends of Orlando and Aladdin. But if the key were once recovered that could unlock the treasures of that beautifully wrought casket, we should then see, I nothing doubt, a perfect system of harmonious allegory, founded upon facts and free from tediousness. We should hear no more of the setting sun.



The great secret of Homer's opinions is locked up in the *Odyssey*, which all men read, but who shall understand?

I approach the subject with a despairing mind, and with little hope, that my own incapacity can be supplied by the ingenuity of others, for want of that resting-place without which Archimedes himself was powerless, seeing that we possess no authoritative account of the life, actions, opinions, fortunes, and death of Ulysses, other than what the Homeric verses themselves supply. Situated as his grandson was, he might speak of Ulysses in the *Iliad* with some security, but to write a whole book in his praise was a delicate undertaking; and I think it highly probable that this work was from the beginning only *φωναῖν συνετοῖσιν*, and but very obscurely to the bulk of his contemporaries.

It is impossible to say what became of Ulysses in the long interval between the capture of Troy and the *Populifugia*. Excluded alike from Babel by Semiramis, and from Nineveh by the resentments of Orestes, he became a wanderer, and acquired those habits of life which qualified him to make a peculiar figure in that period of general exile and peregrination.

The voyage and return of Ulysses is one of the *Νόστοι*, that is to say, one of the legends which related to the wanderings and hard fortunes of the primæval heroes, after the violent winds from Jove had wrecked and scattered their mystic navy.

In that awful judgment the nations acknowledged the fulfilment of prophecy. From prophecy also they were led to hope that the holy city and theocratic monarchy should be one day restored again: and the several denominations of the Gentiles would naturally expect the general restoration at the hands of their own heresiarch or false god; a sentiment germane to that which the Welsh bards entertained with respect to their Arthur, and to that which has inspired a sect of Portuguese with the doctrine called *Sebastianismo*. The kingdom of God is a spiritual essence, having no necessary

dependance upon place ; therefore some of the Gentiles might expect the empire of the whole world to be refounded, and the city of the whole world rebuilt, in a new country ; others, that the restoration of them would be at Babel ; and others again, that it would be transferred for a time to a new seat, but ultimately restored to the old one. Such variances could not but occur ; because the prophecies which in the aberrations of their false wisdom they perverted, made allusion to two very distinct omnigentile theocracies, one seated upon the seven hills of the West, and presiding over “ the kings of the earth, “ and the peoples, and multitudes, and nations, and tongues ; ” and another to the East, in Syria, “ whither all the families “ of the earth should come up to worship the King, the Lord “ of Hosts.” Upon seven hills a state was founded, and received for it's name a title of the heaven-built and spiritual city,

Roma, tuum nomen terris *futale* regendis,

it's people were proud

Anciliorum et *nominis* et togæ,

and, animated by the verses of the Babylonian Sibylla, and the consciousness of their high destinies, they steadfastly persevered in working them out with the sword. When they had conquered the world, that is, the prophetic œcumenè, then was the time, as they had been led to understand, for a Man-God to sit upon the hills, and fill the siege perilous, and fulminate his decrees from thence ;

præsens Divus habebitur  
Augustus, *adjectis Britannis*  
*Imperio gravibusque Persis.*

That œcumenè included, for the four monarchies, the old Asian realm enclosed by the Araxes, Jaxartes, Indus, Nile, and the four seas ; and all the countries to the West thereof which the Roman empires of Augustus and Charlemagne took

in. However, it would seem that some regarded the Oxus as a limit rather than the Jaxartes, owing to the reduced actual boundaries of the Arsacid kingdom, of whom Strabo was one, who says the city Bactra lay “*beyond the æcumenè*.” It was a very flattering construction of prophecy which made the momentary humiliation of the Parthian and the restored eagles of Crassus to be a conquest of all Persia, to the river Oxus. Propertius thus speaks of Rome’s prophetic boundaries :

Multi, Roma, tuas laudes annalibus addent,  
Qui *finem* imperii *Bactra futura* canent.

But the event which most strictly entitled him to be acknowledged God upon Earth was the conquest of the *Third Monarchy*, in the person of the last Macedonian Queen, and the murder of her son and his kinsman, Cæsarion :

'ΑΥΤΑΡ ἔπει 'Ρωμῇ ΚΑΙ 'ΑΙΓΥΠΤΟΥ βασιλευσεί <sup>136</sup>,  
'Εἰς ἐν, διδυνοῦσα τοτ' ἡ βασιλεία μεγίστη  
'ΑΘΑΝΑΤΟΥ βασιλῆος ἐπ' ἀνθρώποισι φανείται.

Instead of Romulus he was called Augustus, sanctius et reverentius visum est nomen <sup>137</sup> Augusti, ut scilicet jam tum dum colit terras ipso nomine et titulo *consecraretur*. It is a name of apotheosis ;

Sancta vocant augusta patres, augusta vocantur  
Templa,

says <sup>138</sup> Ovid, and old Ennius <sup>139</sup> knew that the sebastocracy was destined to arise one day or other, when he said,

*Augusto* augurio postquam incluta condita Roma est.

But the strongest proof of antitheism was substituting the crime of Blasphemy (see Levit. c. 24 v. 16.) or *Læsa Majestas*,

<sup>136</sup> Orac. Sibyl. L. 2. p. 218. The text, as printed by Obsopœus, is slightly incorrect.

<sup>137</sup> Florus. 4. c. 12.

<sup>138</sup> Fasti. l. v. 609.

<sup>139</sup> Apud. Sueton. Oct. c. 7.

in place of the old crimes of Seditio and Res Novæ. A man was guilty of *Majesty*, si qua de Augusto <sup>140</sup> *irreligiosè dixisset*. Majesty is a goddess who sits,

medio sublimis Olympo,  
Aurea, *purpureo* conspicienda sinu ;

and when Jove conquered the giants she was established for ever,

Assidet illa Jovi, Jovis est fidissima custos,  
Et præstat sine vi sceptrâ tremenda Jovi.

The Spaniards call the wafer *su Magestad*.

After the conquest of Ægypt (saith the Sibylline bard) "the immortal king shall appear over men," and after him again shall arise "the *pure king* who shall reign for ever and "ever." Hence it appears, that the conquest of Ægypt was considered as the signal for the up-rising of that Anti-christ who was to be the precursor of the Lord, and then it was that the iniquitous mystery began to work, of which the completion is reserved unto times yet future when the theocrat of the Septimontium shall stand up in terrours as far surpassing the Cæsarean greatness as the latter coming of Jehovah upon earth shall be superiour in power and beauty to the former. The citizens of New Troy (Babylon the mystery) lived in expectation of the time when a second Nimrod or Quirinus should be born among them ; but they looked upon their Seven Hills as a temporary retreat only of the scarlet-robed Majestas, and their then condition as one merely intermediate and (as I may say) *interfortunate*, for they especially revered two Fortunes, the primitive Fortune of the land of Jove, and that of their hoped for return thither, *Fortuna Jovis primigenia*, and *Fortuna Redux*. I suppose that the sceptre and the globe belong to Primigenian Fortune, and the ship to Redux *Fortuna*. Their priests pretended (but without any truth)

<sup>140</sup> Tacit. Annal. 2. c. 50.

that the palladium (which was composed of Jove's bones) had been actually brought from Ilion to Laurolavinium and from thence to Rome, and he was the Lar or dæmon to guide them on their way home ; but whether in Italy or in Asia or where-soever planted Roma was still Roma, the æterna Pergama, the *Ilion* in Italiâ victique penates, the ἐπι γῆς Ὀλυμπος αἰὲν ἄθρᾶνος. To that opinion we must refer such inscriptions as this,

Fortunæ Reduci.

Lari Viali.

Romæ Æternæ.

Orpheus has a hymn to Fortune, in which he styled her Tymbidice or *Justice in a high-place*, the Great Wanderer, and Diana the Guide ; and she is clearly the Fortune of the Returning. From the warnings which Horace has put into the mouth of Juno I should suppose that some of the Romans of the *Augustan* or sebastocratic age had listened to the sollicitations of their Redux Fortuna, and were anxious to return eastward ;

quâlibet exules

In parte regnanto,

she says, but nè nimium pii

*Rebusque fidentes avitæ*

Tecta velint reparare Trojæ !

The goddess Fortune, Fortis Fortuna, was the Force or Power Feminine by whom they were to be restored : and their Lar Vialis was also known as the Deus Rediculus, *God of the Returning*. It is just possible, that the Campi Rediculi may have gotten their name quia Hannibal ex eo loco <sup>141</sup> redierit perterritus quibusdam visis ; but I believe that the casual circumstance of Hannibal's advancing no farther than the temple of Rediculus was merely in the nature of an *omen*

<sup>141</sup> Pomp. Fest. in vocabulo.

*accepted.* Fugator, Repulsor, are words more applicable to the power which compelled Hannibal to withdraw.

I make these observations to show that from the time of the Babel confusion downwards, men's thoughts have been more or less directed towards the restoration of the rebellious unity which was upon that occasion dissolved. And the restoration of the empire required the return of him whom (according to their several superstitions) they looked for as a restorer.

The expectation of a final restoring is adumbrated in some other fables, representing disappointed hope and unrewarded faithfulness. The high-priestess of the tower of Venus and Adonis waited impatiently for the return of her lover who had to swim over a troubled sea, and held out a beacon light to guide him to her tower. But the storms extinguished the light which shone in darkness, the raging waters closed over the head of the bridegroom, and the faithful Hero perished with him. That is exactly an inverse Odyssey.

It should be observed that Hero's tower was that *famous* one which is said to have been built "unto heaven,"

ἐμῇ δ' ὄνομα κλυτον Ἦρω,

Πυργὸς δ' ἀμφιβόητος ἐμῶς δομῶς <sup>142</sup>, οὐρανὸ μνηκῆς.

The tower of Sestos being such, Abydos was (as I will maintain) the ἀβυσσος or βυθός, *the profound*, by which the Gnostics are well known to have designated their pretended magna mater or feminine and material principle of creation, and in that manner we can account for the adage <sup>143</sup> μηδ' ἐπὶ τὴν Ἀβυδὸν πατεῖν, *walk not rashly over the abyss.* There was a city of the same name in <sup>144</sup> Upper Ægypt, the next in magnitude to Thebes, which contained a temple of Osiris and a palace of Memnon, and in which the great mother Isis sate hidden under her mystic veil, which no mortal hands have ever lifted.

<sup>142</sup> Pseudo-Musæus. v. 186.

<sup>143</sup> Erasm. Adag. p. 207. ed. 1629.

<sup>144</sup> Plin. Nat. Hist. L. 5. c. 9. Eustath. in Dion. v. 513.

Chærcemon <sup>145</sup> a priest of Ægypt described the wizards and sorcerers of that country adjuring the gods by menaces, of which these following were some, *τα κρυπτα της 'Ισιδος ἐκφανῇ και το ἐν 'Αβυδῶ ἀπορρήτων δείξει*. The upshot of this fable is, that Hero and Leander are the same personages as Isis and Memnon, and as Venus Helena or Smyrna and the huntsman Adonis. At Abydos on the Hellespont stood the temple of *Venus the Whore*, who was said in the <sup>146</sup> Mythics of Cleanthes to have betrayed the citadel when the garrison were drunk, Helena's or Tarpeia's treason; and I infer that she was the Amazon or Antianirian Venus not only from her seeming identity with Helena and Smyrna, but from this fragment of the comic poet Hermippus,

*'Ησθε την 'Αβυδον, ὡς διηρ γεγενηται* <sup>147</sup>.

Hero, moreover, should rightly be the name of an *heroine*. Somewhat more than the half-way south from Mosul to Bagdad, on the Tigris, stands the castle of Ashuch or *the Lover*, and on the opposite western bank of <sup>148</sup> the river that of Mashuch or *the Beloved*, and the story of those places is said to correspond with that of Hero and Leander, except that the lover passed over by a bridge and not by swimming. Perhaps the secret communication to which those fables allude was the famous tunnell of the Euphrates at Babylon, connecting the king's palace with the tower of the pythonissa, which Philostratus terms the ineffable bridge.

Phyllis <sup>149</sup> queen of Thrace was a mythic name for Eva, disconsolate and kirtled with leaves, but fondly expecting him (the Desire of Women) who should restore the glories of her kingdom; and it was transferred to Helena, the second (or third) Magna Mater, expecting the day when Demophaon or Tripolemus should re-establish the broken and ruined empire of

<sup>145</sup> Cit. Porphy. ad Anebon. p. 4. Gale.

<sup>146</sup> Cit. Athen. L. 13 s. 31.

<sup>147</sup> Cit. Athen. L. 12. c. 28.

<sup>148</sup> Kinneir's Journey through Asia, p. 470.

<sup>149</sup> See vol. 1. p. 310, 1.

the world. He, the second founder, was to be a son of Nimrod the original founder of the mundane metropolis. After nine periods of vain hope she despaired and killed herself. But the story endeth not here. We read <sup>150</sup> that she was transformed into an almond tree, but torpid, and bare of foliage, as in winter. Demophaon came too late, and in the agony of his grief embraced the leafless trunk of his transmuted bride, when sudden it burst out into life and bloom. I have before <sup>151</sup> glanced upon this subject. The blossoming of the almond rod was in the primæval theocracy a badge of hierarchical power, and "a token against rebels." Achilles, when swearing by his sceptre an oath which bordered upon rebellion, did, in a parenthesis, entirely disclaim the having any such token of supremacy: his rod, once severed from the parent stock, would never again germinate, but never the less it was a sceptre of the judgment which is from Jove, and therefore it was a great oath. Long afterwards, and when Homer was a very ancient poet, the corruption so widely diffused in Abraham's time had become universal, and (if we subscribe to the very cogent reasonings of Mr. Faber in his book *Upon the Three Dispensations*, that the poem of Job was written, in the spirit of the old and catholic patriarchate, by the Levitical lawgiver himself) it would seem that the mystery of salvation was then lost or corrupted even among the Shuites and the Temanites, children of Keturah and of Esau. It then pleased God to circumscribe the patriarchate within the limits of one family, as a vessell wherein the light of truth might be kept burning, or a brand plucked out of the fire. The Twelve Tribes of this family were governed by their princes, who were the heirs by primogeniture of their respective patriarchs, and the name of each prince was written on his rod or sceptre. But they were commanded to write Aaron's name on the rod of Levi, although he was not of the

<sup>150</sup> Serv. in Virg. *Eclog.* vi. v. 10.

<sup>151</sup> Vol. I. p. 112.



primogeniture of Levi, because he and his house were especially elected to the hierarchy, "and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms<sup>152</sup>, and yielded almonds." That rod was kept in the Sanctum Sanctorum, or Tabernacle of Testimony, for a token against the rebels. Therefore the blossoming of Demophaon's almond tree, is the restoration of that sort of government which offers the tokens of divine power against all that would gainsay it, that is, a theocracy on earth. Hercules was the theocrator Nimrod, "king of the earth from the rising<sup>153</sup> to the setting sun," and he bore a mace or club made of the olive tree, and called Phyllites for this marvellous property, that whensoever it touched the ground it sprouted into leaf<sup>154</sup>. Romulus was as much famed for the spear as Hercules for the club, and his title Quir-Inus means the Son of the Spear; but when he planted his spear in the ground, its iron point struck out roots, and it branched into a tree;

Utve Palatinis hærentem collibus olim<sup>155</sup>  
Cum subito vidit frondescere Romulus hastam,  
Quæ radice novâ, non ferro stabat adacto.

The tales of Hero and Phyllis (I say) are inverted Odysseys, the mystic bridegroom's return in vain expected; but that of Phyllis acknowledges a tardy return and a miraculous renovation.

XV. Ulysses therefore seems to have been in the hopes of the Laertiad family that "prince who was to come," and at whose hands they expected the restoration of the civitas Dei. Meanwhile the nations were to "abide many days without a king and without a prince." In that interval the "long-suffering godlike Ulysses" was to be exposed to grief and

<sup>152</sup> Num. c. xvii. Heb. c. ix.

<sup>153</sup> Dion. Chrysost. p. 12.

<sup>154</sup> Palæph. c. 37. Pausan. 2. c. 31. s. 13.

<sup>155</sup> Ovid. Met. xv. 560.

peril and seduction, and to pass through every ordeal of temptation,

Ἀρνυμένος ἦν τε ψυχὴν καὶ νόσον ἑταίρων.

Because it was not permitted to the promised restorer of mankind that he should return in glory, unless he had wrestled with the alluring visions of delight and with the most fearful images of death, and triumphed over both alike.

During his protracted absence he was thought to have perished altogether, and few were they who still believed in the "promise of his coming;" but there was one who waited as patient in expectation as he was in sufferance and performance, his one immaculate wife, whom the menaces and seductions of unnumbered suitours the riotous and greedy princes of the land were unable to remove from the anchor of her hope and plighted faith. We can scarcely refuse to admit that her character is symbolical as well as personal, like that of the Æthiopian queen. "My Dove, my undefiled, is but ONE . . . The daughters saw her and blest her, yea the "queens and the concubines, and they praised her." Her name was <sup>156</sup> Arnæa, or Anarcia, or <sup>157</sup> Amiracis; but Homer celebrates her under her title of Πηνελοπεία or Παν-έλοπ-εφα, signifying *Eva the geomantic oracle of Pan*, who is said to have been the son of Penelope. If the spiritual character of the mother of "universal Pan" could be doubtful, it would farther appear from her dwelling-place. The hyperovium or chalcidicum was the symbolical heaven of the temple, and banqueting house of the Gods; and it was called the *Superior Egg*, because heaven was the upper half of the mundane egg and earth the lower. The Hyperovium was the sleeping chamber of those highly favoured women, whom (as the superstition went) "the power of the Highest overshadowed,

<sup>156</sup> Tz. in Lyc. v. 792.

<sup>157</sup> Schol. in Od. iv. 797. in Creuzer Op. Myth. part. 1. p. 49.

“and of whom an holy thing was born, which was called the “Son of God.” Of such there were not a few in these times; “false Christs and false prophets, and they showed great signs “and wonders,” and deceived all men. It is named but twice in the *Iliad*, as the place where Mars impregnated Astyochoa with twin sons, Ascalaphus and Ialmenus, and that in which Hermes visited the womb of Polymela to beget Eudorus the Myrmidon <sup>158</sup>. And when we read of Helena herself, that she was born out of an Egg, Eustathius is of opinion that the Ovum or Hyper-Ovium of the temple must be understood.

Ulysses was a king and priest, who appears to have placed his main reliance upon the mysterious efficacy of the shedding of blood: and when the auspices of the nations were wanting at Aulis, and the intrigues of Palamedes ran high, he persuaded the King of Men that it was needful for him to give his own daughter Iphigenæa a victim for their religion and liberties. While the *Ships* (as they were called) of the other Danaan leaders represented in their colour the great whale of the first *Jonah*, and the ark of the *Raven*, *νῆα Κορωνίδα*, or

μεγα-κητεα νῆα μελαινην,

that “was pitched within and without with pitch;”—the prows of Ulysses were crimson with the blood of the mystical vintage, *μιλτοπαρηι* and *φοινικοπαρηι*,

Τῷ δ' ἅμα νῆες ἔποντο δυωδεκα μιλτοπαρηι <sup>159</sup>.

When he returned home, Penelope made trial of his identity, by proving whether he knew the bed whereon Ulysses and she were wont to sleep. But what was that bed? It was the trunk of an ancient olive tree still rooted in the ground, to which Ulysses had fastened a *crimson* bull's-hide for his bed, and had built round about it a bridal chamber of stone. “I recognise “his features (said his suspicious queen); bring out the bed of “the king, oh Euryclea.” He answered:

<sup>158</sup> *Iliad*. 2. v. 514. 16. v. 184.

<sup>159</sup> *Iliad*. 2. v. 637. *Od.* 11. v. 123.

Woman, a bitter saying thou hast said :  
 For who by force or slight hath moved my bed ?  
 None but a God could move it from its place,  
 No, not the strongest born of human race <sup>160</sup>.

The immoveable bed of the faithful bride and returning bridegroom was the tree of Ararat, to which the ship of salvation was moored ; whence, perhaps, the double sense of the Homeric word *ἐννῆ*, a bed, and an anchor.

Forte sacer Fauno foliis oleaster amaris  
 Hic steterat, *nautis* olim venerabile signum.

When Ulysses first appeared upon the stage of politics, it was neither with a power to back him, nor arrayed in the splendour of talents ; but “ he was despised and rejected of men ;” “ he was one whom the nation abhorred, a servant of “ rulers ;” he was called Baius, the little or weak, Nanus, the dwarf, and Brutus, the brute, or man without understanding ; he simulated folly and was

ἂψ ἰδοῦναι φῦτον πεφοικῶς.

Yet was he that dwarf who cheated the giant Maha-Bali out of the empire of the whole world, and suddenly grew into a giant himself,

Ὅς ἀνὴρ ἐσηΐξε κακῆ, καὶ ἐπὶ χθονα βαίνειν,

that Brute, who triumphed over all the wisdom of the Cushim, and hurled the superb Tar-Quin from his throne. Those passages of his life are ingeniously symbolized, by the blinding of the monocular giant Polypheme. But he came to the performance of that feat under the more than humble name of Ὀυτις, Nobody ; insomuch that when the giant cried out for help, saying, *Nobody* is killing me, of course no alarm was excited. In the mixture of ludicrous with shocking scenes

<sup>160</sup> Od. 23. v. 183.

which the *Odyssey* displays, we may clearly discern the spirit of the Satyric drama, the pleasantry of which differed as much from the atrocity of the *Iambus* as Homer's *Odyssey* from his *Margites*. And (as if to make us discern it the more clearly) the only Satyric drama preserved to us (if the *Bacchæ* be not one) is that very passage of the *Odyssey* which we speak of.

XVI. The blinding of Polypheme was really an achievement long anterior to the *Nosis* or Dispersion. It is my belief that the trials, temptations, and struggles of the absent hero are meant to shadow out the real transactions of his life, or the factions, tyrannies, intrigues, and religious hæresies with which he had to contend throughout his eventful career, and which his subtlety and perseverance enabled him either to elude or to conquer. And nothing is more true, than that the various Babel hæresies which disturbed and ruined the old patriarchate have ever since that time been the obstacles not yet surmounted which prevent us from being the sheep of one flock and which cause the undefiled bride to remain a captive in the hands of her tyrannous suitours.

If the *Odyssey* had been a mere *series* and not a *system*, that is, had it fallen into the hands of a Cyclical narrator, it's beginning would have been at the 39th verse of the 9th book, from whence I will therefore set out with some unsatisfactory remarks. The first struggle mentioned, is that between Ulysses and the Ciconians, over whom he prevailed in the first instance, but his followers became drunk with wine, and his enemies renewed the strife, which he maintained with success during the fore noon, but after noon fortune declared against him, and the Ciconians destroyed seventy-two of his followers. The Ciconians, whose *Wine* intoxicated the remigium vitosum Ithacensis Ulyxei, are notoriously the Bacchanalians whose frantic women dilacerated Orpheus, (or tore into pieces the Nimrodian monarchy, after the time of his *going out* towards the *North*, into Ashur,)

Spretæ Ciconum quo munere matres  
Inter sacra Deûm nocturnique orgia Bacchi,  
Discerptum latè juvenem sparsere per agros.

There were two Bacchi whom Nonnus calls

Πρωτογονον Ζαγρητα και ὀψιγονον Διονυσον.

The former was Noah the planter of vines, distinguished from his son Jove or Ζα-εὐς as Ζα-Γερ-Εὐς, or the *very ancient god*. The second was a strange androgynous sort of being (representing under a male title the woman who was born out of the side of the Man-God) who commanded an army of women, and instituted the foulest rites and orgies that ever defiled humanity. The subtlety of that system of mysteries and orgies well suits the πανσοφια and πανεργια of Margites; and the entire silence of Homer upon the names Bacchus, Dionysus, and all other denominations and topics of a Bacchic nature, strengthen me in my belief that this horrible sect was set on foot by him whom Homer has never named, and completed by Guneus and Semiramis. Those heroes were leaders of the Dodonæans and Titaresians, and their learning was that of the *Cranes*: but there was another race closely allied to them both in doctrine and policy, and commanded by Achilles, and they were Pelasgi or Pelargi, *Storks*. I need not say that Cranes and Storks are but species of one kind, and that a Ciconian is nearly synonymous with a Pelargian.

Nextly, he encountered the Lotophagi, men whose food was the *fruit of the flower*,

οἱ ἀνθινῶν εἶδαρ ἔδασιν.

So seductive were the habits of these people, that those who had once indulged in them lost all inclination to follow the king on his pilgrimage,

Ἄλλ' αὐτὲ βυβλοντο μετ' ἀνδράσι Λωτοφαγούσι  
Λωτὸν ἔρεπτιμένοι μενεμεν νόσῳ τε λαθεσθαι,

but they seem to have been neither a violent nor a powerful sect, and Ulysses compelled all his followers to abandon Loto-phagism. As all fruit is from a flower, the word ἀβύσσος must be put by way of excellence. Now, the Lotus flower is the holiest of all symbols among the Brahmens of India, and the same people use a vegetable diet and abhor the slaughter of animals; for which reasons I incline to think that the doctrines afterwards promulgated by Pythagoras and Buddha-Avatar, were only revivals of a creed which existed in Ulysses's time, and of which strong vestiges, as concerning the Lotus flower, and also as concerning animals, certainly existed in Ægypt before either of those men (if they be not the same man) lived. Be it observed that all the rest, although they perished by their various errors, were desirous of following the King: but these had not even the wish. In truth Loto-phagism was a mere Cainite theism, which despised Abel's more acceptable oblation; and under the mask of tender-heartedness towards the beasts that perish, they utterly rejected the aspersion of blood and the atonement of the world, falsique piacula mundi, nor were they willing to sail in the ναὺς μιλλτοπαζης.

Follows in order the blinding of Polypheme the antiod and shepherd king

Ἀντιθεὸν Πολυφῆμον ὄφο <sup>161</sup> κρατος ἐστὶ μεγιστον  
Πασιν Κυκλωπεσσιν.

It is worth while to compare this passage with another <sup>162</sup> in the same poem. The Cyclopes or subjects of king Arimasps were not (as it there appears) governed by councils of state or regular tribunals, but each was the fierce patriarch of his own district; yet still the Cyclopæan government had one head and saw with *one eye*. In all which we may recognize the primitive feudality of the Scythic realm, Justin's Asia perdomita et vectigalis in imperii nomen. Polyphemus is Nimrod,

<sup>161</sup> Od. l. v. 70.

<sup>162</sup> Od. ix. r. 112. etc.

whose Babelian empire Ulysses overthrew by his consummate art. We have touched upon the matter already. It may be added that he prevailed over the Giant by the aid of copious draughts of the wine of the Cicones ; which seemingly alludes to that great stroke of policy by which Ulysses overthrew the Cushim ; namely, his bringing into the field against them their schismatic brethren under the reluctant and dissembling Achilles. Polyphemus had been warned by prophecy of the fate he was to expect at the hands of Hodysseus, but he had thought to encounter a glorious and powerful rival, dignum nodo vindicem, instead of a wanderer acquainted with grief, and void of form and comeliness, and scarcely so strong as to bruise a reed or quench the smoking flax.

‘ Ἄλλ’ αἰεὶ τίνα φῶτα μέγαν καὶ καλὸν ἔδεγμην

‘ Ἐνθάδ’ ἔλευσεσθαι, μεγάλην ἐπιειμένον ἀλκήν.

Νυν δ’ ἐμ’, ἔων ὀλίγος τε, καὶ ἑτιδανός, καὶ ἀκίκυσ,

‘ Ὀφθαλμὸν ἀλαῶσεν, ἔπει μ’ ἔδαμασσαντο Φοῖνυ.

The Giant, being blinded by his own arrogance, was ineffectually warned to flee from the wrath to come.

Jove was trinal, Olympian or heavenly, Neptunian or teraqueous, and Ammonian or oceanic and chthonian ; but Nimrod was engendered of the fulness of the Godhead by three deities combining their influence in the Orionian byrsa. Hence do we find his mythic names derived sometimes (as Perseus and Hercules) from Olympian Jove and sometimes (as Bellerophon and Theseus) from the Neptunian Jove. Polypheme is said to be a son of Neptune and the nymph Theusa, in order that the actions of his betrayer might bear a just analogy to his punishment, because as Ulysses was (or was figured as) a wandering navigatour, the Neptunian principle was that unto whose wrath his sufferings ought of preference to be referred. But it was not unknown to the ancients that Polyphemus was a name applied by Homer to the hero Hercules ; ‘ Ἡρακλῆς ὁ λεγόμενος Πολυφῆμος <sup>16</sup>’.

<sup>16</sup> Johan. Antioch. p. 208. Cedren. Hist. Comp. p. 140, l. Paris, 1647.



But the most important circumstance by far in this passage of the Odyssey is, that Homer ascribes all the sufferings of Ulysses and the delay of his returning to his conduct respecting Polyphemus.

Ulysses proceeds, fourthly, to the floating island of Æolus king of the winds, surrounded with *brazen walls*, in which stood a lofty rock or mount,

Πλωτὴ ἐνὶ νησὶ· πᾶσαν δὲ τε μὲν περὶ τείχος  
Χαλκεον, ἀρρηκτον· λίσση δ' ἀναδεδρόμε πέτρῃ.

Babel, with her ark, her brazen gates, her mount of the congregation, and the wild blasts of the dispersion pent up in her bosom and about to break loose, loudly demands recognition. Æolus had *six sons* and six daughters whom he caused to intermarry,

θυγατέρας πορὲν υἱασιν εἶναι ἀκοίτας.

Æolus had received from Jove the stewardship of the winds, which he held in confinement by a silver chain in the interior of a hollow ship. He gave Ulysses a splendid reception and a bag made of the skin of a bull nine years old, *βοὸς ἐννεωξοῖο*, in which the winds and tempests were tied up. While Ulysses was sleeping, his followers thinking there was a treasure in the bag opened it and let loose the storms, and the vessel was driven back, but Æolus would not receive him again, deeming him to be a man whom the gods hated.

The universal king Ai-holus, having six sons (of which six the youngest, Macareus, was accused of defiling his sister Canace, the witch of the tower), and appointed by Jove to be the lord and moderator of the storms of this world, is evidently Cush, upon whom his father Cham bestowed the sovereignty and primogeniture of the whole world by engendering him in the ark, and into whose keeping he committed the books of the Wisdom of Adam. But the transactions of Æolus and Ulysses are an obscure allegory.

It seems that after the Regifugium (which is the blinding

of Polypheme) the old king imparted to Ulysses the secret counsels according to which he proposed to confine the winds, that is, to govern the world in that unity, which had been his original purpose when he said to the seventy-three tribes, "let us build us a city and a tower." And as he was stricken in years, and as Ulysses (the unmasked Iounian Brute) was then flourishing in his newly displayed wisdom and recent success, crowned with the pileus of emancipation, he entrusted to him the stewardship of the winds, that is, the management of those momentous counsels. I have observed that the triumph of Ulysses over Nimrod ushered in a moderate scheme <sup>164</sup> of Sabianism, arising out of an appeal made by the nations from the mystical primogeniture of Cush, and the consequent unlimited tyranny of his family to the natural patriarchate of Noah their common father, but differing widely from the Sabianism which afterwards prevailed far and wide by means of Palamedes and Semiramis, and was known as the *Hellenismus* and religion of Bacchus. For that reason (as I conceive) Homer says that the winds were given to Ulysses in the skin of the bull of the nine periods, meaning Noah the patriarch of nine <sup>165</sup> centuries, who

Ἐννεωρος βασιλευε Διὸς μεγαλὴ ὀριςτης.

But those counsels did not prosper in the hands of Ulysses. The perfidy of the whore of Babylon, the ambition of the Cushim, and (as the Odyssey seems to insinuate) the restless cupidity of the Atridæ, Tydidæ, and especially of those whom Ulysses calls his followers or companions, rendered all his counsels abortive. They unchained the winds, whose first and longest blast was the ten years' war of Ilion. In the last months of that war Ulysses went into Babel disguised, in order if possible to make a settlement of affairs; but the old king (if my interpretation be correct) utterly declined to entrust his affairs to a negotiatour, who had already involved them in

<sup>164</sup> See vol. 1. chap. *Refugium*. s. viii.

<sup>165</sup> See vol. 1. p. 141.

such hideous confusion. Ulysses, repulsed by him, was driven to make that compact with Helena, in consequence of which she betrayed the city, and the king was murdered at his own father's altar. The reader will perceive that these topics are all apologetical. The first escape of the winds was not *his fault*, the old king rejects him as an *unlucky* man and not (as was more likely the case) because he knew him by sad experience to be an infamous knave, and the murderous and fatal scenes which ensued were not (as I conceive they were) so much the results of Ulysses's own conduct in getting the whore to betray her sovereign, as of the latter's in unjustly refusing to trust Ulysses. Empedocles the pupil of Pythagoras, who was called Colusanemas <sup>166</sup>, because he could tie up the Etesian winds in a bag (ἀσκος) made of an ass's skin, must have wished it to be thought that he was Ulysses in a state of metempsychosis.

From the Æolian island Ulysses proceeded to the city of Lamos and the Læstrygons, where the giant Antiphates reigned. It was a city of giants and shepherds who did not encourage husbandry, and was situated on the confines of day and night.

Ἑξδοματῇ δ' ἰκομεσθα Λαμῶν αἰῶνι πτολιθῆρον,  
 Τηλεπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν <sup>167</sup>  
 Ἦπυει εἰσελαῶν, ὅδε τ' ἐξελαῶν ὑπακῆει.  
 Ἐνθα κ' αὖπνος ἀνὴρ δοίῃς ἐξήρατο μισθῆς,  
 Τὸν μὲν βεκολεῶν, τὸν δ' ἀργυφὰ μῆλα νομεύων·  
 Ἐγγυς γὰρ νυκτὸς τε καὶ ἡμέρας εἰσι κελευθοί.

In other words, Læstrygonia was so situated upon the summit of a mountainous ridge running north and south, that it was daylight in the valley on the one side while it was night on the other side, which phenomenon Pliny has observed concerning mount Cassius near Seleucia Pieria; super eam mons eodem quo alius nomine, Cassius, cujus excelsa altitudo quartâ

<sup>166</sup> Diog. Laert. L. 8. s. 60. p. 531. Meibom.

<sup>167</sup> Od. 10. v. 82.

vigiliâ orientem per tenebras solem aspicit, brevi circumactu<sup>168</sup> corporis diem noctemque pariter ostendens. And Aristotle says as much of mount Caucasus; "the summits of it have "the light of the sun during one-third of the night<sup>169</sup>, as "well before sunrise as after sunset."

The people of Læstrygonia were cannibals of the fiercest kind, and occasioned Ulysses the greatest loss he ever sustained of his followers. They destroyed eleven ships and their crews, and he with difficulty escaped with the twelfth.

Lamus was son of Hercules; and Antiphates king of the city of Lamus is (I believe) the Heracleid who reigned in Niniveh at the time of the Danaans taking Babel. The Atreid, Laertiad, Tydeid, and Capanëid families took refuge with the king of Ashur-Niniveh. The Scythic theocracy, which flourished for eighteen or nineteen centuries at Niniveh, was afterwards removed to Bactria and lastly to Thibet, where the title of *Lamus* is still apparent in *Lama*. Nimrod did not imitate his father in building another *Belus* or symbolical mountain at Niniveh, but the high-place of worship for the Ninevite Scythians and the great symbol of their god Ithyphallus was an high mountain, being one of the highest in Gordiæa or Curdistan, and that upon which (as they pretended) Noah's ark had actually rested. The like was done by the Cappadocian fire-worshippers, who worshipped mount Argæus, and by the Lycians at their fiery Olympus. And as the business to which Homer alludes was of a religious kind, he uses the mountain sanctuary of the Ninevites for a type of their whole establishment.

The *Λαμυ ἀίπυ πτολιεθρον* answers to the *Lamiæ Turris*; and both names, *Lamus* and *Lamia*, seem to have been associated with the idea of anthropophagous rites.

Cannibalism was an excess, from which those who (like Ulysses) approved of human sacrifices, must have had great difficulty to keep their followers, especially when invited to it

<sup>168</sup> Plin. 5. c. 22. p. 576. ed. Delphin.

<sup>169</sup> Arist. Meteor. L. 1. p. 564. ed. Duval.

by an example so high as that of the Scythian kings of Ashur. So true hath that always appeared to be, which Pliny says, *Hominem immolare paulum a mandendo abest*. I apprehend that the loss of so large a portion of those who sailed with him was a spiritual perdition of them, or apostacy ; by means of their adopting the ferocious rites of the old Nimrodian Magi, as when <sup>170</sup> the horses of Diomedea became man-eaters. The eleven crews whom Ulysses lost in Læstrygonia were among the number of those furious men who undertook (as above described) the war of the cyclic Thebaid.

Ulysses took refuge with his last remaining crew in the island Aiaia, "where are the dwellings and the dances of Eos " Erigenæa and the risings of the sun." That island was, according to the Argonautic poets, a magic paradise belonging to Medea daughter of old Æetes king of the Scythians. But Homer gives it no inhabitant in human form excepting Circe daughter of the Sun, a witch, a harlot, and a "*dreadful goddess*," excelling in music, and delighting to transform mankind into the shapes of obscene or savage brutes by her veneficious potions. And accordingly she plied Ulysses and the remnant of his people with the contents of her goblet.

She with the yellow labour of the bees,  
With sweet Pramnæan wine, and flour, and cheese,  
Mix'd poisons dire, that all his little band  
Drinking should quite forget their native land.

His followers were all transformed into swine and pent in the sties of Circe, excepting one, who refused to drink,

solumque suis caruisse figurâ  
Vidimus Eurylochum, solus data pocula fugit.

Ulysses himself was enabled to resist the effect of her poisons by an antidote which he had about him, a plant with a black root and white flowers, by which we are perhaps to understand

<sup>170</sup> See above, p. 272.

the virtue of self-denial. Terrified at the inefficacy of her arts, she recognized him to be the predicted Hodysseus, who was one day to visit her enchanted isle. He afterwards consented to share her bed, upon condition of her dismissing those whom she had seduced from him, and swearing a great oath that she would not emasculate him. A curious illustration of her character and policy.

I think it appears from hence, that Ulysses, when he left the Ninevite court with such of his friends as were not apostates to Scythism, repaired to Babel, which Semiramis had then almost rebuilt from its ashes, and where she had managed to enervate all men's minds by such a system of debauched voluptuousness as never was before or since, not only filling her spiritual cratera with whatever doctrine could tempt the grosser feelings of humanity, but also administering to them such compounds of opium, balsamics, aphrodisiacs, and other prescriptions of the occult chemistry, as made their understanding subservient to their senses, and converted them into the semblance of so many beasts under their keeper Ulysses, a patient, persevering, abstinent, and subtle knave, was sufficiently guarded against her seductions; but for politic motives he consented to lie in the polluted arms of that monster. Here again we may discern the apologetical nature of the narrative. The husband of the continent Penelope was revelling in the embraces of the whore of Babylon, but then *it was to save his people*.

When two names were manifestly and closely connected, it rarely occurred to the ancients that they both meant the same person, but they would rather make them father and son, or the like, and so spin out their never-ending series of mythologies. Upon that plan the great Babylonian Sibylla was made to be Circe's daughter. "I come," saith the Sibyll of the hæretics, "from Babylon, driven raving by the gadfly; a fire sent forth into Hellas. But the men of Hellas call me native of Erythra, a strumpet: they call me Sibylla, daughter

“ of Circe and Gnostus, a maniac, and a liar. But when all  
 “ things come to pass, ye shall remember me then, the pro-  
 “ phetess of great God, who revealed to me the things past,  
 “ and those of the beginning, and set in my mind the things  
 “ yet to come. For when the earth was flooded, and one man  
 “ only of good repute was left, sailing in his wooden house,  
 “ with beasts and with birds, I was his daughter-in-law: I  
 “ was born of his blood <sup>171</sup>.” In short, she describes herself as  
 the wife of Ham; but by repetition of the Adamitish mystery  
 (that of the man-god Herm-Aphroditus) his wife was but his  
 own self in a form feminine; and this is what I have long ago  
 explained, how Helena came out of the water-fowl’s egg, and  
 was the sister of the Corybantic Gemini.

At her suggestion he undertook his extraordinary voyage to  
 Cimmeria, a country involved in perpetual darkness and in-  
 habited by the ghosts of the dead; in order that he might  
 consult the prophet Teiresias, a personage who, though not in  
 that state which we call death, did nevertheless reside among  
 the dead.

All day we sail’d beneath the genial beam,  
 Nor reach’d the margin of the Ocean stream  
 Till Eve had stretch’d on high her shadowy cloak.  
 Of Cimbrians there the city and the folk  
 Lie darkling; ne’er on them the God of day  
 Sheds from his full-orb’d eye one cheerful ray,  
 On them, nor towering in the zenith shines  
 Nor when to earth his westering car declines.

Ulysses did not descend into Hades as Æneas is fabled to have  
 done, but he saw the spirits of the dead upon the earth by that  
 kind of sorcery which is called *necromancy*. But it is no light  
 matter to determine whether he went for that purpose, and  
 what was the nature of that extraordinary voyage.

<sup>171</sup> Sib. L. 3. ad finem.

In order to revive the spirits of the dead, and enable them to converse with him, he gave them each a draught of sacrificial blood, which seems to have been a favourite mystery of Ulyssism.

Firstly, he received the dark oracle of Teiresias. Next, he conversed with his mother Anticlea; and all the wives and daughters of the heroes flocked around (like nuns to a convent grate) to see if peradventure a husband or a father had come to visit them.

Νῶϊ μὲν ὡς ἐπέεσσιν ἀμειβομένη· αἱ δὲ γυναῖκες  
 Ὅσσαι ἀρίστων ἀλοχοὶ ἔσαν ἤδε θυγατρὲς,  
 Αἱ δ' ἄμφ' αἶμα κελαῖνον ἀολλεὲς ἤγερεθοντο.  
 Πασας δ' ἐκ δὲ ἐγὼ μύθησομαι εἰδ' ὀνομῆνω,  
 Πρὶν γὰρ κεν καὶ νύξ φθιῇτ' ἀμειροτος, etc.

That passage has furnished the rhapsodist with an opportunity for inserting a long and irrelevant catalogue of as many women's names as they could think of. His host Alcinous enquires if he saw not the ghosts of any of his friends and companions at the war of Troy. Then he tells how he conversed with the soul of Agamemnon, whereby he acquits himself of all suspicion of having been a party to the murder of that king: and with Achilles, in such a manner as to show that he enjoyed the good will of the Pelasgian chief. Ajax alone stood aloof: and then comes his parting scene with the spirit <sup>172</sup> of Nimrod.

Returning from Cimmeria he passed the two Sirenes, but neither listened to their songs, nor would permit his crew to do so, lest they should utterly perish. But so strong was the allurements, that neither would his crew have passed the Sirenes, had not their ears been stopped, nor himself, if they had not bound him hand and foot. As in Circe the voluptuousness and moral corruptions of the Semiraman system are designated, it is probable that it's false wisdom and beautiful

<sup>172</sup> Above, p 564.



literature, alluring the mind into vain philosophy, are meant by the Seiren songs. Of Helena and of the Sibylla it is alike said that they sang of the wars of Troy, and the Seirens sang of every thing that existed on the face of the earth, but most especially of those wars. However, I cannot pretend to give any specific interpretation to a passage so profoundly obscure.

The adventure which follows is one of great celebrity, having given rise to the Argonautic fiction of the Symplegades, and having received a local position (for no assignable reason) in the straits which divide Italy from Sicily. Two rocks in the sea were called the *Planctæ* because of their colliding motion, which intercepted the passage even of birds; and the only mode of passing them was through two caverns in the rocks, that of Scylla, so lofty that an arrow would not reach its summit, and that of Charybdis, lower, and situated under a leafy caprificus. To pass *between* the rocks was impossible, to pass *through* either of them imminently dangerous.

Scylla was a monster with six heads, who seized and devoured as many of the crew.

That monster combined of the woman and *the bitch*, and whose name simply means the latter, was an <sup>173</sup> aquatic daemon infamous for betraying her native city and her aged father into the hands of the besiegers. She was equally infamous for cannibalism and magic which she practised in conjunction with Glaucus the lycian or wolfite, another spirit of the sea, who was devoured by his own anthropophagous mares. She was the daughter of Lamia, Crataeis, or Hecate the Nocturnal. The Homeric Scylla appears to me significant of the Semiramian government in another of its forms and changes, when terrific and bloody witchcraft had succeeded to the fascinations of her sensual paradise and the Circæan blandishments, and the sancgréal was red with human blood instead of sparkling with the sweet nepenthes; a change in the course of which the worship of the Sea was united to that

<sup>173</sup> Above, p. 246, 7.

of the Wolf of Hell under the auspices of the Sarpedonian faction.

Charybdis (whose cavern Ulysses then altogether eschewed) was a whirlpool that swallowed up whatever came within its compass; and the like name was given to a place in Syria <sup>174</sup> where the river Orontes was absorbed, and to another in Lycia. The dæmon Charybdis was a daughter of Neptune and the Earth <sup>175</sup>, whom Jove struck with lightning for stealing the cattle of Hercules. The stealing of cattle in this and so many mythi is the seducing away of subjects and religious votaries and leading them into apostacy. Charybdis (I suppose) is that powerful woman whom Homer has flattered to such a fabulous extent in his Iliad under the name of Thetis, and who seduced away from the allegiance of Nimrod that large and important body of the Cushim, the Pelasgic of Achilles or Myrmidones. Her mysteries were purely aquatic.

The ship proceeded to the island of the Sun, where the sailours ate the fatal oxen of the Sun, in spite of the direful portents that happened, the hides crawling, and the flesh lowing on the spit. That is cannibalism, to which his followers were always prone. Nothing was commoner than for people to be called after the sacred animals which they revered as symbols: such were the horses of Diomedes, the mares of Glaucus, and the oxen of Geryon. Neptune was called <sup>176</sup> *the Bull*, and we read in Athenæus <sup>177</sup> that the young men who ministered at the feast of Neptune at Ephesus were likewise entitled *the Bulls*. That same Eurylochus whose temperance had been proof against the allurements of Circe, and who had strongly opposed himself to Ulysses visiting Circe as he did, was the authour of this fatal revolt against the commands of Teiresias, of Circe, and of their own king.

<sup>174</sup> Eustath. in Od. L. xii. p. 1716.

<sup>175</sup> Serv. in Æneid. 3. v. 420.

<sup>176</sup> Hesychius. Hesiod. Scut. Herc. v. 104.

<sup>177</sup> L. 10. c. 25.

For all had forewarned them of the ruin which would ensue upon such a crime.

Ἄντοι γὰρ σφετερεῖσιν ἀτασθαλίησιν ὀλοντο  
 Νηπιοὶ· οἱ κατὰ βῆς Ἵπεριονος Ἡελίοιο  
 Ἡσθίων.

Lucius Iunius Brutus was the Ulysses of a Latin mythology, and his sons <sup>178</sup> in the course of that conspiracy which made their father pronounce judgment against them, together with the sons of Vitellius, sacrificed a man, and drank his blood, and inspected his entrails. The anthropophagous orgies of the Læstrygons, of Scylla, and of the Isle of the Sun, are undoubtedly different modifications of the same bloody sacraments.

To punish that crime, Jove raised up a storm, in which all but the King perished. He clung to the Fig-Tree of Charybdis, till her vortex sent up some planks, upon which he escaped to the island of Ogygia. If Charybdis be a type of the sect or faction of Philomela Thetis, we may here imagine that we discern the beginnings of that connexion between Ulysses and the Graici or Pelasgi, which has made Homer be accounted a Grecian poet. Here he was entertained by the semi-goddess Calypso, whose name signifies *Concealment*, a venerable personage who dwelt in complete solitude, and to whom no vice or cruelty whatsoever is imputed. But she was anxious to detain him on her isle by the promise of immortality and perpetual youth, he all the while sighing for the day of his departure; nor did she furnish him the materials to build a raft until Hermes had brought her the express commands of Jove. Calypso was "the daughter of the wise Atlas, who knew the depths of all the sea, and was the possessor of the columns around which the heavens and the earth were delineated." We seem to be plunging deeper into allegory, for a sojourn in the isle of concealment

<sup>178</sup> Plutarch. Vit. Poplic. p. 98. Xylander.

seems to mean a sojourn no man knows where. Atlas is Cham, whose learned pillars are so celebrated, and Ogygia (as I apprehend) is meant to signify the Atlantis submerged in the Ogygian flood, a residence of the Nephilim or Titanes, wherein he was offered an eternity of bliss if he would consent to stay. But the king was faithful to her who awaited him, and eager for the due completion of his irksome duties, all he had suffered notwithstanding ;

*μετα και τοδε τοισι γενοιτο.*

Neptune espied him sailing from Ogygia, and raised such a storm, that his raft became unmanageable : but Ino, a goddess of the sea, brought him an article of dress called *κρηδεμνον*, (literally a head-band, but not so used by him) which Ulysses tied around his breast, and stripped himself naked, and, riding a-cockhorse upon a single plank or pole, jumped into the water. Thus did he ride upon the waves two days and nights, till he reached the isle of Phæacia.

Phæacia was the kingdom of Alcinous and Arètè, which was distinguished by three circumstances of splendour. 1. A palace whose walls were of brass, corniced with cyanus ; and the doors of gold, with silver posts. In front of the palace stood watch dogs of gold and silver, the work of Tubal Cain. 2. An enchanted garden, abounding with pomegranates, pears, apples, figs, and olives, which ripened continually without being subject to the alternation of seasons. Also a vineyard, in one part of which the vintage was treading, in others the fruit was ripening ; and, in others again, the vine yet blossomed. 3. The Divine ship-building ; which made not vessels to be steered by rudders and the hands of men, but such as were intelligent, and knew their own way to all lands, and over all seas, and no perils could destroy or damage. But their way was always through clouds and thick darkness, *Ἡερί και νεφελῇ κεκαλυμμεναι*. By this noble King and Queen he was kindly entertained, and sent home to Ithaca in a living ship.

Here we find him, after many toils, reposing in the paradise

of the apple, the fig-tree, and the olive, with Noah, the planter of the vineyard, and the owner of the ship which sailed in darkness, and was steered by no mortal pilot: and here for the first time he met with neither violence nor any sort of seduction, but an honest wish to further his good purposes, which shows that the house of Ulysses especially venerated the great father of mankind. Yet we find in this passage a confirmation of two points; firstly, that the earliest Sabians were not of the religion of God Almighty, but made a false and abusive use of the name of Noah; and secondly, that they confounded and identified together the paradise of Adam and the gardens of Noah in Ararathia.

His return to Ithaca was not "as the lightning cometh out of the East, and shineth even unto the West," but on the contrary he laid aside his natural appearance, and received from Minerva the form of a decrepit and squallid mendicant. Thus he came to his own hall, where the princes of the land were assembled, suing to his bride, and consuming the wealth of his kingdom. "Behold, he came as a thief." They were insolent and secure, and utterly derided the idea of his return;

του δ' ὤλετο νοσημον ἡμαί.

"Scoffers, walking after their own lusts, and saying <sup>179</sup>, "Where is the promise of his coming?" They ridiculed and insulted the old beggar, and persevered in urging Telemachus to select an husband for his mother; and even the portents from the Gods were lost upon their infatuated minds. They laughed the sardonic laugh, the meat became bloody in their mouths, and their eyes shed tears: and the seer Theoclymenus beheld the darkness of night gathering around them, the blood spattered upon the walls and columns, the ghosts of the slain gliding away, and the sun eclipsing in the heavens,

οἱ δ' ὄρα πάντες ἐπ' αὐτῷ ἤϊον γελασσάν.

<sup>179</sup> Peter, Ep. 2. c. 3.

A scene which in my opinion attains the ne plus ultra of the sublime and terrific.

Penelope proposes that, for a settling of their pretensions, they should strive which could shoot an arrow from the bow of Ulysses through twelve battle-axes; imagining that they were, as indeed they proved, all alike incapable. The beggar asks leave to try the bow, and performs the task without difficulty: and then with the aid of Telemachus and two faithful servants he slays all the suitors, and those of his handmaids who had been rioting with them. The Goddess sheds beauty upon his head, and surrounds him with fine robes, and he stands victorious before the continent Penelope: nor do they long delay to seek their ancient *olive-tree*.

Ἀσπασίως λεκτέροιο παλαίη θεσμὸν ἰκόντο.

Here ends that immortal poem; and the winepress of wrath has been trodden by the late returning feet of the

δὴν οἰχόμενοι Φανακτος.

But all ends not here; and the concluding prophecy of Teiresias (profoundly dark) remains to be fulfilled. "Afterwards depart, taking your Oar, until you come to that people who know not the sea. Also they know not the ships which have a crimson face, neither oars which are the wings of ships. Now, I will tell you a very manifest sign, forget it not. When another wayfaring man shall meet you, and say, that you have a winnowing-fan upon your bright shoulders, then fix your oar in the ground, and return home, make fine offerings to Neptune, a lamb, a bull, and an entire boar, and sacrifice hecatombs to the immortal Gods of heaven, in their due order. And your death shall proceed from the sea without pain, and such as to kill you in the extreme of a pleasant old age; and your people shall be blessed around you. These things are infallible <sup>180</sup>.

<sup>180</sup> Od. xi. v. 120.

The fables invented by the cyclics, by way of fulfilment to this prophecy, are highly contemptible, because they do *not* fulfil it. And I believe that Homer is here offering a prediction of events to come to pass in the most remote ages of the world. Patriarchal prophecy was (from Enoch's time to the giving of the Levitical law) the same in effect as that of the extant Scriptures. And it was not wholly unknown to Homer that the promised restorer, after his long reign, was again to leave his kingdom a prey to the enemy, who should go out and deceive the <sup>181</sup> nations. But when the world was so far enlightened from above, that even those who knew not the mystery of the *ναυς φεινικοπαρης* should own him for the judge of all the earth, whose winnowing fan was to divide the grain from the chaff, and who was to "send into Babylon fanners who would fan her," then he should return a second time to be an exile no more. But in the fulness of time the waters were to terminate the human life of that "long suffering god-like" king, without the bitterness of death, and amidst the blessings of his people. Those waters are the amorphous material element into which (according to his view of the pantheistic and cyclical hæresy) the world was to return, and out of which were to arise a "new heaven and a new earth. For the first heaven and the first earth were past away; and there was *no more sea*." Whence Homer derived the notions of his Teiresian prophecy, what he signified thereby, or when he expected it would come to pass, I am far from presuming in these remarks to affirm. But of this I am confident, that no such vulgar absurdity as the tale of Telegonus was signified by him.

XVII. The Sabian system in it's commencement did not only shake the tyranny of Cush's family, but also the great tenet of God's essential virility, and laid a foundation for the horrors of the Ionismus. But in acknowledging the existence

<sup>181</sup> Rev. c. 20. v. 7, 8.

and occasional incarnation of a feminine deity, it neither denied the duties of feminine subordination nor of domestic morality and the matrimonial laws. Upon this scheme the *δια γυναικων* of Homer (although she was the Pan-helop-eva or great geomantic mother) is an wholly different character from her of whom so much hath been said, not in the matter of chastity alone, but in all the relations of life. So far was she from a personal interference in the concerns of the state that she did not even retain the control of her private household in her husband's absence, after her son was of age to exercise it. Her name and her residence in the hyperovium render it probable that she had credit for inspiration and prophecy. But in her general conduct she certainly acquiesced in the peremptory law, "I suffer not a woman to be <sup>182</sup> a teacher, nor to usurp "authority over the man, but to be in silence." If the *Odyssey* be a book of Sabian principles, it is one consecrating virginity in heaven (the *δλαλκ-ύμεναῖς Ἀθῆνα*) and faithful wedlock upon earth. It is the apotheosis of the *γυναικων θηλυτερων* and not *δντιανειρων*. So far from discovering in the continent Penelope any vestige of the amazon, the huntress, or the legislatress, we may doubt if her purely feminine temper would have sanctioned that sort of intellectual *antieneira*, the learned authoress; and assuredly she would have been duly scandalized at some of the principles and practices of the society called *Friends*, under pretence of being more *friendly* and benevolent than other people. Whenever she had occasion to intermix with the men, she did so under circumstances which seem to illustrate St. Paul's command that a woman should enter the congregation with "power on her head,"

Ἄντα παρειων σχομενη λιπαρα κρηδεμνα.

Her relation towards Ulysses was such as God has ordained from the beginning downwards. "Unto him was her desire, "and he ruled over her—she sat down under his shadow with

<sup>182</sup> 1 Tim. c. 2. v. 12.



"great delight, and his fruit was sweet to her taste—His banner over her was love." And she was (if truly represented to us) that gentle and lovely character,

Morigeræ uxoris virtus cui contigit omnis,  
Fama pudicitiaë, lanificæque manus.

But Homer was throughout an apologist or a panegyrist; and the Greeks (sensible of that) were not unanimous in confirming the splendid testimony he bore to his grandmother's character. The Mantineans of Arcadia, who pretended to show her tomb, said that Ulysses repudiated her in consequence of discovering that the suitors had been brought in at her invitation, and that she retired to Sparta, and thence to Mantinea<sup>183</sup>, where she died. Penelope<sup>184</sup> was, moreover, said to be the mother of Pan: and by some she is said to have borne him to Hermes, by others to her husband Hodyseus: while others again fabled, that by a monstrous superfœtation he was engendered in the successive embraces of all the suitors. This is the obscure prediction of Lycophron's Alexandra.

Ἥξει γὰρ ἡξει ναυλοχὸν Ῥειδρε σκεπας<sup>185</sup>,  
Και Νηριτε πρηνας· ὀψεται δὲ παν  
Μελαδρον ἀρδην ἐκ βαδρων ἀναστατον  
Μυκλοῖς γυναικοκλωψιν· ἡ δὲ βασσαζα  
Σεμνωσ κασωρευθσα κοιτανεῖ δῶμος.

XVIII. Pan was one of the oldest gods in Ægypt, and of the most recent in Greece. His name seems to imply universality; or as Simmias has it in his riddle, 'Ουνγεμ' Ὀλον: and it may be taken three ways, either *potentially*, of Adam, Noah, or any such as had in themselves the *germ* of all things; or *discretely*, of the pagan world when broken into various parts and members, which make by synthesis it's *whole*, one day to be actually reunited.

<sup>183</sup> Paus. Arc. L. viii. c. 12.

<sup>184</sup> Herod. 2. c. 145. Cic. de N. D. 3. c. 22. Nonn. Dion. 24. v. 195.

<sup>185</sup> Lyc. v. 768.

The potential Pan or universal father was that most ancient god of the Egyptians, who was of an older race than Hercules or Bacchus.

The collective Pan was Nimrod king of the giants, whose ambition was bent upon universal unity and constructed the

ἴσον ὄρευσ κορυφῇ δομον Ὠρομεδοντος.

For the scholiast teaches us that Oromedon is Pan, god of the mountains or rather (as he says) of heaven. The same person was king of the land of the Meropians, Cos, and he was the spirit of Panic terrour whose æstrus or gadfly and the clamour of whose præternatural shouting attended the Populifugia. Orpheus <sup>186</sup> invokes him as "the horned Jove, the king of "the entire world,"

Κοσμοκρατῶρ . . . βαρυμηνις, ἀληθῆς, Ζεὺς ὁ κεραστής.

He was a huntsman <sup>187</sup>, and a shepherd, but like Thescus, Amphion, and other mythi of Nimrod, his hours of rest were vacant to verse and song. Behold in these lines his three peaceful vocations,

τοῦτε δ' ἐξ σπῆος <sup>188</sup> ἤλασεν ἄιας  
Ἀγρῆς ἐξανίων, δονακῶν ὑπο μῆσαν ἀθυρῶν  
Νηδυμον.

Pan was enamoured <sup>189</sup> of Echo, who bore to him Iynx or Cælestial Love. But Helena was the person who was called in mythology <sup>190</sup> Echo, which name she got by the imitative and versatile powers of her voice. Valerius <sup>191</sup> Flaccus thus finely describes the terrours of Pan.

<sup>186</sup> Hym. Pan. v. 11, 12.

<sup>187</sup> Hom. hym. Pan.

<sup>188</sup> Ibid. v. 14.

<sup>189</sup> Lucian. Dial. 22. c. 4. Tz. in Lyc. v. 309.

<sup>190</sup> Ptol. Heph. L. 4. ap. Phot. ed. Schott. p. 125. A. D. 1606.

<sup>191</sup> L. 3. v. 43.

Ut notis adlapsa vadis, dant æthere longo  
 Signa tubæ, vox et mediis emissa tenebris  
 " Hostis habet portus: soliti rediere Pelasgi."  
 Rupta quies. Deus ancipitem lymphaverat urbem,  
 Mygdoniæ Pan jussa ferens sævissima matris,  
 Pan nemorum bellique potens: quem lucis ad horas  
 Antra tenent, patet ad medias per devia noctes  
 Setigerum latus, et torvæ coma sibila frontis.  
 Vox omnes super una tubas, quâ conus et enses  
 Quâ trepidis auriga rotis nocturnaue muris  
 Claustra cadunt: talesque metus non Martia cassis  
 Eumenidumque comæ, non tristis ab ægide Gorgon  
 Sparserit, aut tantis aciem raptaverit umbris.

That Pan, who was adorned with the hissing hair of the Gorgons and Eumenides, is the Demo-gorgon or *Terror of the People* who (as Pronapides said) was father of the three *Moirai* or tripartite division of the people. Those *Moirai* were in Latin *Parcæ*, *Parts*. Mars Martis, Mamers Mamertis, was otherwise Marcus, ci, Mamercus, ci; and so Pars, tis, was in another ancient form *Parca*, *cæ*.

But Demogorgon (according to the same <sup>192</sup> Pronapides) also engendered another Pan brother of the *Parcæ*. That was the discrete Pan, or the university of the nations, after they had been divided into a multifarious variety of tongues and communities; for all those were looked upon as constituent parts of the original whole, and were all animated with the spirit of that system which their original founders had learned in the *officina gentium*. That is the Pan who came out of the hyperovium of Ithaca, and Penelope was his mother. His appearance dates from the very formation (by intrigues of Ulysses) of the great Osirian or Bacchic league against the empire of the Cushim, for that was the first step towards the final dismemberment. In the reign of Tiberius Cæsar, when the

<sup>192</sup> Cit. Theodont. qui cit. Bocc. Geneal. p. 7. b. 8. b.

Lord subdued all things to himself, and virtually (though not actually) abrogated the hæresy of the gentiles, a rumour arrived in Italy that one Thamus, an Ægyptian pilot, had heard a voice crying in the air, "Great Pan is dead." The scene of the fable is laid off Paxu, an island close to Ithaca, and the learned men at Rome were of opinion, that the Pan alluded to was the son of Hermes <sup>193</sup> and Penelope.

His form was bestial, and his hair long and flowing, for which reason he was called Cometes, or *the Comet*,

Ἵδια Πηνελόπης κερααλκέα Πανα κίμητ' γ,

and he was himself (like the ships of Ulysses) *μυλτοπαρῆος*,

quem vidimus ipsi

Sanguineis ebuli baccis minioque rubentem.

He was called Hanuman in the Ramayana, and by his cunning, his skill, and his *fiery tail*, he mainly promoted the overthrow of the giants and the triumph of Rama. His actions <sup>194</sup> are those of Ulysses. Apollonius of Tyana mentions an Indian tradition concerning a most wonderful fortress which had once been besieged by the Ægipanes, which is the legend of Pan or Hanuman.

Cometes is <sup>195</sup> said to have been a prophet. He was shut up alive in an ark where the Muses fed him with honey, and the scene of that transaction is described to have been the *Cave of the Nymphs under* <sup>196</sup> *the Mount of the Bridal Chamber*. And we may safely pronounce the said cave to be the cave of the Nymphs at Ithaca, for the cave at Ithaca was filled with jars of honey

Ἐν δὲ κρητῆρες τε καὶ ἀμφιφορῆες ἑασί

Λαῖνοι· ἐνθα δ' ἐπειτα τιθαίεωσσανσι μέλισσαι·

and it was under the bridal-chamber, for this plain reason, that

<sup>193</sup> Plutarch. de Orac. Defect. p. 419.

<sup>194</sup> Above, p. 191.

<sup>195</sup> Clem. Alex. Strom. L. 1. p. 398. Potter.

<sup>196</sup> Schol. Theocr. Idyll. vii. v. 78.

above it stood the *τρυφύλλος ἑλαια*, and that tree was the genial bed of Ulysses and Penelope. Theocritus in another place <sup>197</sup> hath shown himself not ignorant that Cometes was Ulysses, where a goatherd named Cometes is made to say, if I strike thee not, may I become *Μελαγθίος ἀντί Κομῆτα*. The migration of Diomede into Apulia was ascribed to the debauching of his wife Ægialæa not only by Oïax, son of Nauplius and brother of Palamedes, but by her counsellor Cometes <sup>198</sup>; thus we bring Cometes to the Trojan epocha, and find him a counsellor in Diomede's court; but Diomede was the Argive anax, as closely connected with the Agamemnon as Ulysses was himself, and these two were <sup>199</sup> continually united in counsel, as poets tell, in the matter of Palamedes, in that of Rhesus, in that of Philoctetes, and in that of the Palladium. However, we find that Diomedes quarrelled with his counsellor, and that is said to have happened at the time of taking the Palladium, or in other words upon the capture of Troy. Then, as I conceive, the Diomedæan party went with Orestes to Niniveh and began to Scythize and turn cannibals, and Ulysses was constantly opposed to such proceedings. However, it seems the Atridæ, Læertiadæ, and Tydidæ were united in the unsuccessful enterprise of the first seven, and the successful one of the epigon seven. For all these reasons, and notwithstanding that any mythographer may have called Cometes the son of Sthenelus, there is a sufficient abundance of proof that he is Ulysses.

We read in Suidas <sup>200</sup> that Æsop, secretary of Mithridates, in his book upon Helena said, that Pan was surnamed Haliplanctus, a *Wanderer upon the Sea*, and that he was a great fish, *ἰχθυς κητωδης*. And so also <sup>201</sup> Sophocles,

Ἴω, Παν, Παν ἀλιπλάγκτε.

<sup>197</sup> Theocr. Idyll. 5. v. 151.

<sup>198</sup> See above, p. 90.

<sup>199</sup> See vol. I. p. 211, 2.

<sup>200</sup> See Suidas in *Pan* and in *Æsopus*.

<sup>201</sup> Ajax. 695.

He was a fisherman who entangled the giant <sup>202</sup> Typhon in his nets and caught him. Helena found the asterite stone in his belly, and used it for her sigil; by which means we bring him to Troy, and perhaps we can connect him with the treacherous capture of that city. Helenus betrayed Troy in consequence of knowledge which he had acquired from the siderite-stone. He performed a catharmus of ten days, and washed the stone, and nursed it like a baby, and it suggested to him the ruining <sup>203</sup> of Troy, in tones like those of an infant. Orites globosâ specie a quibusdam et sideritis <sup>204</sup> vocatur (saith Pliny), and adds, that it was thought to produce discord and quarrells. It is true that he forms it from σιδηρος, and the authour of Lithica, who wrote under some of the Roman emperours, follows him therein; but I apprehend he was in error as to the etymon and quantity of siderites, for the Lithica say, that it becomes visibly animated when washed,

Πλησιον ὀφθαλμῶν ὅτε κεν λησῆς <sup>205</sup> γε πελασσας  
 Δερκεο, θεσπεσιως γὰρ ἀποψυχόντα νοήσεις, etc.,

and the stone Asteria if washed with an acid liquor, exhibits motions and contortions as if of a living star-fish imbedded in the stone. That is known <sup>206</sup> as a modern experiment, long since it's theurgic virtues have been consigned to just oblivion. For that reason I conceive that the *asterite* stone obtained by *Helena* from the sea-wandering Pan and the *siderite* stone consulted by *Helenus* are synonymous.

XIX. Ulysses, in the history of Pan's birth, seems to be identified with Hermes, sometimes Ulysses, and sometimes Hermes being said to be father of Pan by Penelope. And

<sup>202</sup> Schol. ibid.

<sup>203</sup> Orph. Lith. 360, etc.

<sup>204</sup> N. H. 37. c. 65. 67.

<sup>205</sup> Lith. 380.

<sup>206</sup> Encycl. Brit. in *Asteria*.

when we consider that Hermes is the messenger of Jove and the god presiding over language and reasoning (whence ἐρμηνεύειν to explain or interpret), we shall wonder for what reason so eminent a person is depicted as a lover of fraud and theft, Callidus quicquid placuit jocosus Condere furto. But that wonder will vanish if we reflect that by avatarism the vilest of mankind represented divine natures and caused them to bear the blame of their own depravity, thus peopling the pagan heaven with all the worst vices of the earth. And Ulysses, Brutus Iunius, and Hermes Er-Iunius, wearers of the pileus, are all one person. Arjoon was an ally to Parasu Rama, a Puranic title of Agamemnon, and to Crishna, whose name borrowed from the Thomasine anti-Christians is applied to the legends of Achilles; and who, after approving himself to be invincible, died by being shot in the heel with an arrow. I suspect that the Hermetic and Brutic title of Ulysses, Er-Iunius or Er-Junius, is latent in the Arjoon of the Brahmens or Arjung of the Persians. The *relationships* are but the common shift of the mythologists; so, Ulysses was made out to be a descendant of Hermes, being grandson of Autolycus,

Alipedis de stirpe Dei versuta propago <sup>207</sup>  
 Nascitur Autolycus, furtum ingeniosus ad omne;  
 Qui facere assuerat, patriæ non degener artis,  
 Candida de nigris et de candentibus atra.

The name Auto-lycus signifies *the wolf himself*, the Prince of Lies. Hermes stole the oxen of Apollo, Hercules those of Geryon, Cacus and Charybdis those of Hercules, and Auto-lycus those of Sisyphus, and all that stealing of oxen is the seducing of subjects from their civil or spiritual allegiance.

In Autolycus (however) defrauding Sisyphus we find the not uncommon expedient of dividing mythic homonymes into enemies or rivals. Sisyphus is the identical same Hermetic power

<sup>207</sup> Ovid. xi. 312.

as Autolycus and Ulysses. His name is a contraction of Sisyphus (the theosophist), *σιος* being used in certain dialects for *θεος* <sup>208</sup>, and *συφος* for *σοφος*. I have read of that person (but I cannot find the place in which I read it), that he detected Jove in the embraces of Ægina or Cēnone, and divulged the scandal, whereupon Jove assumed the form of a large stone, which he was condemned for ever to roll up an high hill, without being able to place it on the summit. So the stone of Sisyphus was a *Stone Jupiter* (whence perhaps the oath, per Jovem lapidem), and the placing it on the high place was the final dedication and completion of Jove's temple; but Sisyphus was for ever excluded from the accomplishment of it, because he had calumniated the king, Jove's Increment, in the matter of Cēnone <sup>209</sup>, Helena, or Lucretia, and so compelled him to go out; and from that source flowed the wars of Ilion, and all the disasters of the human race.

Sisyphus was the husband of *Merope* the Pleiad; and he is also said to have gotten Anticlea with child before she married Laertes, insomuch that Ulysses was the natural son of Sisyphus, although the legal son of Laertes. But in all the number of fabulous reduplications, there is not one more obvious than this pair of knaves, father and son. Ulysses was "the *twice-born thief*, the bedfellow of Pan's mother," because he entered by necromancy into Hades, and having conversed with the dead returned again to the living,

#### Πανος

Μαρκος ευνετας φωρ διζωος.

But of Sisyphus it is said, by an excellent and most ancient poet, that he (and *he alone*) visited the place of the dead and was covered with the shadow of death, but returned from thence into the light of day, having deceived Proserpina.

<sup>208</sup> Eustath. in Iliad. vi. 153. So Mount Sipylus is Siopylus, the gate of the Gods.

<sup>209</sup> See above, p. 187.



Πλειόνα τ' εἶδεις Ἀιολίδεω Σίσυφῳ <sup>210</sup>,  
 ὅς τε καὶ ἐξ Ἀΐδεω πολυιδριτῶσιν ἀντλήε  
 Πείσας Περσεφονῇ ἀμυλίοισι λόγοις,  
 ἥ τε βροτοῖς παρέχει λήθην βλαψάσα νῆμα.  
 Ἄλλος δ' εἶπω τίς τί το γ' ἐπέφρασατο  
 Ὅτινα δὴ θανατοῖο μέλαν νεφὸς ἀμφικαλύψοι,  
 Ἐλθοὶ δ' ἐς κρυερὸν χωρὸν ἀποφθιμένων,  
 Κυανέας τε πύλας παρὰ μιν ψεται αἱ τε θανόντων  
 Ψυχὰς εἰργασίῃ καί περ ἀναινομένας.  
 Ἀλλ' ἄρα κᾶκεῖθεν Σίσυφος πάλιν ἤλυθεν ἥως  
 Ἐς φάος Ἥελις, σφῆσι πολυφροσύναις.

But even the sublime blasphemies of Theognis fall short of what others related concerning Sisyphus. He bound Thanatus in chains, so that there were <sup>211</sup> no longer any deaths upon the earth, until Mars set him free.

As Ulysses was said to be the father of Pan, and nothing appears in mythology to give consistency to that tale, we shall be disposed to suspect that Ulysses himself was the Panic energy or *Βίη*. And we shall not be disappointed in our suspicion. The Grecian god *Pan* was in Italy *Faunus*, or *Inuus*, as we learn from Claudius Rutilius among others,

<sup>212</sup> Multa licet priscum nomen deleverit ætas  
 Hoc Inui castrum fama fuisse putat,  
 Seu Pan Tyrrhemis mutavit Mænala sylvis,  
 Sive sinus patrios incola Faunus init.

But Faunus is identified with Ulysses in two main points. He was called *Fatuus*, *the Fool*, notwithstanding his great wisdom, which alludes to the simulated foolishness of the all-wise Ulysses. And he was the husband of *Fauna* (the feminine Pan), a woman of such marvellous continency, that no man <sup>213</sup>

<sup>210</sup> Theognis. v. 702—712.

<sup>211</sup> Eustath. in: *Iliad*. vi. 153. p. 631.

<sup>212</sup> Claud. Rutil. l. 231—4.

<sup>213</sup> Lactantius. *L.* 1. c. 20. Varro cit. Macrobian. *L.* 1. c. 12.

except her husband ever saw her ; which will agree with no character but Penelope, who veiled her face whenever she appeared before men. Fauna, was *castissima et disciplinis omnibus* <sup>214</sup> erudita, and she was worshipped by the Roman matrons as the Bona Dea, which circumstance confirms the opinion which Pitiscus formed from her being styled the mother of Pan, that Penelope (in some sense at least) is *pro rerum genitrice naturâ* <sup>215</sup> seu pro hyle capienda.

But if Pan or Faunus is Ulysses, we ought to infer that the subtle Hermes is in effect the same person with Faunus. And so he is. Faunus <sup>216</sup> lived in the reign of Sesostris, and governed Italy for many years after the death of Jupiter, from whom he had received the name *Hermes*, from that of the planet so called. He was an artful and wicked man, *παρουγγος*, and excelled in logic and the mathematics, and was deified in Ægypt for his wealth, eloquence, and skill in divination.

XX. The difficulty of ascertaining the purposes of Homer is not so great as that of æstimating the degree of credit due to so designing an authour.

The Odyssey presents to us a woman resembling in some respects the Trojan and Gnostic Helena, that is to say, a woman clothed in the dignity of the pretended Magna Mater, the she-dæmon of pantheism, *Eternal Nature* in human shape. But, instead of showing us the mighty mother in the guise of a strumpet, or to speak more truly, in such forms and surrounded with such enormities as would now be expelled with disgust and horror from the lowest haunts of vice, the Odyssey describes her as a modest, gentle, and immaculate matron, and in colours which would beseem that heavenly bride under whose similitude the Most Holy has been pleased to describe the congregation of the faithful. If we are to say, whether or not Homer did in this respect justly and fairly

<sup>214</sup> Serv. in Æn. viii. 314.

<sup>215</sup> Pitisc. Lex. Ant. Rom. 2. p. 363.

<sup>216</sup> Cedrenus. p. 17, 18. 20.

deliver the sentiments and principles of his grandfather and grandmother, we must (I believe) give him credit. Because we may discern the influence of those principles in the peculiar character which used to distinguish the Pelasgic nations from almost all others except the free Scythians. Those are the principles of monogamy, domesticity, modesty, conjugal and filial piety, by which the lives of both maiden and matron were raised as near to perfection as the frailty of human nature permits. Although the Grecian states were defiled by their public orgies, and by mysteries which would not bear the light, those were only exceptive circumstances, which did indeed produce very shocking vices, but did not render them general, nor suffice to bend aside the hearts of the people from those canons of social right and wrong which God laid down for man at his creation; and the Roman commonwealth was less polluted with libidinous orgies, and its secret mysteries were, I believe, rather bloody than bestially impure. The result thereof to those nations was a possibility of being free, which possibility exists for none durably and certainly whose law is not God's law, and for none at all if their institutions (however cruel and otherwise perverse) are not conformable thereto, at least in the golden ordinances of domestic life, by means of which the patriarchate continues to exist even in the midst of splendid tyrannies or strong democracies. Comparing those striking features of Pelasgian manners with the main drift of the mystic Odyssey, and observing that the woman-god Penelope was the Bona Dea of those great ornaments of humanity the Roman matrons, I consider Ulysses to have been as it were the high-priest of Hymen to those nations in their infancy.

But if Ulysses borrowed part of his wisdom from above, he borrowed other parts from hell. His grandson by no means disguises the fraudulency of his disposition, but openly ascribes to him many acts of dissimulation, and puts in his mouth narrations which are entirely false. Nay, he even makes him boast of his astute and cunning temper, only maintaining (for

a sort of apology) that his evil was ultimately good. He is called and made to call himself by a name falsely spelt Odysseus but really Hodyseus, as this line suffices to prove,

‘Ὡς δ’ αὐτως ἡρᾶτο Ὀδυσσεύς <sup>217</sup> φίλος υἱός.

Ulysses introduces himself to Alcinous with this shameful boast,

‘Εἰμ’ Ὀδυσσεύς, Λαερτιάδης, ὃς πασι δόλοισιν <sup>218</sup>

Ἀνθρώποις μελῶ, καὶ μευ κλέος ἔρανον ἵκει.

In the spurious episode of Autolycus, the rhapsodist idly pretends that he was so named because his grandfather Autolycus was at the time of his birth ὀδυσαμενός <sup>219</sup>, i. e. *angry*, but with whom, or on what account, we are not informed.

The Sabian hæresy differed from the Magian upon the point of dualism or ditheism. It recognized a great plurality of dæmons or deasters, as fit objects for worship, but all it's gods were energies of one principle which was *good*, and there was no second principle which was *evil*. But whatever seemed evil was only evil in appearance, and from the defect of our judgment, or else was of a subordinate kind, and not God, but (as we, who abhor pantheism, would say) *created*. The true doctrine respecting good and evil cannot be better expressed than it is by Peter Pomponatius <sup>220</sup>, non oportere duos esse Deos unum boni et alterum mali, ut inferebatur, nam omne bonum et malum *naturæ* est a Deo, malum autem *culpæ* est ex nostris voluntatibus. Homer insinuates the like doctrine in using the title Ὀδυσσεύς, the *Evil-Good-one*, and vindicates unto one being both good and evil alike, flowing as they do from one common authour “ who by his spirit hath “ garnished the heavens <sup>21</sup>, and his hand hath formed the “ crooked serpent.” Consequently, as he would argue, the

<sup>217</sup> Od. 3. 64.

<sup>218</sup> Od. ix. 19.

<sup>219</sup> Pseud. Homer. Od. xix. 407.

<sup>220</sup> De Incantationibus, p. 267. Basil, 1567.

<sup>221</sup> Job, xxvi. v. 13.

spirit of the son of Anticlea was not the less divine, because his actions appeared to be bad, and their consequences destructive. He did evil that good might come, *his eyes* beheld not iniquity, whatever purblind mortals might fancy they beheld; in fine, he was that evil good one to whom the astonished hermit said,

Lord! as in heav'n, on earth thy will be done.

His scheme was so far right, that the Power which *Τρωης* *ιερὸν πτολιεθρον ἐπερσε*, the Hermes<sup>222</sup>, who "taught new languages, and distributed the nations, and placed discord between them," was, if *Δυς* at all, *Δυς* *Ἑυς*. We shall concede to him that the destroyer of cities, the bloody treader of the winepress, in whose heart is the day of vengeance and the year of his redeemed, to whose banquet the wolves and vultures are bidden, is the very same whose paths are pleasantness, who gives peace on this earth, and after it, to all his brethren, *πατρὴς δ' ὡς ἡπιοὺς ἐσιν*: the victorious Lion, and the Lamb without blemish. He was right to argue that destruction is no more *evil* than creation, all things being made that should Be, and all demolished that should not, both absolutely, and when, and where, and how. Well and wisely did he esteem that Justice, although her head be hidden in clouds, is pure good: and that even illuminated souls would merely rejoice and exult, without the infirmities of regret and pity, over that good thing the ruin of Troy, and exclaim, "True and righteous are his judgments, for he hath judged the Great Whore!" The love of retributive justice is implanted in our nature, and cherished by divine precept and example, although morbid sentiment and ambitious hypocrisy may be at times united to disarm her of her sword.

But we find him erring grievously, or rather blaspheming with unrestrained audacity, when he pretends that the moral turpitude of that deceitful wizard the *φωρὶ δίζωνος* should pass

<sup>222</sup> Hyg. fab. 143.

for divine wisdom, and that God's spirit (who is Truth) put on the shape of an intriguing liar and a worse than worldly politician. From filial partiality, he either knew not or dissembled that the Spirit of Truth chooses the foolish things of the world to confound the wise, and taketh the wise in their own craftiness. Had Ulysses been that godlike person his grandson would have us to think him, "he would have renounced the hidden things of dishonesty, not walking in " *craftiness*, nor handling the word of God deceitfully, but by " *manifestation of the truth*." So ill did Homer appreciate the Devil's nature, as to think that *violence* was his favourite weapon, and that *perfidy* was only a form which the Good One had wise reasons for assuming. Violence (as my next volume will show) was in Homer's doctrine the *evil not good*, and moreover not God, but created.

Hermès (the god upon whom Ulysses by his bad actions has fastened the stigma of fraud) is a name contracted from the Homeric <sup>223</sup> Herm-Ewhas. The strong aspirate *aitch*, the compound *chi*, the soft aspirate *vau*, and the sibilant were often interchanged in the various Pelasgian dialects; and that has happened in the word whermis, hermis, or chermis, the serpent or "laithly worm." Salmasius, speaking of a red die, says, hoc est Arabicum *chermes* ex nomine <sup>224</sup> *vermis* corruptum. The androgynous being Herm-Eve, Herm-Athene, or Herm-Aphrodite, is formed of the great mother Eva and the cunning Serpent of the *gnosis* or false wisdom. His caduceus is a wand representing the serpent upon the tree of knowledge. *Ata* moreover was the *wrath of God* (a title given by the author <sup>225</sup> of Samuel to Satan himself) and she was that divine energy which infatuates the perverse and leads them on to that vengeance and judicial ruin which is prepared for them. But Homer gives to Mercury the remarkable title of Herm-

<sup>223</sup> See above, p. 237.

<sup>224</sup> Salm. in Solin. p. 195.

<sup>225</sup> Above, p. 12.

whas <sup>226</sup> *A-kak-ata* the *not-evil-wrath*, which is one so exactly corresponding with that of *Ho-dys-eus*, as to confirm and establish my explanation of the latter.

XXI. Hodyseus is an apologetical title, and belonging to a poem which was published amidst a people who cherished the memory of Palamedes and were for the most part enemies to that of Ulysses. There is another title of a different kind by which he was known among certain other Graikians who settled themselves in Italy. That name was 'Ολυξης, Holyxes, or Ulyxes, and it signifies *the Universal King*. The Shepherd Kings who conquered Ægypt came in under the name of *Hyc-Sos* as Josephus, or *Hyc-Cussos* as Eusebius <sup>227</sup> spells it; which Manethon analysed into 'Τχ, meaning *king* in the sacred language, and σως or εσσως, meaning a *shepherd* in the vulgar tongue. But I think Mr. Bryant <sup>228</sup> very justly condemns that recent Egyptian priest, as being (like almost all the ancients) grossly ignorant of etymology, in supposing that those princes used a title compounded of the sacred language and the vulgar Ægyptian; and interprets it with moral certainty 'Τχ-Χεροι, *Royal Cushim*. 'Ολ-Τξ does therefore denote, in the Barbar, sacred, or original Pamphylian and Panæolian tongue, which Homer hath called that of the Gods, Universal King, or King of the whole world. That same is Holyxes or Olyxes, in which the later Romans, according to their general fashion, introduced an u for the o.

If we ask, wherefore he obtained among the Latins a title thus honorific, and acknowledging to the full his high pretensions, we are farther led to ask whither the REAL voyages of that famed navigator (wherefore-so-ever undertaken) led

<sup>226</sup> Iliad. xvi. 185. St. Paul terms our Saviour, ἀρχηγός, δέσπotes, ἀνακτής. Hebr. vii. v. 26.

<sup>227</sup> Euseb. Præp. Evang. L. 10. p. 294. ed. 1544. p. 69. a vers. Geo. Trapezunt.

<sup>228</sup> Anal. vol. iv. p. 303. vol. vi. p. 136. 800.

him. I have indicated that the Homeric voyage must be taken as an allegory, adumbrating the various transactions of his eventful Asiatic life, and writing in Hieroglyphics, now almost illegible, his doctrine, principles, and pretensions; but containing at most only some scattered hints of any real voyage. Neque scioris ævi Geographi, qui eas gentes et regiones inter freta Sicula, Tyrrhena, etc. perquirebant, aliter mihi errâsse videntur, quam siquis inter insulas Australis Oceani Gulliverianas istas Lilliput, Blefuscue, etc. perquirere successerit <sup>229</sup>. But although they erred in thinking to find *EAS* gentes et regiones, yet history or sound tradition may have partly led them upon the true track of this greatest of the Spartarchs, or Princes of the Dispersion.

The Romans and Tyrrhenes seem to have been strongly bent upon drawing the origin of their settlement from Holyxes. Homer mentions that his hero lay with the person called Circe; and we have many accounts that the offspring of that union came to Italy. King Latin, from whom Virgil deduces the Roman state, was their son, and his country was the sacred recess of the Holy Islands.

Κίρκη δ' Ἑλίου θυγατὴρ Ὑπεριονίδαο  
Γεῖνατ' Ὀδυσσεύος ταλασιφύρονος ἐν φιλοτητί  
Ἀγρίον, ἣ δὲ Λατίνον ἀμυμονα τὸ κράτερον τὲ,  
Ὅι δὴ τοι μάλα τῆλε μυχῷ νήσων ἱεραῶν  
Πασὶν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἀνασσόν <sup>230</sup>.

I refer that poem at latest to the time of Pisistratus, and believe it is about the first mention of Italy that we find in Greek. Italy was called Ausonia <sup>231</sup>, from Ausonius or Auson, son of Ulysses and Calypso. Faunus, son of Circe, and Jupiter Picus, though he stands for Cush in some Italian

<sup>229</sup> Payne Knight Prolegom. c. 49.

<sup>230</sup> Pseud-Hesiod. Theog. 1011. Geoponicon, L. xi. c. 2. p. 303, 4. ed. Needham. But Pompeius Festus (on the word Roma) says he was son of Circe by Telemachus.

<sup>231</sup> Serv. in Virg. Æn. 3. v. 171. Schol. Ap. Rhod. 4. v. 553.



Genealogies, was at other times identified with Pan Fatuus or Ulysses, and was a deity established in Italy.

If Italy were peopled by land, the northern part would first get inhabitants, but if by sailors coming in ships from Asia, then the south extremity would first present itself: and in fact Strabo and Stephanus tell us, upon good authority, that the modern *Calabrias* were the original *Italy*; and the Greek History of Italy by Antiochus, was a history only of those parts. Italy was therefore founded by a mariner, and that mariner was Ulysses. For there was in Bruttium or Italy Proper a temple of Minerva, built by him, and also a town Temesa, where one Polites or Seben a companion of Ulysses was worshipped with the annual sacrifice of a virgin, at his heroum, which was covered with wild olives<sup>232</sup> (the nautis olim venerabile signum), whence the adage Temesæus Heros for any dreadful oppressor<sup>233</sup>. But that Hero was no doubt Ulysses himself; so well does it agree with the notions he propounded at Aulis, and with the rites performed in honour of Lucius Iunius Brutus<sup>234</sup>, at whose funeral many human victims were sacrificed. On the eastern coast of Bruttium, opposite to Temesa, and on the gulph of its own name stands Squillace; Scillacium prima urbium<sup>235</sup> Bruttiorum, quam Trojæ destructor Ulysses creditur condidisse. To all which it must be added, that this original Italy is named after Brutus, for although they were afterwards called the Bruttii, Pompeius Festus and Servius, who are profest antiquarians in language, write it Brutii; as do also Justin, Appian, and Mela. Plutarch, in his life of Romulus<sup>236</sup>, admits that some people thought the City itself was founded by one Romanus, a son of Ulysses and Circe. A few miles from Rome stood Tusculum (*Little Tuscany*), and there dwelt Octavius Ma-

<sup>232</sup> See above, p. 90.

<sup>233</sup> Solin. c. 2. Strab. vi. p. 368. Paus. vi. c. 6. Priscian. vi. p. 691. ed. Putsch.

<sup>234</sup> Serv. in Æn. 3. v. 67.

<sup>235</sup> Cassiod. Epist. l. xii. 15.

<sup>236</sup> Vit. Rom. c. 2.

milius<sup>237</sup>, longè princeps Latini nominis, ab Ulyxe Deâque Circe oriundus, who married a daughter of Tarquin the Superb.

We have many notices of the pretended son of Ulysses who built Tusculum the

Telegoni juga parricidæ.

Eugammon<sup>238</sup> of Cyrene wrote or (as St. Clement of Alexandria says) borrowed from Musæus a cyclic poem called Telegonias, describing the visit of Ulysses to Thesprotia, his marriage with the Thesprotian princess Callidice, his wars against the Bryges, his second return to Ithaca, his death by the hands of his own son Telegonus, the marriages of Telegonus with Penelope and of Telemachus with Circe. Whether the Telegoniad was the same poem as the Thesprotis<sup>239</sup> or a different one I cannot affirm; but I suppose it was the same.

The story is, that Telegonus in search of his father landed in Ithaca, not knowing what island it was, and began to plunder. Ulysses coming forth to defend his territory was slain by his son: and with what? With a spear made by the bone of the *fish ellops*!

Κεντρω<sup>240</sup> δυσαλθης ἐλλοπος Σαρδωνικης.

Eustathius well observes<sup>241</sup> that *τα περι Τηλεγονον διηπλασαν* *οι νεωτεροι*. For it is evident to my mind that the monstrous romance of Eugammon was made up, in order to furnish a solution to the dark predictions of Teiresias. "A mild death" (said he) shall come to you *from the sea*, and it shall be of

<sup>237</sup> Liv. I. c. 49.

<sup>238</sup> See the Chrestomathia of Proclus. Musæus was a name (like Orpheus) prefixed to mystical productions, and it is more likely that Eugammon made use of it, as Onomacritus of Athens did, than that there was any older Musæan Telegoniad.

<sup>239</sup> See Paus. viii. c. 12.

<sup>240</sup> Lycophron. v. 796. Eugammon in Procl. Chrestomathia.

<sup>241</sup> In Od. xi. v. 134.

"such a kind, as to kill you when sinking under the burthen  
"of a comfortable old age." That appears from the way in  
which the poets speak of the Ellops or ray fish, which (as  
Oppian says)

Κερκη Τηλεγονῶ <sup>242</sup> πολυφαρμακίς ὥπασε μητι,  
'Αιχμαζειν δ' ἰοίσις ἀλίου μόρον,

and so <sup>243</sup> Nicander, that Ulysses

Ἐφθίτο λευγαλεῖο τυπείς ἀλίου ὑπο κέντρῳ.

But the fiction is gross and utterly silly, for how can a wound  
in battle from a parricidal spear be a mild or soft death,  
*ἀβληχρός*?

It is too silly, and we seem to *prove too much*. Therefore do  
I believe that, although the fable be quite absurd as an illus-  
tration of the Teiresian prophecy, it contains an allusion to the  
real causes of his death.

Ellops or Hellops is a word which we do not find in Homer,  
excepting in the compound title of the chaste Magna Mater,  
Pan-helop-eva. But the impostour Empedocles, who sought  
and affected *Deus immortalis haberi*, used to boast that his  
spirit, in the course of it's transmigrations, had formerly  
sojourned in the body of the fish Hellopus,

Θυμνος τ' οἶωνος τε καὶ εἰν ἀλὶ ἐλλοπος ἰχθύς.

*Hell-ops* is used to express much the same thing as *bathcol*  
does, a voice præternaturally revealed; in which sense Simmias  
Rhodius, inviting Pan, "son of the Thief and of the wife of  
"Nobody and mother of Telemachus," to pipe unto Echo,  
expresses himself thus,

By thee be sweetest music play'd <sup>244</sup>  
To thy unseen *Ellopi*an maid!

<sup>242</sup> Opp. Hal. 2. v. 498.

<sup>243</sup> Theriac. v. 836.

<sup>244</sup> See Simm. Ara. v. 18.

But it is in strictness a voice from *hell*, and Hellopia means the *Land of Geomancy*. The country <sup>245</sup> in which the earth-born Orion was nursed was Hellopia. But, as the province of Thesprotis was the scene of Eugammon's Telegoniad, that is the country to which we ought to look, and in it

Ἔστι τις Ἑλλοπιη πολυληγὺς ἥδ' ἐν λειμῶν <sup>246</sup>

Ἐνθάδε Δωδωνη τις ἐπ' ἐσχατιῇ πεπολίσαι.

For a farther proof that the Dodonean Hellopia is in question, Stephanus of Byzantium <sup>247</sup> in his *Dodona* cites no less than three times the tragedy or satire of Sophocles, called *Ulysses wounded with the fish bone*. But the Dodona of Thesprotis was the seat of the Helli <sup>248</sup>, or (as Homer's text, perhaps corruptly, has it) Selli, to whose mysteries Thetis, Achilles, and Palamedes, were peculiarly affected: and the aquatic character of their ritual might seem to have some agreement with the words of Teiresias. The fable may therefore contain some insinuation concerning the death of Ulysses, not very unlike my surmise <sup>249</sup> upon that of Homer, whom the fishermen killed; namely, that he was put to death by the vindictive relations or votaries of Palamedes. Some said that a heron flying aloft let fall his dung upon Ulysses, in which there was the back bone of a fish, which killed him. The heron (*erodius* or *ardea*) is so closely allied to the *cranes* of Palamedes, and to the <sup>250</sup> *ciconians* or *Pelargi*, as to afford a slight confirmation of my idea. The followers of Diomedes king of Argos were transformed into Herons; and perhaps Ulysses perished by their malice and that of the Dodonæans united.

<sup>245</sup> Strab. *L. x.* p. 639.

<sup>246</sup> Strabo. vii. p. 475. Pseud-Hesiod. cit. ib. see above, p. 122.

<sup>247</sup> Ed. Gronov. p. 744, 5.

<sup>248</sup> Strab. p. 475. ed. Oxon.

<sup>249</sup> Above, p. 462. Michael-Angelus Blondus wrote a book upon dogs, which contains nothing remarkable, with the exception of the following words. *Legitur* quod Palamedes agricola habebat canem qui arte quâdam blandiens hominibus insidiabatur, huncque Ulyssem appellabat; et causâ Palamedis hic Ulysæes cædebatur, plurima exaudiens mala. Blond. de Canibus. fol. xvi. a. Rom. 1544. Where could he have read such things, and what do they mean?

<sup>250</sup> Above, p. 591.

Telegonus, having killed his father, fled into Italy and founded Tusculum. Dionysius of Halicarnassus relates that Ulysses <sup>251</sup> came into Italy in order to consult the oracle of the lake Avernus. Italus himself was by one account <sup>252</sup> the son of Telegonus and Penelope. Hetruria was a league of twelve tribes, governed by as many Lucumons or Lucii (words undoubtedly equivalent, because Tarquin the Ancient was called indifferently Lucumon or Lucius) and agreeing in number with the twelve vermilion-cheeked ships of Ulysses or *Lucius* Iou-nius the Brute. But the twelve Lucumonies were subject to one supreme head called the *Laertes*, as Mr. <sup>253</sup> Planta assures us in his Essay on the Romansh Language, and Livy gives to their kings Porsenna and Tolumnius the appellation of *Lartes*. I need not add that Ulysses presided over his twelve tribes, as the vicegerent of an aged but still living *Laertes*. He also sojourned in Tuscany, of which anon.

When we think in how many ways we are told that the Italian, the Latin, or the Roman origins derive from Ulysses and his children, we must believe that he really visited that peninsula. If we refer to the scheme of the *Ilias*, we shall find that Ithaca, Zacynthus, etc. being on the extreme western coasts of Greece, Ulysses ought to have joined the Danaans from the extreme west shore of the Asian realm, or that of Anatolia, where we find Miletus and Mycale flourishing in Homer's time. Therefore his voyages were from the Mediterranean and not the Erythræan ports of Asia. His visit to Italy is therefore in due course.

We find him next in the neighbourhood of Calpe or Gibraltar, a place of awful interest to ancient voyagers (the gates of the great Oceanus) where there stood a town called *Hodyssæa*, and in it a temple adorned with shields, and with the prows of ships <sup>254</sup>. Following the coast of the Spains, he

<sup>251</sup> Arch. Rom. *L.* 12. c. 22. ed. Maio.

<sup>252</sup> Hyginus, *fab.* 127.

<sup>253</sup> Hist. Helv. Conf. tom. 3. p. 417.

<sup>254</sup> Strabo, *L.* 3. p. 213.

could not miss the æstuary of Tagus, and there he consecrated the station of Uliss-Hippona or Hol-Hyx-Hippona; ibi oppidum Olysi pone Ulyxei <sup>255</sup> conditum: ibi Tagus flumen. Mela says, Ulysiippo <sup>256</sup> et Tagi ostium. Hol-Hyx-Hippona signifies Hippha or Hippona <sup>257</sup>, the *Mare-queen of the Universal King*: and resembles in its meaning the two Hippos of Africa and Hipponium <sup>258</sup> in Bruttium. That such is the etymon of Lisbon is no conjecture, but certain, from what Solinus <sup>259</sup> adds, that there are wonderful mares in the neighbourhood of Lisbon who bear *hypeenemian* foals,

Exceptantque leveis auras, et sæpe sine ullis

Conjugiis vento gravidæ, mirabile dictû,

like the cannibal mares of Glaucus.

The symbol of the mare is not uncommon among our obsolete superstitions. Ceres Erinnyes, who went raving through the world, was *Hippa*; she was the great mother expelled from the City of the Three Worlds, who has not yet found a place in which to re-establish the horrors of her reign; hence the proverbial impossibility of *finding the mare's nest*. Yet there was a custom of pretending to find Ceres Hippa, for at harvest time they drest up an image of straw, called a Corn Baby <sup>260</sup>, and shouted "I have Her." "What have you?" "A mare, A mare, A mare!" A witch signifies one who neighs <sup>261</sup> like an horse, and an horse-shoe was thought a preservative against

<sup>255</sup> Solin. c. 23.

<sup>256</sup> L. 3. c. 1.

<sup>257</sup> Hippōna was goddess of horses, Epōna of mules and asses. Juvenal says, Hipponam et facies olida ad præsepia pictas. viii. 157. but Solam Eponam is the better reading. Vid. Schol. ibid. Apuleius describes Hippona thus, Respicio pilæ mediæ quæ stabuli trabes sustinebat, in ipso ferè meditullio Hipponæ Deæ simulacrum residens ædiculæ. Metam. L. 3. versus finem. Vos tamen non negabitis et jumenta omnia et totos cantherios cum suâ Hipponâ coli a vobis. Tertull. adv. Gent. c. 16. tom. 5. p. 44. ed. Semler. She was the daughter of a fabulous person, called Fulvius Stellus, and of a mare. Plut. Parall. p. 312. Xylander.

<sup>258</sup> Strabo. L. 3. p. 369.

<sup>259</sup> Ubi supra. Justin. L. 44. c. 3.

<sup>260</sup> Brand's Pop. Ant. p. 341. 343.

<sup>261</sup> Ibid. p. 353.

her. Ominous dreams were said to come from a Night *Hug*<sup>261</sup> or a Night *Mare*. Hippo was daughter to Cheiron the son of the mare Philyra, and<sup>262</sup> cohabited with king Æolus and taught him physics and all the learning of her father, and was the first prophetess and astrologeress, concerning whom Euripides said,

Ἡ πρῶτα μὲν τὰ θεῖα προμαντεύσαστο  
Χρητμοῖσιν, ἣ δὲ ἄσπερων ἐπαντολας.

I need not, at this time of day, repeat to the reader who she was. But the connexion of Ulysses with the Hypeenemian or spiritually pregnant Hippona, is not a mere etymologic inference; for we have a mythic narration of his sojourn in Etruria, where he met with a certain sorceress, who transformed him into an Horse<sup>264</sup>. Ælian, in the ninth book of his *Various Histories*, relates that Italy was originally settled by a man named Maris, having the form of a hippocentaur, who, in all probability, was Olyssippon, or Ulysses transformed into an horse. Ælian adds, that the name hath that *meaning*: a mark of affinity between the Teutonic and Pelasgian tongues. Ulysses and Penelope were distinguished by that comparatively honourable symbol, while the suitors who preyed upon his kingdom, and whom he destroyed on his return were typified by that stupid and salacious creature, the ass. Such is the meaning of the word *μυκλοι* applied to them by<sup>265</sup> Lycophron, and also (in the opinion of the last editour) by<sup>266</sup> Hermesianax.

Coasting the shores of Gaul and Belgica, he reached the mouths of the Rhine, and landed there, at a place called Ἀσκιπυργιον, or Asciburgium, where an altar was dedicated with his name, and that of Laertes, inscribed. The *Tower of the*

<sup>261</sup> Hag or Hag-worm is a serpent. Fuller. Misc. iv. 15. cit. Stukeley's Abury described, p. 32.

<sup>262</sup> Clem. Strom. L. 1. p. 361. Potter.

<sup>263</sup> Ptol. Hephæst. L. 4. p. 150.

<sup>264</sup> Above, p. 610.

<sup>265</sup> P. 24, incorrectly numbered 16.

*Hide* or *Skin* may allude to that famous Odyssean mystery, his nuptial bed of the crimson bull's hide, and the hide of the bull of the nine periods, in which he tied up the winds. The deity being tauriform in his principal symbol, his sacred receptacles, the ark of Noah and the Tower of Bel, were figured as bull's hides. The latter was the byrsa in which Orion was begotten. The Noricians were otherwise called Taurisci, and Noricum<sup>267</sup> in the Phrygian language means *ἀσκος*, a hide. Perhaps it was so early as this voyage that Cassandria (the isle of Cassandra) in Flanders obtained it's name, and also the more illustrious haven of Ulyssingen. Standing across from Holland he made the Firth of Tay; eam (says Solinus, speaking of Britannia) in Caledonicum usque angulum metiamur, in quo recessu Ulyxem Caledoniæ<sup>268</sup> appulsum manifestat ara Græcis literis scripta votum. That was at a small port in Forfarshire<sup>269</sup> now called Ulysses-Haven. It may be thought that he sailed north about and visited the west of Caledonia, consecrating the isle of Hu, afterwards Iona, and that from thence he reached port *Patric*. The Argo of the false Orpheus goes round (north west from Cholchis) by a supposed navigation out of the Euxine into the Northern Ocean. As the Argo or Ark of Iaholcus was the Durean Horse which Ulysses made in order to take Troy, we must not wonder to find the horse or mystic ship identifying itself in fable with the real ship of the navigatour. The Argo sailed by Ireland,

Παζ' δ' ἄρα νησον ἀμειβεν Ἰερνίδα<sup>270</sup>.

But Orpheus had been previously in great alarm,

ἦν νησοισιν Ἐρινυσιν ἄσπον ἰκωμαι,

which J. M. Gesner, with shocking infelicity, has altered into Ἰερνισιν. The Erinnyes are the islands Mona, which a race

<sup>267</sup> Sheringham de Angl. Gent. p. 117, 8. Eustath. cit. ibid.

<sup>268</sup> Solin. c. 22.

<sup>269</sup> Encycl. Perth. in vocabulo.

<sup>270</sup> Orph. v. 1186. ed. Herm.



of Furies possess, and guarded their domains by the sanction of a dire superstition. *Fœminæ in modum Furiarum* <sup>271</sup>, *veste ferali, crinibus dejectis, faces præferebant: Druidæque circum preces diras, sublati ad cœlum manibus, fundentes.*

Ulysses went to Ireland <sup>272</sup>, where, as we are informed, he dug a cave in order to hold conversations with the infernals. That was in an island situate in a lake in the province of Ulster, and called by the present inhabitants *Ellan na Fradatory* or the Island of Purgatory; also *Fossa* <sup>273</sup> *Sancti Patricii*. The fosse dug by Ulysses for a type of Hades upon earth can be none other than that which he dug (by Homer's account) in the Cimmerian land "at the limits of the ocean."

*Βόθρον ὅθεν' ὅσσον τε πυγασίον ἐνθα καὶ ἐνθα.*

There is no doubt of the Kimmers or Kymri being the Celtic race to whom that island anciently belonged. Diodorus of Sicily asserts that the Brettanes of the island Iris were the ancient Cimmerians, by whom Asia was once overrun.

XXII. I am strongly of opinion that Ulysses is the original Patricius of Ireland, celebrated in the style of a saint, as Hercules, Perseus, and Triptolemus were at Antioch, and afterwards throughout Christendom, under the name of Georgius <sup>274</sup> the seventh champion. Bacchus was in like manner converted into saint Dionysius of France and his spotted nebris (typical of the Sabian astrolatry or of the sky spotted <sup>275</sup> with stars) reappeared in the heaven-descended auriflamma, an azure flag sprinkled with gold. The gardens which Jupiter Ammon <sup>276</sup> gave to the mother of Bacchus,

"Where Amalthea hid her florid son,"

<sup>271</sup> Tacit. *Annal.* xiv. c. 30.

<sup>272</sup> Camden *Brit.* p. 771. Latin ed. 1607. vol. 3. p. 630. ed. Gough.

<sup>273</sup> Krantz *apud Hammer*, p. 178.

<sup>274</sup> See vol. 1. p. 83. p. 300.

<sup>275</sup> Diod. Sic. *L.* 1. p. 11. ed. Rhodoman. See vol. 1. p. 327.

<sup>276</sup> Diod. Sic. 3. c. 67.

are called in Pausanias *Διονυσίου Κήρυς*. And in those gardens stood a mount resembling the horn of an ox and styled the Hesperian Horn. It produced vines and every delicious fruit, and among others those golden apples by which the amazon Atalanta was deceived; it was the true *Cornu Copiæ*. In that mountain of delights I plainly discern the *Mont-Joye Saint-Denys* invoked by the French kings in battle. Mons Jucundus (or Jovius) Divi Dionysi! The meaning either escaped the great sagacity or alarmed the prudence<sup>277</sup> of Stephen Pasquier. Some authours say it was the mount at Paris in which St. Denys<sup>278</sup> was buried; others, that the Vatican (or Hill of the Deus Vaticanus) at Rome was termed<sup>279</sup> *Mons Gaudii*. The word was certainly in use to express artificial tumuli,

Tant y eu pierres apportées<sup>280</sup>  
Qu'une Montjoye y fu fondée.

The charge preferred by the reformers against the old calendar has been often repeated, but not (to my knowledge) brought to a decision. But one argument will I think be found irrefragable. No Greek or Roman ever bore or by the customs of their country could bear the name of a God. Antitheism or the *assumption* of such names by daring men who asserted themselves to *be those Gods*, as when Mithridates and Marc Antony styled themselves *Bacchus*, is nothing to the purpose. The names of demigods or heroes, like Diomede, were sometimes given to children; and I know of no clearer proof that Castor and Pollux, pre-eminent as they were among the Grecian heroes, were not true gods, but only what the Romans called them, *semones alterni*. We meet with many such appellations as Heraclius, Dionysius, Jovian, Posidonius, Hermogenes, Palladius, Demetrius, and Apollinaris; but never

<sup>277</sup> See Pasquier Recherches, etc. L. viii. c. 21.

<sup>278</sup> Du Cange Gloss. Latin. p. 607.

<sup>279</sup> Plures, citati ibid.

<sup>280</sup> Poème MS. cit. ibid.

with a man called Jupiter or Hercules, nor with a woman called Ceres or Pallas. If the names of the God Quirinus or Romulus could have been given to a man, they would have been as common in Rome as George in England or Patric in Ireland. But profane history records no one instance but that of Romulus son of the barbarian Orestes, who evidently named his son ambitiously, in hopes he would live to restore the monarchy which in fact he survived. However, the calendar is not ashamed of presenting us with the martyrdom of *four* saints by the name of Quirinus, and *five* by that of Romulus, besides those of St. Mercury, St. Bacchus, St. Mars, and St. Nereus! From which it is evident that the clergy permitted their converts to invoke the names which superstition had consecrated, provided they did so on a Christian hypothesis, that of a supposed and imaginary saint of the Lord. Because it is most undoubted (in my judgment) and *certo certius* that no such people either did or *can have* existed. The deception is less gross and obvious where a title or description of some heathen Dæmon is used, like Georgius and Patricius, than where the God's very name is usurped.

Various circumstances lead me to that opinion concerning Ulysses. Firstly, and most obviously, the express tradition that St. Patric's fosse and purgatory was the fosse and *nergia* of Ulysses. Ogygia (moreover) was the isle of Calypso, in which Ulysses sojourned; and Plutarch<sup>281</sup> informs us that it was situated five days' sail to the *west of Britannia*, and that there were three other islands near it. From the south-east of Britain, where the Romans used to land, it would have been a five days' journey to Ireland for ancient navigatours. The first name of Ulysses before he came to be styled Ho-dys-eus was *Nanus*, and the first name of St. Patric was<sup>282</sup> *Nannus*. In Temora, the bardic capital of Ireland, *Nani*<sup>283</sup> *tumulum lapis obtegit*, and it is one of Ireland's thirteen *mirabilia*.

<sup>281</sup> De Facie in Orbe Lunæ, p. 941.

<sup>282</sup> Hammer Chron. p. 79.

<sup>283</sup> O'Flaherty Ogygia, p. 290.

Ulysses during his detention in Aiaia was king of a host of swine; and Patric, during a six years' captivity in the hands of king Milcho or Malcho, was<sup>284</sup> employed to keep swine. Ulysses flourished in Babel, and St. Patric<sup>285</sup> was born at Nem-Turris or the *Cœlestial Tower*; the type of Babel in Irish mythology is *Tory* island or the isle of *the Tower*. At the time of<sup>286</sup> its expugnation Srù emigrated from the East. Rege *Tutane*<sup>287</sup> gestum est prælium campi Turris et expugnata est Troja Trojanorum; but Tutanés is the Teutames king of Assyria whose armies Memnon commanded. Ulysses the κλωψ δελφινοςσημος was the Koiranus (or king) whom a dolphin saved, and whom all the dolphins accompanied from Miletus; his son Telemachus, whom a dolphin saved, was the bard Arion, but Arion was king of Miletus in the days of Priam king of Troy; and as Miletus was a considerable haven of Asia Minor in Homer's time, it is the most probable place of Ulysses's departure. But a great consent of tradition brings the colonists of Ireland from Miletus: Milesius<sup>288</sup> father of Ire came to Ireland in obedience to a prophecy given to one of his ancestors, that his posterity should there enjoy an established sovereignty. The ship which brought Ulysses to Ithaca, *one man* saved out of many, was turned into a stone, ναῖ ὅγη κελεον, and the said stone ship was a mount or high-place above the city of the Phæacians; but Ireland is peculiar for her *ship temple*, of which General Vallancey has given figures in the<sup>289</sup> *Archæologia*. The ship-temple is not merely a *nave* resembling the ark, as all temples, churches, and quadrangular buildings do, but a *bonâ fide* ship representing the hull of a vessell with no little accuracy, and which doubtless used to have a *mast* for its steeple, and the mystic φαρὸς or πτελον for a sail. Down

<sup>283</sup> Hanmer, p. 20. Stanihurst de Vitâ S. Patr. L. 1. p. 31. Antw. 1587.

<sup>284</sup> Fieci Carmen in O'Connor Rer. Hib. Script. tom. 1. p. 90. 98.

<sup>285</sup> Gildas Cœman. ap. O'Connor Rer. Hib. tom. 1. p. 36.

<sup>286</sup> Ibid. p. 37.

<sup>287</sup> Wood's Origin of the Irish, p. 40.

<sup>288</sup> And see Ledwich Collect. 3. p. 429. Vallancey *ibid.* p. 199.

(where St. Patric's monument is shown) is called <sup>290</sup> Monumentum Navicularum. St. Patric converted a heavy stone <sup>291</sup> into a ship and made it serve *one man without baggage* (*uni pauperi*) *ad longum per vastum et profundum pelagus iter peragendum*. The fossa Patricii was in the province called <sup>292</sup> Ulidia, Oylister <sup>293</sup>, or Ulster, which seems to me to be *Ulyssis Terra*. It has been demonstrated by Mr. Swift (in his Tractate <sup>294</sup> concerning the several names of Ireland) that Ireland is Scotia, a name afterwards imported into the west of Caledonia, which country alone has retained it, but *Scotia* means *dark*, Ireland was notoriously a *Cimmerian* isle, and Homer's Cimmerians dwelt in *præternatural darkness*; furthermore, the name of Scotia was originally given to Oylister <sup>295</sup> in particular, in which province St. Patric first landed, near the <sup>296</sup> mount of Inver-Slainge. The first king of Man, Mananan Mac-Lear, was a wizard, and kept his island so thickly enveloped in darkness that none could ever find it, until *St. Patric* <sup>297</sup> sailed *thither* and dissipated the supernatural gloom. The league formed by Ulysses against Troy were called the Danaans; but the people who settled in Ulster <sup>298</sup> were the Tuatha de Danán, Danaan, or Danain. The Danannæ (saith <sup>299</sup> O'Flaherty) were descended from Nemethus, a native of Nem-thor or Nemethi Turris, but that is where St. Patric was born. The Tuatha de Danán <sup>300</sup> learned magic in Achaia, Thebes, and Athens, and waged war against the Assyrians with success, until the latter had found

<sup>290</sup> O'Flaherty Ogygia, pt. 3. p. 162.

<sup>291</sup> Thyraei Discursus de Patric, p. 84. Duaci. 1617.

<sup>292</sup> Juan Perez de Montalvan Vida de San Patricio, p. 45. Lisboa, 1646.

<sup>293</sup> Fordun Scotichron. L. 1. c. 17.

<sup>294</sup> Annexed to Jocelyn's Life of St. Patric.

<sup>295</sup> Fordun. *ibid*.

<sup>296</sup> O'Flaherty, pt. 3. p. 167.

<sup>297</sup> Camden Brit. vol. iv. p. 505. Gough.

<sup>298</sup> See Wood's Origin.

<sup>299</sup> Ogygia, pt. 1. p. 12.

<sup>300</sup> Keating's Hist. p. 42, 3.

out how to defeat their necromantic arts. They were led by Nuadhah the Silver-handed, and their route was first to Denmark, then to the North of Scotland, and so round about to Ireland, a route very analogous to that of Ulysses. The Irish, by the common vice of all mythic systems, would distinguish the Milesians from the Danaans, although they are really the same, and were descended from Argus king of the Argivi. Their founder <sup>301</sup> Fenius Farsa, after the building of the Tower of Babel, established an university in Mag Seannair (Sennaar of the Magi) near the city called Athens. When the languages of men were divided, as they say, into seventy-two, he made it a point to make himself master of them all, and sent out emissaries to acquire the knowledge of them; and so after the ruin of Troy πολλων ἀνθρώπων . . . . νοον ἔγνω: this he did at a time <sup>302</sup> when Nimrod's grandson was king of the universe. Fenius Farsaid (says the Ogygia) "had a school" of people skilled in seventy-two languages in the plain of <sup>303</sup> "Sennaar," and with the assistance of Gaidel and Hiar "he created language anew, or rather he re-compiled it out of the newly divided tongues." The leaders of the Milesians were a bardic race, duces <sup>304</sup> et citharistæ. Fenius Farsa, who built the university in Sennaar, had two sons, *Niul the Learned*, born near the tower of Babel, and *Nenuall the Valiant*, born in Scythia (Telemachus and Telegonus), and Niul's son Gadelas had a posterity (the Homeridæ) who were the constant patrons of philosophy <sup>305</sup>, poetry, and history. From him the Milesians were called Gadelians. At the time of Saint Patric's landing, *Niul of the nine hostages* was king of Ireland; but I strongly suspect the fable of his hostages originated in *Homer's* name being supposed to mean a *hostage*, and that the nine hostages are nine Homers or successions of Homeridæ from

<sup>301</sup> Keating, p. 59, 60.

<sup>302</sup> Ibid. p. 61.

<sup>303</sup> O'Flaherty, pt. 2. p. 63.

<sup>304</sup> O'Con. Rer. Hib. 1. p. 96.

<sup>305</sup> Keating, p. 70.

Niul the Learned. The false Archilochus <sup>306</sup> speaks of *eight Homers* severally skilled in government, medicine, magic, commerce, painting and sculpture, legislation, music, and mathematics. In one of the Roman legends Lucius Iunius Brutus (of the family of Brutus of Ilion, who came over with Æneas) represents Ulysses; but the bards had a tradition that Britannia was founded by and called after Brutus of Ilion. An etymology which certainly derives some force from the Greek for Britones being <sup>307</sup> *Brettanes*, while the *Brutii* of Calabria were in the same language *Brettii*. When St. Columb or Iona (a descendant of <sup>308</sup> Niul of the nine hostages) visited the Hebrides, he found one *Brudeus* <sup>309</sup> reigning there, whose name is corrupted from Brute or Brutius. But St. Columb was nearly if not absolutely cotemporary with Patricius, was worshipped together with him and Brigitta at the Ellan na Fradatory, and was fabled to be buried with them at Down in Ireland.

Hi tres in Duno tumulo tumulantur in uno  
Brigida, Patritius <sup>310</sup>, atque Columba pius.

The cave of the Naiads at Ithaca had urns, which were filled not with water but honey; and St. Patric *vas recenti fontis* <sup>311</sup> *aquâ repletum in mel dulce convertit*. Ulysses was styled *Κορυαῖς συν ὄπλοις* by Lycophron, less (as I conceive) by reason of his longevity, which Tzetzes maintains, than by allusion to the *raven* in the ark; the chief judge of one Gildas king of Ireland was entitled the <sup>312</sup> *Crow of the Sea*. The reader may

<sup>306</sup> Archil. de Temporibus, p. 4, 5. Antwerp. 1552.

<sup>307</sup> However, I believe *Brettanes* to mean stannum-ferens as Berenice is victoriam-ferens, or Phere-phatta, cædem-ferens.

<sup>308</sup> See Jamieson Hist. Ancient Culdees, p. 14.

<sup>309</sup> Adamannus de S. Columb. L. 2. c. 5. in Canis. Ant. Lect. vol. 10. p. 598. Fordun. Scotichron. iv. c. 11.

<sup>310</sup> Cogitosus de S. Brigid. in Canis. p. 627. ibid. Stanihurst de Patric. L. 2. p. 75.

<sup>311</sup> Thyræi Discurs. de S. Patric. p. 112.

<sup>312</sup> Fiedl Carmen, stanza 51. in O'Con. Rer. Hib. 1. p. 175.

estimate the united weight of these numerous though some of them minute similitudes.

Another sort of argument arises from character. The ancient gods were worshipped (as I lately said) on a Christian hypothesis, and nothing appears in the legends of St. Bacchus, St. Mars, etc. but the character of a faithful and holy martyr. But where a disguise was practised in the name, as in the pretended St. Dionysius of France, St. Georgius of Antioch, and St. Patricius of Ireland, *that* in general was not Christianity but magic, satanism, and the secret practice of hæresy artfully introduced into the Church, under cover of her crowded and partly fabulous martyrology, which exposed her to be thus fooled. The character of Patricius is something very different from that of a saint. The Church acknowledged one sacrifice for the redemption of souls, and remembering that Noah, Job, and Daniel had power to save more than their own souls, she was led to embrace the doctrine of *posthumous intercession*, and extending to her ministers in all ages the apostolical power of binding and loosing, she fell into the error of supposing that they could absolve the living sinner and set free from punishment him who was departed. Grievous errors, and not exempt from some taint of heathen mystery. But the fosse of Saint Patric made by the waving of his wand is downright magic and necromancy, and it neither is nor ever was a tenet of God's church, that Hades could be summoned up to the earth in order that living men might undergo the punishment of their sins aforehand, and then descend into the grave unaccountable. But that was the doctrine of the great mysteries in Babel and among the nations. Saint Patric was accompanied in some of his peregrinations by St. Bridget surnamed the Thaumaturge <sup>313</sup> to whom there was also a shrine at his purgatory, and who shared his monument at Down. But Saint Bridget (to whom sacrifices <sup>314</sup> were offered) is certainly no

<sup>313</sup> Jamieson's *Culdees*, p. 107, 8.

<sup>314</sup> *Chron. Pict. cit. ibid.* p. 103.



other than Vesta or the deity of the fire-worshippers in a female form. The fire of St. Bridget was originally in the keeping of nine virgins, but in the time of Giraldus Cambrensis <sup>315</sup> there were twenty who used to watch alternate nights, but on the twentieth night the nun whose turn it was merely threw on the wood, crying, "Bridget, watch thine own fire!" in the morning the wood was found consumed, but the fire unextinguished. Nor indeed (saith <sup>316</sup> Giraldus) hath it ever been extinguished during so many ages since that virgin's time; nor with such piles of fuel as have been there consumed did it ever leave ashes. The fire was surrounded <sup>317</sup> by a fence, of form circular, like Vesta's temple, *virgeo orbiculari sepe*, which no male creature can enter and escape divine vengeance. An archer of the household of Count Richard jumped over St. Bridget's fence and went mad, and he would blow in the face of whoever he met <sup>318</sup>, saying "thus did I blow St. Bridget's fire." He drank water till he burst, and so died. Another man put his leg through a gap in the fence, and it was withered up. Besides the fire-temple in which a male could not live, there was in a lake of Munster an isle of Culdees, into which no female of any species could enter, but she instantly died. Those are two kindred superstitions of the Arthurizing Culdees; and I have no doubt the age which produced a Merlin or Ambrosius, an Iona, and a Patricius, gave birth to the pillar towers in Ireland (which were called *Cloch Ancoire* <sup>319</sup>, the *Anchorite's Stone*), as well as to Stone-Henge in Britain. They are fire-temples and ithyphallic Nimrodian towers, imitated from the pillar towers of the Stylite Simeons; and, as it seems that Simeon's pillar on the Mons Mirabilis was not only surrounded by a *laura* or *mandra*, but had underneath it a crypt

<sup>315</sup> Gir. Camb. Topogr. Hibern. c. 35. in Camden Anglica, Hibernica, etc. Francof. 1602.

<sup>316</sup> Girald. *ibid.* c. 34.

<sup>317</sup> Idem. *ibid.* c. 36.

<sup>318</sup> Idem. *ibid.* c. 48.

<sup>319</sup> Camden Brit. iv. p. 237. Gough.

excavated in the mountain, or (as the Yezidian <sup>320</sup> Satanolaters of Curdistan say) miraculously formed by the Peacock Angel (the Devil) as an asylum for one of his votaries, I should suppose that explorations made under and around the pillar towers would furnish discoveries illustrative of the Culdèan or Satanical Hunno-Celtic and Arthurian hæresy. St. Simeon <sup>321</sup> appeared to the wild hunter of Caerleon (who was Arthur) and gave him a horn to be a cimelium in his family for ever, and to the blasts whereof the thunder, lightning, and storms should pay obedience. The said huntsman was doubtless no other personage than Mellerius of Caerleon, who, having lost his senses by lying with a succuba, became familiar with unclean spirits, and undertook to prophesy future events, being right as to those within a year, but often deceived as to more distant ones; but he never saw the spirits equipped otherwise than as huntsmen and with horns suspended round their necks. But St. Patric was the wearer of a brazen horn, which used to strike with palsy whoever attempted to blow it, and is reported by Stanihurst <sup>322</sup> to have existed in his time as a relic. One Bernard, a priest, lost the use of speech and <sup>323</sup> memory by blowing it. Saint Patric had three sisters (the mothers of seven bishops, seven priests, and six monks) whose names were *Lupina*, *Tigridia* <sup>324</sup>, and *Darchea*; and I think the two first names are as little saintly as the wild jager's horn. In the 112th year of his life (according to the *Legenda* <sup>325</sup> *Angliæ*) St. Bridget was informed by a light from heaven that the apostle of Hibernia was summoned away, and also where he was to be buried, "and straightway <sup>326</sup> she began " to weave with her own hands a shroud in which to wrap

<sup>320</sup> Mich. Febure Theatre de la Turquie, p. 368. Paris. 1682.

<sup>321</sup> Gerv. Tilb. Ot. Imp. dec. 3. c. 69, 70. in Leibnitz. Script. Brunswicensis, tom. 1. p. 983.

<sup>322</sup> L. 2. p. 83.

<sup>323</sup> Gir. Cambr. Itin. ed. Colt Hoare, p. 56, 7. note.

<sup>324</sup> Juan Perez de Montalvan, p. 43.

<sup>325</sup> J. Capgrave Leg. Angl. fol. cclxiii. a.

<sup>326</sup> Montalvan, p. 46.

"his glorious body" (Λαεργή, ἡρώς ταφῆιον) and finished it exactly by the time of his death, which happened to him reclining in the arms of his guardian angel, y viendo como otro Estevan los cielos abiertos.

Saint Patric is said to have been son of Calphurnius and Conquesa <sup>327</sup> and nephew to her brother St. Martin of Tours ; but there is little probability if Saint Martin had had so remarkable a nephew as Patricius, that Sulpicius Severus should have been entirely silent as to his existence. But his very name is an obscure matter. I have observed that he was first of all called Nannus or Nanus. But others <sup>328</sup> say he was christened Succath, Suchat, Suchar, or Socher by his parents, Magomus by St. German, and Patricius by pope Cœlestine ; and Succath is interpreted *deus belli* <sup>329</sup> or *fortis bello*. He was also called Cothirlac <sup>330</sup>, because he served in *four houses of the Magi*; one of them, Miliuc Mac Cuboin, was the tyrant who made him keep swine.

The name *Pateric* is allied to *pater*, *pateris*, a father, to *patra*, a phial of libation, to *patricius*, a Roman dignity, and to several words known in the heathen orgies. Patricius was even a high title of divinity, and the eight most ancient gods, Genius, Janus, Saturnus, Pluto, Liber, Sol, Luna, Tellus, were <sup>331</sup> *Dii Patricii*. The Patricians were nobles pretending to trace to the heroes who founded Rome along with Quirinus, and as the rites of sacrifice belonged to his representative the Rex, so were all other pontifical functions confined to the Patricii. Nobis propria sunt Auspicia, said Appius Claudius, nos quoque ipsi, sine suffragio populi, auspicato Inter-Regem prodimus, et privata auspicia habemus, quæ isti ne in magistratibus quidem habent <sup>332</sup>. The Patricians wore a lunar or

<sup>327</sup> Montalvan. p. 5. 15. Stanihurst, *L.* 1. p. 1. Fordun, *L.* 3. c. 9.

<sup>328</sup> Sigibert. cit. Fordun, *ibid*.

<sup>329</sup> Ware, annot. in *Patricii Opuscula*, p. 97. London, 1656.

<sup>330</sup> Betham *Irish. Ant. Res.* pt. 2. p. 348.

<sup>331</sup> Hoffman in *vocabulo*.

<sup>332</sup> *Liv. L.* vi. c. 11.

crescent-shaped shoe, calceos patricos, by which <sup>333</sup> they signified their descent from the Epichthonian Dæmons, and their own future sojourn in the Moon. Statius is an authority to that effect <sup>334</sup>,

Sic te, clare puer, genitum sibi curia sensit  
Primaque patriciâ clausit vestigia lunâ.

A round shallow vessel like a pan, made use of in libations, was called patera, phiala, acatus or a ship <sup>335</sup>, and mesomphalus or the central navel, which last resemblance makes Solomon to say, "thy navel is like a round goblet which wanteth not liquor." The phiala was the instrument of those libations which consecrated treaties, for which reasons the overweening race of Trojans who had violated the laws of nations and of hospitality were Τζωες ὑπερ-φιαλοι. The Roman <sup>336</sup> priests who had care of treaties were styled Feciales, Eirenodicæ, Eirenopœi, Eirenophy lakes, and from the libations they used in making treaties Spondophori; therefore I need scarce call it a conjecture to say that the chief of their college was termed Pater Patratus by contraction for Pateratus and from bearing the sacred patera. Ulysses was the owner of a remarkable patera, which was dedicated in the temple of Minerva <sup>337</sup> at Circeii. The evil spirit has the title of Petyarah or Petiarè among the Persic Zoroastrians and Manichees; and he is seldom mentioned in the Zend-avesta <sup>338</sup> except as "that Petiarè, Ahriman." Those Manichees who showed themselves in Europe about the time of the first crusade under the name of Publicani and revived the worship of the Devil, were often called <sup>339</sup> Patarini and Paterini. Paterin, softened into Patelin, became a French word for a lying knave, such as was

<sup>333</sup> Plut. de Dæm. Socr. p. 591. Quæst. Rom. p. 382. Xyl.

<sup>334</sup> Sylv. 5. Carm. 2. v. 27.

<sup>335</sup> See Athen. L. xi. c. 104. Salm. in Solin. p. 897.

<sup>336</sup> Plut. Num. c. 12. Dion. Hal. Arch. L. 1.

<sup>337</sup> Strabo, L. 5. p. 331.

<sup>338</sup> See tom. 2. p. 264. Anquetil du Perron pretends that it means *source de maux*.

<sup>339</sup> See Dufresne-Ducange Gloss. Mcd. et Inf. Latin. Dict. de Trevoux, in *vocabulis*. Mat. Paris Hist. A. D. 1236. p. 362. and above, vol. 1. p. 5.

the famous Avocat of that name. For the same reason the Venetians hominem (as Conrad Gesner <sup>340</sup> says) canem Patarinum summâ ejus injuriâ appellant. But the Irish etymology of Pateric is (according to their <sup>341</sup> own antiquarian) from *Paterah*, which signifies *the Devil* in their language. Whatever may be the prime etymology of the Greek, Latin, and Teutonic word pateer, pater, veter, or father, and of Paterah, the latter was a well known term in the hierarchy of the Celts, whose religion was lefthanded or that of Demogorgonism,

(moremque *sinistrum*

Sacrorum positis Druidæ repetistis ab armis,)

and deducing the origin of their entire nation <sup>342</sup> from Dis Pater, or Infernal Jove, and who were the nation to whom St. Pateric is said to have preached. Of which same, the panegyric of Attius Patèra by Ausonius <sup>343</sup> affords a brilliant testimony,

Tu, Baiocassis stirpe Druidarum satus

Si fama non fallit fidem,

Beleni sacratum ducis a templo genus :

Et inde vobis nomina :

Tibi, Pateræ : sic ministros nuncupant

Apollinares mystici.

This Patera's <sup>344</sup> father and brother were named Phœbicius, and the family were from Armorica ;

Stirpe satus Druidum

Gentis Aremoricæ.

The Armoricans, it must be minded, were a people closely related to the inhabitants of these islands, and widely distinct

<sup>340</sup> Hist. Anim. tom. 1. p. 194.

<sup>341</sup> Vallancey Collect. 5. p. 200. 251.

<sup>342</sup> Cæsar, B. G. vi. c. 17. The name of King Divitiacus, founder of the Devizes in Wiltshire, probably means *of or belonging to Dives-piter*.

<sup>343</sup> Auson. p. 59. ed. Tollii.

<sup>344</sup> Auson. Profess. iv. et x. St. *Puternus* of Armorica (the companion of the fabulous champion St. David of Wales) exhibits to us the same Druidical title. See Leg. Sanct. Angl. 258. a. 259. a.

from the Gauls, a Celtic nation who had Romanized in language and manners for ages. Armorica is even by name *Britannia*. Belenus or Cuno-Belinus (*Delius et Patareus Apollo*) was a demon worshipped not only by the ancient Druidical Britons, but afterwards by the Arthurizing Gnostics and Manichees; whose secret fraternities deduce their immediate origin as I am fully convinced from the age in which Attila the Hunn, Merlin, Iona of Hu, and Pateric of Ireland (if these three last be not one) flourished.

The truth is, that Ulysses, the Patera or high-priest of Hades, visited and colonized Ireland and established his paterician purgatory or *hades upon earth* in that country very soon after the dispersion from Babel; and made that island in those early times a seat of extraordinary learning, having by his own exertions and those of his illustrious descendants the Homeridæ, acquired a knowledge of the different Babel tongues and dialects.

The ridicule cast upon Irish Origins is altogether unjust, and they are entitled to be investigated on the same principles as those of other countries. After the fall of the Western Empire, and after the Scythian and Sarmatic nations had overrun the continent, I apprehend there was no where so much of antique learning as in the British isles: but after the unlettered Saxons had conquered all the civilized parts of this island, Eri, as it was then called, remained independent in the hands of its oldest known inhabitants, and possessed the unimpaired inheritance of a literature drawn from the traditions of its founders, of all the Greek and Roman learning which had been brought from the neighbouring province of Britannia, and that of the Culdæan Manichees which sprung up when the Romans were abandoning Albion, all three of which had been stifled and reduced to a low condition in the last-mentioned island.

Sir William <sup>345</sup> Betham has endeavoured, and I think with

<sup>345</sup> Irish Ant. Res. pt. 2. p. 250. etc.

success, to evince that Christianity was early established in Ireland, and some centuries before the year 430, in which Pope Cœlestine is said to have sent Palladius into Ireland. That man, as well as St. Lupus and St. German, was sent over to oppose the diffusion of Pelagianism among the Scoti (or Irish) and Britones. But he is said to have been either <sup>346</sup> expelled or to have died in one year, and to have been immediately followed by Patric. Sir William thinks they are one and the same person, and such probably was the case. Either the mission of those apostles into Britain by Cœlestine is a fiction since made to bolster up the canonization of such abominable saints as Patric, or else the missionaries seeing the decline of the Roman empire in the north, and the vast foundations of a new creed and empire which were laid in those parts, became apostates and messengers of Satan. But whoever may have sent Palladius or Patricius, or both of them, Christianity was not then first established, but on the direct contrary it was then subverted to make way for anti-christism; and in succeeding times, when the former was restored, and the latter driven into secret lodges or disguised under bardic ænigmas, it very well suited not only the Ophites but the sticklers for the Roman Catholic ceremonies and supremacy, to make primitive apostles of such beings as Pateric and Iona, and to represent them converting the Scoti of Ierne and Picti of Caledonia *for the first time*.

However the remains of primitive and apostolical faith in Ireland, of which Sir William Betham has so happily evinced the existence, also bear the name of Patricius. And I conceive that that word (or rather the Erse root from which it is Latinized) was always applied by the Cimmerian, Scotian, or Iernian people to any great spiritual innovator who rose up among them. A Pateric came from Babel in the ship-temple and dug the first Cimmerian fosse; a Pateric brought the tidings of salvation in the first or second century; and another

<sup>346</sup> Keating's History, p. 327.

Pateric restored the bloody fosse of Hades, the Vestal fires, and the magic of the Tower, and persecuted Christianity in the fifth century. So, in the ninth (about <sup>347</sup> A. D. 850) one Patricius was abbot of St. Finnan's, and supposed by a few writers, without reason or probability, to have devised the famous purgatory. Sanctus Patricius <sup>348</sup> *secundus*, qui fuit abbas et non episcopus, dum in Hiberniâ prædicaret studuit animos hominum illorum bestiales terrore tormentorum infernalium a malo revocare et gaudiorum Paradisi promissione ad bonum revocare; therefore Christ gave him a gospel, and a wand, and showed him the purgatory. Here I conceive we have a fourth spiritual revolution, under a Pateric by whom *Popery* was established on a firm basis in Ireland in the place of the second's evangelical church and the Satanism of the third; and here we may trace the early recognition and adoption by the holy church of that impudent and foul abomination the fossa Patricii, which was a thing inconsistent even with her greatest errors, and ultimately desecrated and destroyed by order of Alexander Borgia on <sup>349</sup> St. Patric's day, A. D. 1497.

XXIII. The fossa sancti Patricii originally ascribed to Ulysses and several times renewed and abolished is variously described, and it's true proper form is a matter of uncertainty. It was lost sight of for a long time after the death of Pope Coelestine's Patric and <sup>350</sup> rediscovered by one Nicolas. Giraldus Cambrensis <sup>351</sup> describes it as an island in Ulster, half occupied by saints and angels, and half by cacodæmons; in the latter half there are nine pits or fosses (*foveæ*), in which if any one sleeps he is tormented with fire, water, and other punishments, and it is said that if any one undergoes those punishments under in-

<sup>347</sup> Camd. Brit. iv. p. 448. Gough.

<sup>348</sup> Ranulph. Higd. Polychron. p. 184. ed. Gale.

<sup>349</sup> Cambden, *ibid.*

<sup>350</sup> Jacob. de Voragine Legend. Sanct. fol. 60.

<sup>351</sup> Girald. Topogr. Hibern. c. 5.



junction of penance, he shall not suffer the pains of hell, unless he commit other and worse sins. Thyraeus <sup>333</sup> asserts that he had two purgatories, the one in an island of Ulster, the other on the top of a mountain in Connaught, meaning no doubt Croagh Egli, otherwise Croagh Patrick. The more recent form of the Ulster purgatory is said to be that of a straight passage turning off at an angle on one side; being sixteen feet and a half in length by <sup>333</sup> two feet one inch in breadth.

But our business is with Ulysses. His fosse is thus described,

Βοθρον ὀρυξ' ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα,

"he dug a fosse, of the length of a pygon, both in this direction, and in that." It is understood that in the just proportions of a man, the distance of his hands extended is about equal to his height: or I rather suppose it to be somewhat greater, because they contracted the fingers to the second joint, to make the measure called Πυγῶν <sup>334</sup>. That called Orgyia was from hand to hand across the breast <sup>335</sup>, and extended six feet, which is the best measure that can be taken for a man's just altitude; and it's name has been fetched, I know not how rightly, ἀπὸ τῆς ὀργῆς τὰ γυῖα. The bothros of Ulysses was, therefore, a cavity in the earth, six feet one way, and six feet another way.

It was not made for expiation of sins or *purgatory*, as the Manichees in later times pretended, nor does any thing show that Ulysses, bloody as were his rites, believed in the atonement or remission of sins by blood, or in the punishment of sin in another state of existence. He made oblations of hypocras, wine, water, and bread, round about the fosse, which he filled with the blood of a black sheep; the desire to drink the blood brought the ghosts of the dead in crowds to the fosse. First of all he conversed with the great wizard Teiresias, who was

<sup>333</sup> Discurs. de S. Patr. p. 153, 4.

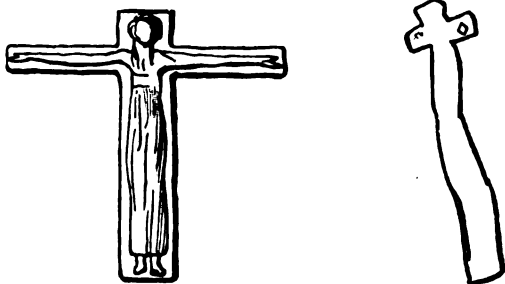
<sup>333</sup> Carlisle Topogr. Ireland in *Dergh*.

<sup>334</sup> Jul. Pollux, Onom. L. 2. c. 4.

<sup>335</sup> Pollux ibid. Herod. 2. c. 149. Suidas in ὀργῶν.

alive among the dead, and therefore had no occasion to drink the black sheep's blood. But the others did not recover either intellect or speech till they had drank thereof, for to them it was "the life," although the diabolical necromancer no where insinuates that it was "the resurrection." So binding was the spell of Ulysses, that those who approached could not speak falsehood if they would; they could not lie (says <sup>356</sup> Philostratus) before *the blood and the fosse*. It is an old custom of the religion called *Sabian* (according to Moses <sup>357</sup> Maimonides) to kill a beast and collect it's blood in vase vel *fossulâ aliquâ*, and sit round the blood and eat the flesh; the daimones as they supposed used to drink up the blood, and they regarded them as their friends and brethren, because they sat down at the same table and ate of the same repast, and expected they would appear to them in their sleep and indicate things future.

The fosse of Ulysses extended in two directions for the length of a pygon, which was the length of the human body from head to foot and from hand to hand. I conceive, therefore, that it's form was adapted to the form of the human body lying in the attitude in which Moses stood when he prevailed over the Amalekites, and measuring six feet either way: so that it would receive any one in a recumbent cruciform position. If the bothros of Ulysses were all in one line, and not forming any angles, the words *ἐνθα καὶ ἐνθα* would have



<sup>356</sup> Above, p. 550.

<sup>357</sup> Doctor Perplex, pt. 3. c. 46. p. 484. Buxtorf. 1629.

very little meaning: and, at the same time, the singular number shows that it had a complete unity in itself. The great subterraneous gallery at New Grange is cruciform, although rudely constructed. In one of the arms of the cross, there is a laver or font, carved out of the rock. My idea of the Bothros agrees well with the superstition of Ireland, as described by Dr. Ledwich: "Anxious to secure to a beloved chief the felicities held out by a new religion, they laid him on a cross, with each arm extended to the laver of regeneration"<sup>358</sup>.

The sanctity of the cross is not an idea subsequent to the grand consummation, but known in the synobolical worship of the ancient fathers. Besides the victory of Moses over Amalek, we find the Lord saying in *Ezechiel*, *transi per mediam civitatem Hierusalem et signa Thau super frontes virorum gementium et dolentium super cunctis abominationibus que fiunt in medio ejus . . . omnem autem super quem videritis Thau ne occidatis*. And when the 144,000 are sealed of the ten tribes, and the two half tribes, then (I suppose) that mandate will receive it's final execution. But "in the ancient Hebrew alphabet, of which the Samaritans even now (saith<sup>359</sup> St. Jerome) make use, Tau which is the last letter hath the similitude of a cross." It seems to have been<sup>360</sup> a cross like our X. But that is of no moment, for such a form was as common in the punishment of crucifixion as any other, nor is it even known upon which of the various kinds of cross our Saviour suffered; upon which subject the learned work of Justus Lipsius *de Cruce* is well worthy of perusal. Tau, however, is not only cruciform, but it's name means a cross. Letters arose out of pictures, and the ancient names of letters are the names of<sup>361</sup> some thing, the picture whereof was a type of the mode in which the name of that thing commenced; as *alpha* is a cow. And if our eyes and

<sup>358</sup> Ledwich, p. 47. Vallancey Collect. vol. 5. p. 544.

<sup>359</sup> S. Hieronymus, tom. 5. p. 187. ed. Paris, 1546.

<sup>360</sup> Calmet Dict. vol. 2. p. 421. Paris, 1722. Montfaucon cit. ibid.

<sup>361</sup> See above, p. 474, 5.

ears did not tell us that *σταυρος*, a cross, is the thing which gives it's name to the letter *tau*, we are informed of it <sup>363</sup> by Lucian.

The paschal lamb was roasted by the Jews upon <sup>363</sup> a wooden spit in the shape of a cross.

The elevation of the *wave* or <sup>364</sup> *heave* offering, first with elevation and depression, and then with a motion to the right and left, denoted first the lifting up and then the cruciform position of the antitypical victim.

A ceremony of the like sort was used in the Apaturian feast of three days, the first of which was the Anarrhysis from the sacrifice of the Anarrhyma <sup>365</sup>, so called because the victim was ἀνελακμενον και ἐρυσσμενον δνω. The animal was thus assimilated to a human victim *lifted up*; such was the *lifting up* of the brazen serpent in the wilderness, and the *διωρη* <sup>366</sup> of the human effigies which were hung upon trees. The Apaturian anarrhysis is the Homeric *ἀν ἐρυσσαν* <sup>367</sup>.

I have <sup>368</sup> already treated of the crucifixion of Helena or Semiramis, and of the name of king *Stauro-bates*. Ixion invented the cross of Ezechiel or that of the Samaritan *Tau* (the X litera <sup>369</sup> et in figurâ crucem et in numero decem demonstrans) and seems Phalaris-like to have been the victim of his own invention,

Τετρακταμόν' ἐπράξε δεσμόν <sup>370</sup>  
'Εὐν ὀλεθρον ὄγ' . . . .

Prometheus offended Jupiter by "the excessiveness of his philanthropy," who in resentment thereof *δυσσταυρωσε* <sup>371</sup>

<sup>363</sup> Judicium Vocalium, vol. 1. p. 70. Bipont.

<sup>364</sup> Schimmelpenninck Bibl. Fragn. vol. 2. p. 162.

<sup>365</sup> Ibid. 163, 4, 5.

<sup>366</sup> Procl. in Plat. Tim. L. 1. p. 27. ed. 1534.

<sup>367</sup> Above, p. 305.

<sup>368</sup> Hom. Iliad. 1. 459.

<sup>369</sup> Above, p. 303—6.

<sup>370</sup> Isidor. cit. Lips. de Cruce, c. vii.

<sup>371</sup> Pind. Pyth. 2. v. 74.

<sup>372</sup> Lucian. de Sacrif. tom. 1. p. 365. ed. Amst. 1687.

προς τον Καυκασον' for Mercury thought that upon the summit of that mountain ἐπικαιροτατος ὁ σταυρος <sup>372</sup> ἀν' γένοιτο. Manilius describes Andromeda fastened to the rock with her arms extended,

Et cruce virgineâ moritura puella pendit <sup>373</sup>.

The crucifixion of the <sup>374</sup> Dove or Lynx was a great mystery, and that of the owl <sup>375</sup> was a practice in the magic of Melampus. The Romans <sup>376</sup> annually paraded a live dog crucified upon an elder-wood cross (πομπεὺς κυων ἀνεσταυρωμένος) between the temples of Juventus and Summanus. Sozomen <sup>377</sup> relates that when the temple of Sarapis in Ægypt was demolished, certain cruciform hieroglyphics were discovered which the learned of that country interpreted to mean *the life to come*. Curious illustrations of the crucial mysteries among the ancient Germans and among the Chinese may be read in <sup>378</sup> Elias Schedius and in <sup>379</sup> Gabriel Sionita, but they are possibly of Manichæan date and origin; and the following words of Reuchlin may I think be recognized as the words of a Rosicrucian, crux apud antiquissimos, ut in *quodam* <sup>380</sup> *Arabum collegio* contineri scribitur, vetus magorum character.

The Hodyssæan bothros was (as I say) anthropomorphous and cruciform. When the priests of our religion dishonestly sought to avail themselves of that most old superstition they made the penitent lie all night in the place, that he might see visions of the other world. But the bloody fosse of Ulysses was not made to receive the mystified person in it,

<sup>372</sup> Lucian. Prometh. ibid. p. 174.

<sup>373</sup> Astron. L. 5. v. 552.

<sup>374</sup> Above, p. 305.

<sup>375</sup> Above, p. 306.

<sup>376</sup> Plutarch. de Fortun. Rom. p. 325. Xyl. Plin. Nat. Hist. L. xxix. c. 14. p. 683. Delph.

<sup>377</sup> Hist. Eccles. L. vii. c. 15. p. 588. ed. Paris, 1686. and see Stukeley's Abury Described, p. 101.

<sup>378</sup> De Diis Germanis, p. 511. ed. 1728.

<sup>379</sup> Geogr. Nub. p. 70. Paris, 1619.

<sup>380</sup> De Verbo Mirifico, L. 3. p. 978. see Naudé, la Rose-croix, p. 31. Mich. Maier, Silentium, etc. p. 39, 40.

but the black sheep. And what was the black sheep? At the Gaelic celebrations of the Beltain fire (on the 1st of May) they knead a cake, and divide it, and daub one portion with charcoal till it is <sup>381</sup> perfectly *black*, and he who draws that piece for his lot, must jump through the fire; but in their heathen days that man was a victim to be sacrificed. And such is the *black sheep* of Ulysses; a beast as purely symbolical as the *oxen of the Sun* which the cannibal apostates devoured. A man blackened over (like the Aarii of <sup>382</sup> ancient Germany and the *Vespiliones* whom Fordun mentions <sup>383</sup> in his *Scotichronicon*) was laid resupine with his arms extended in the hollow cross, his throat was cut, and his blood filled the magic receptacle, while the ghosts or dæmons (*si credere fas est*) were gathered to the banquet which the necromancer had provided for them. As all victims could not be of the exact same stature, it was necessary to adapt their dimensions to the living grave in which they were placed, either by amputating their extremities, or by shortening their bed, which might easily be done by moveable slides or shuts, and some such thing was probably signified by the mythological Procrustes. At any rate it is "the sepulchre (mentioned by old Nennius <sup>384</sup> among the *mirabilia* of Ireland) " which adapted itself to the length " of whoever lay down in it." It is observable that the cross of the *ἀναστροφή* or *lifting up* could not be exceedingly red with blood, both from the nature of the wounds inflicted, and because the blood would drip to the ground, but the bothros of Ulysses was a cruciform pool of blood, and to the beholder's eye a *rosea crux*. The noted Michael Maierus (authour of the *Leges Fraternitatis*, etc. etc.) has been pleased to entitle one of his mysterious books (for no sufficient reason) *Ulysses*; and in another of them he says of his own brethren and their art, *sub nomine et fabulâ Demogorgonis* <sup>385</sup> *occultaverunt*

<sup>381</sup> Wake-field Statist. Acc. of Ireland, 2. p. 748.

<sup>382</sup> Tacit. Germ. c. 43.

<sup>383</sup> L. 3. c. 2.

<sup>384</sup> Nennius cit. O'Flaherty *Ogygia*, p. 292.

<sup>385</sup> *Echo Colloquii Rhodostaurotici*, per Benedictum Hilarionem, A. D. 1624. no place. p. 97.

materiam et praxin hujus artis. The alarm, which seized upon even Ulysses's mind was, that his necromancy might bring up not only the spirits of the dead, but the great pen-dragon or Gorgon's head, "me pale terrour did possess lest  
 "awful Persephoneva should send to me the Gorgèan head of  
 "the dreadful fire-spirit from hades," that is, lest while he was trying to raise ghosts he should raise the Devil himself; and <sup>386</sup> Pronapides (the pretended tutour of Homer) founded the mysteries of Demogorgon upon that passage of the Odyssey. The same Maierus <sup>387</sup> asserts that the wanderings of Ulysses were an invention of the professors of the occult chemistry. "Homer (he <sup>388</sup> saith) related a most arcane chemistry with  
 "wonderful art. For there is a subject matter in nature  
 "without which the philosophical artificer can effect nothing,  
 "and that matter must be subjected to an Ulyssèan intellect.  
 "It is properly called *Neoptolemus* and is born with fiery hair  
 "from *Achilles*. But how that person, who is to proceed,  
 "as Thetis proceeded with Achilles, is to be born, hoc est ar-  
 "canum arcanissimum, a philosophis vix unquam claris verbis  
 "expressum." But he adds that a reader, who has studied with care and understanding the analogies of that book, may find the answer in *Rhodo apud Adonim*. It appears that he considered the blood-red magic of Ulysses as necessary to the re-vival of Anti-Christ, the "man with many names, <sup>389</sup> who  
 "is dead but still lives;" and Ulysses (he says) is *Artificis* persona, a type of that archimage who is to consummate the mystery of sin.

The fosse of Ulysses was a cauldron of the highest witchcraft. The word labrum signified a cauldron or a wine-vat

(Floret ager, spumat plenis vindemia labris),

and it would also mean the fosse around a strong city. Milan was

<sup>386</sup> See above, p. 541, 2. note 69.

<sup>387</sup> Maierus de Volucris Arboreâ, p. 113. Franc. 1619.

<sup>388</sup> Maieri Arcana Arcanissima, p. 264. no time or place.

<sup>389</sup> Arc. Arcan. p. 144.

in valli formam circumdata <sup>390</sup> labro.

But I have already <sup>391</sup> observed that *labrum* is only a contraction of an older word, *labarum*; and that word is used to denote either a cruciform banner or simply a cross, especially the cross which the pretended Christian Constantine (son of the mischievous person called *Helena*) imitated from a vision he had seen. The cauldron of Medea was a fosse, and from the peculiar epithet given to it in *Argonautica*, *βοθρος* <sup>392</sup> *τρῖς οἱ-χός*, I take it to have been cruciform. When she was "not content with ordinary spells," and resorted to "her most sure power," she used a plant which continually <sup>393</sup> springs up in Caucasus from the blood of Prometheus, an immortal plant, the blood of which resists fire and even lightning; but Prometheus (let us remember) lay bleeding for ages in a cruciform posture. Lastly, if the labrum of Medea and Ulysses was a bothros and a labarum, and the fosse of a city was labrum, it should be remarked that it is a Roman idiom, and the fosse which Romulus made around Rome was called mundus, *the world*, and when it's <sup>394</sup> cavities were opened it was "the gate of the gloomy and infernal gods;" but those words are just a description of the Cimmerian fosses of Ulysses and Patricius.

XXIV. It may be wondered what errand should have brought Ulysses from the east to the shores of Ierne, or why Circe should have directed him to perform his necyia there.

The Homeric isle of Ithaca may be viewed in two lights, the Iliac, and Hodyssæan: in the former it is a portion of the Greek microcosmus, typifying some correspondent district in Asia where the counsellor of the Aga-Memnon held his feu-

<sup>390</sup> Auson. Ordo Nob. Urb. tit. 5. v. 9.

<sup>391</sup> Vol. 1. p. 327. and see above, p. 332. n. 440.

<sup>392</sup> Arg. v. 954. Herman.

<sup>393</sup> Val. Flac. vii. 359—368.

<sup>394</sup> See vol. 1. p. 313. 322.



datory court : but in the latter it is something mysterious and wholly unexplained.

Ἄντη δὲ χθοναλὴ πανπερτατὴ ἐν ἁλὶ κεῖται  
Πρὸς ζῶρον, αἱ δ' ἀπανευθεὶς πρὸς Ἥω τ' ἤελιον τε,  
Τρηχεῖ' ἀλλ' ἀγαθὴ κρητοτροφος <sup>395</sup>.

Ithaca, a level isle and nothing steep,  
Lies to the occident and utmost deep  
The roughest but the best of nurses ; they,  
Off towards Aurora and the rising day.

Mr. Payne Knight well says that there is no similitudo Homericæ cum posterorum Ithacâ, and justly observes that Mr. Bryant's alteration is vix tironi condonanda <sup>396</sup>. But Ireland is indeed the westernmost of a famous insular group, and what is yet more, it is the most western isle of Europe in the extremity of the sea ; πανπερτατὴ ἐν ἁλὶ κεῖται. Words, which could scarce be said of any place on the shores of Greece or Asia ; but which are applied by Dionysius to Albion and Ierne.

Διῶσαι νησοὶ ἔασι Βρεταννίδες, ἀντία Ῥήνῃ <sup>397</sup>  
Κεῖθι γὰρ ὕστατιν ἀπερρυγεται εἰς ἅλα διαν.

“ The Oceanus (saith St. Clement the <sup>398</sup> Roman) is impassable to men, but the worlds which are situated beyond it “ are governed by the ordinances of the same Lord.” The British isles were situated in the Ocean and derived their sanctity from being the outposts (as it were) of the trans-oceanic world rather than a part of this, or as Virgil says,

*The Britons quite divided from the world ;*

which agrees with Homer's Cimmerians on the margin or boundary of the Ocean.

<sup>395</sup> Od. ix. 25.

<sup>396</sup> Proleg. c. 49. Bryant on Troy, p. 131.

<sup>397</sup> Dion. Geogr. v. 567.

<sup>398</sup> Ad Cor. 1. c. 25. p. 162. Antw. 1698.

Claudian understood Ulysses to speak of the western coast of Gaul ;

Est locus extremum <sup>399</sup> pandit quæ Gallia littus  
 Oceani prætentus aquis, ubi fertur Ulysses  
 Sanguine libato populum movisse silentem.  
 Illic umbrarum tenui stridore volantum  
 Flebilis auditur questus. Simulachra coloni  
 Pallida defunctasque vident migrare figuras.

But he is not to be credited. Because testimony four hundred years older points out *Ireland* as the land of the Cimmerians ; and as late as after the Franks were in possession of Gaul Britannia was thought to be the island of departed souls, and to be situated upon the true verge of the Oceanus. The souls of the dead were put into a boat, which sailed at night from <sup>400</sup> *France*. And Rufus Festus Avienus assures us that Ireland had then from of old been esteemed and called the Sacred Island,

Ast hinc (from <sup>401</sup> the Cæstrymnides) duobus in *Sacram*  
 (sic insulam  
 Dixere prisci) solibus cursus rati est.  
 Hæc inter undas multum cespitis jacit  
 Eamque latè gens Hibernorum colit.  
 Propinqua rursus insula Albionum patet.

We know from the memoirs of another impostour (who visited this island some 2000 years after Ulysses, at whose infernal shrine 300 human <sup>402</sup> victims were immolated by his nephew, and from whose name and fame the Yule or Ioul of the northern natives is probably derived) that Britannia and not Gaul was the fountain head of Druidical or Celtic learning.

<sup>399</sup> Claud. in Rufin. l. v. 123.

<sup>400</sup> See the curious narrative of Tzetzes, in Lyc. v. 1204.

<sup>401</sup> Avien. Ora Marit. v. 108—12. It is doubtful what islands the Cæstrymnides were, and perhaps they no longer exist.

<sup>402</sup> Sueton. Octav. c. 15.

The same man affirms that whatsoever the Druids held it lawful to commit to writing was written by them <sup>403</sup> Græcis literis. And it is fortunate for the value of his testimony that he was not only (like Ulysses) accomplished both in word and in deed, but was especially devoted to philology, and had written learned books on the Analogy of Language, and therefore could by no means be deceived upon any such subject as that. If, then, Ulysses visited the Britannias in their earliest beginning, and taught them the learning <sup>404</sup> and *ἱερα γράμματα*

<sup>403</sup> Caesar. Bell. Gall. vi. c. 14.

<sup>404</sup> There is no tradition that the great fore-father of the Homeridæ ever writ any thing himself, but I cannot say whether or not any of the vague reports of ante-Homeric poems by Linus, Musæus, or Pronapides, be founded upon the fame of his works. In the age of Cyrus, Solon, and Epimenides, we meet with a person of mean and deformed appearance flourishing in the *Mæonian* court, remarkable for his wit and subtlety, and famous throughout the world as the authour of moral apologues in which animals are set for men. His adventures are mythic and not historic, especially in his dying and coming to life again or being *διζωος*. And I believe that *Æsop* is a title of the twice-born thief Ulysses, and that *Æsopic Fables* meant apologues after the manner of Ulysses. The Arabs and Persians call the like productions fables of Lokman, in which name we detect that of Loke the cunning Mercury of the Asi. The angels came to Lokman and proclaimed him "king and lieutenant of God upon earth." *Herbeclot*. Lokman was one of the Adites (idolatrous giants in the days of Heber) and God gave him a life equal in duration to that of seven vultures. Abulfeda, p. 496. Oxon. 1806. God dried up the wells of the Adites, who sent Lockmaun son of Ad, Mezeid, and Keyl on a message of supplication to Mecca; the two first being Houdites or worshippers of God, but the third an infidel. Lockmaun, however, instead of praying for them, prayed that God would give them no rain, and a voice proclaimed that his prayer was granted. Then Keyl prayed earnestly for rain, and at that same hour there appeared in separate parts of the sky a red, a white, and a black cloud, and a voice was heard, "Of the three clouds which thou seest, choose for thy tribe that which thou deemest most fit." Keyl chose the black one, which went and settled over the heads of the Adians, and presently let loose upon them a whirlwind pregnant with all the materials of destruction, which forced them and their cattle into the air and pulverized their bodies. During eight days and seven nights the tempest raged, and none of them escaped except Houd, who is Heber. Price Hist. Arab. p. 25—32. The Hindoos say that Locman is the brother of Ram, and wears a bow and quiver. *Voyages du Sieur de la Boullaye le Gouz*. p. 174. 180. Is Lokman the fabulist that cunning prince, who betrayed and ruined the giants, and to whom the storms and whirlwinds were given in a bag? John Henry Hottinger positively asserts it upon the authority (if I rightly understand him) of certain Mahometan Ge-

he had preserved from Babel or recovered (as the bards of Ireland tell) from the dissonance of the seventy-two tribes in the course of his travels, (when

Πολλῶν ἀνθρώπων ἰδὲν ἄλγεα καὶ νοῦν ἔγνων,

or, as Cowley says of Sir Henry Wootton,

So well he understood the most and best  
Of tongues that Babel sent into the west,  
Spoke them so truly, that he had, you'd swear,  
Not only lived but been born every where,)

it is not surprising that Julius should have found them similar to those which the same voyager's poetic grandson established among the Pelasgi. Ulysses was much connected with that people, as tradition placed a part of his adventures in Thesprotia; but the title and mysteries of the *Druidæ* are so essentially Thesprotian, that the general resemblances of Pagan rites will not suffice to account for it. Æneas and Ulysses are variously made the colonists of one country, *Latium*, and the visit of Æneas to Hades is but the Necyia in a new dress. But that hero descending to Hell was forced to gather a golden branch which grew on a tree entirely different from itself,

latet arbore apacâ

Aureus et foliis et lento vimine ramus

Junoni infernæ dictus sacer.

What is that but the branch of the yellow mistletoe upon the gloomy oak of the *Druidæ*, which they gathered with a golden knife? The mistletoe is beyond doubt an allusion to that glaucous branch, which was a pledge of resurrection to

nealogies; Lukman Ulysses, Turcis quasi Æsopus. Hottinger. Hist. Orient. L. 1. c. 3. p. 68. The *Chapter of Locman* has consecrated his name among many nations. "Nous avons inspiré la science à Locman et luy avons dit "d'en remercier Dieu . . . Souviens toi que Locman a dit à son fils, O mon "fils, ne crois pas que Dieu ait un compagnon." L'Alcoran Translaté par le Sieur du Ryer. p. 320. ed. 1719.

Noah from his symbolical grave, the *ramus felicitis olive*. The Celtae had no olive trees, by reason of their climate, in general, which accounts for the substitution of this plant by Ulysses. The Greeks had a custom, long retained by the Athenians, of carrying each new year to their neighbour's <sup>403</sup> house an olive branch surrounded with wool, and called *Eires-Ionè, the Dove's-Branch with Wool*: and those yearly visits, I conceive, are nearly akin to those mentioned by Suidas in 'ΙΩ. Now, the Celts of Britain or Armorica in France have the like custom of going with misletoe to each other's doors at the new year, crying, *au Gui l'an neuf*! That the branch with wool relates to the distaff of Penelope or St. <sup>406</sup> Bridget, I think probable from Homer's line,

'Αυτῇ δ' ἴσον ὑφαίνου ἐπ' ἡλεκτρῷ βεβαυία,

and his being the only known writer of the poems called *Eiresione*, makes in favour of Ulysses being the author of Druidism. The poems of the Gael allude to some superstitions similar to the fosse of Ulysses in Ulster, or rather to that other Patrician purgatory which was on the summit of the Croagh Phadurigh in Connaught. "The night came  
"down; we strode in silence each to his *Hill of Ghosts*; that  
"spirits might descend in our dreams, to mark us for the field.  
"We struck the shield of the dead, and raised the hum of  
"songs. We thrice called the ghosts of our fathers. We  
"laid us down in dreams. *Trenmor* came before mine eyes,  
"the tall form of other years. His blue hosts were behind  
"him in half distinguished rows." (*Ἀμφὶ δὲ μιν κλαγγὴ νεκυῶν  
ἦν, οἰωνῶν ὡς.*) "Scarce seen is their strife in mist, or their  
"stretching forward to deaths. I listened but no sound was  
"there; the forms were empty wind. I started from the  
"dream of ghosts. On a sudden blast flew my whistling  
"hair. Low-sounding in the oak is the departure of the

<sup>403</sup> See Herod. vit. Homer. and Suidas in vocabulo.

<sup>406</sup> Her arma textricia are preserved in the island of Berkerry. Gul. Malm. Hist. Eccl. Glasc. p. 298. above, p. 643, 4.

“dead. I took my shield from its bough. Onward came  
 “the rattling of steel. It was Oscar of Lego. *He* had seen  
 “his fathers<sup>407</sup>.” The vision of Trenmor is very similar to  
 the Hercules of the Necyia. That kind of Celtic oneiromancy  
 is recorded by Tertullian<sup>408</sup>, *Nasamonas propria oracula apud  
 parentum sepulcra mansitando captare, ut Heraclides scribit,  
 vel Nymphodorus, vel Herodotus, et Celtas apud virorum  
 fortium busta eâdem de causâ abnoctare, ut Nicander affirmat.*  
 Nicander of Colophon who thus described the magic lots of  
 the Gael lived a century earlier than Cæsar. The topographi-  
 cal researches of Mr. Campbell seem to establish what I should  
 even otherwise have believed, that the Ossianic poems are in  
 no material degree a fraud or fabrication. The absence of  
 theology and of the names of gods or dæmons, indicates that  
 they have undergone expurgation by Christian bards, at some  
 period subsequent to the Patrician age, after the cloysters of  
 Iona had been purified and their history piously falsified. For  
 those poems probably derived their origin from the great effe-  
 rescence of that age.

No country in Europe lays claim to a higher antiquity than  
 Ireland, having been inhabited as early as one year after the  
 division<sup>409</sup> of tongues at Babel. At which time, a certain  
 Partholanus or Bastolenus of the progeny of Japhet wandered  
 out of Assyria into Ireland being jealous (as we read) of king  
 Nemrodus Ninus; but he was himself accompanied by certain  
 giants of the family of Cham Zoroaster and Nemrodus Ninus.  
 He, as I conceive, is meant for Ulysses, who with certain other  
 chiefs and hierarchs of the royal caste led a portion of the  
 Celtic Iapetidæ into Ireland as soon as possible after the con-  
 fusion of tongues. It may seem passing strange, that Ireland  
 should be the first country settled from the East, and may call  
 to mind the doubts of Martinus, whether Angels pass from one  
 extreme to another, without going through the middle: but

<sup>407</sup> Cathleen of Cluna.

<sup>408</sup> Tert. de Animâ. c. 57. tom. 4. p. 333.

<sup>409</sup> Campion's Historie. c. 4. c. 7.

such remarks do not apply to the actions of men strongly influenced by the errors of superstition. The course of voyage and discovery by the Portuguese was greatly modified by their fanatical wish to find that which they called *Prester John* or *Prete Janni*. As they hoped to find an hierarchy in the south or east, so Ulysses sought to establish one *in the west*. The Sibylline poems and other prophecies (whether dæmoniackal or of the Christian Patriarchate) which had fallen under the eye of that learned man, informed him that another Troy kingdom was to be established, and another Ilion built in the *west*; and he adopted the idea that the very extreme West was to be sought for that purpose;

Troja quidem tunc se mirabitur, et sibi dicet  
Nos bene tam *longâ* consuluissè viâ.

The Babylonian Sibyl, whose oracles Ulysses no doubt followed, (for she herself was the *She-Hawk*, or *Kirkè*, who as Homer tells us sent him to Cimmeria) seems to have described the place in which the Tower should be rebuilt, as being an Island.

Νησῶ ἀμφιγυτὴ τότε Πυργὸ ἀνασασίς ἐσσι,  
'Ανδρες δ' οἰκησῶσι πολὺν τὴν πολλὰ παθεσαν<sup>410</sup>.

The *Isle of the East*, Shinar between the rivers, was the *red* island, or that of Eos Eerigenèa the Rhodo-Dactyl of Ida, and that was the true *Erythra* from which the Sibyl of Babylon was termed Erythræan. But the *Isle of the West* is celebrated throughout Hindostan as the *white* island, and is our own Albiona. The Argonautica written about the time of the Culdee Patricius describe the ship Argo as escaping from the Fury Isles (Mona Cæsaris and Mona Taciti), passing by Ierne, and by the isle of Ceres (Cassiteris or Scilly, now nearly submerged), and reaching that of Circe, called in violation of prosody *Λυκαία*, for which the Critics put in *Ἀσιαία*. But on

<sup>410</sup> Sibyll. L. xiv. v. 342. ed. Maio.

reflection I am confident that *Λευκαία*, Albany or Albion, is the word. Albion was not a strange name to the founders of New-Troy in Italy; Albiona <sup>411</sup> *ager trans Thyberim et lucus Albionarum quo loco bos alba sacrificabatur*. But these parts were those of which the prophetess spoke to Æneas,

*Longa tibi exilia et vastum maris æquor arandum  
Et terram Hesperiam venies,*

and in which his descendants founded *Alba Longa*, and afterwards *Roma* on the river *Albula*.

The opinions of Ulysses concerning the ultimate occidentality of the Hesperides or Fortunate Isles were, I believe, entertained by the Greeks in general, and but few of them coincided with the author of the *Theogonia*, in thinking that Italy was the "recess of the Holy Islands." Tzetzes says they were some of the thirty *Orcades*, but his words show that he means the *Hebrides* or isles of St. Columb;

Ἐκ τεσσάρων τῶν τριακοντα εἰσιν αἱ Ἑσπερίδες <sup>412</sup>,  
Πρὸς μέρη γὰρ Ἑσπερία κείνται τῆς Βρεττανίας.

Although Ulysses visited Italy, and founded settlements there, he seems not to have been satisfied that it was the proper *Tyrnesia* or *Land of the Tower*, and did not fix upon the Seven Hills of the Sibyl, but pursued his course westward, till he reached the islands of the Ocean which surrounds the orbis terrarum, and which are therefore themselves almost beyond the limits of the world, and in particular that more western one which (as Avienus saith) "the *Ancients* called "Sacra."

The poet Necham <sup>413</sup> related that there was in the *Ellan na Fradatory* a purgatory of St. Brendan in which living persons might expiate their sins by fire. No doubt St. Brendan's name is but another for him who is called *Patric*.

<sup>411</sup> Pompeius Festus de Verb. Sign. in vocabulo.

<sup>412</sup> Chil. viii. v. 725.

<sup>413</sup> Necham cit. Camd. Brit. iv. p. 445. ed. Gough.



“ He led a very hard life riding over the seas on the back <sup>414</sup>  
 “ of a sea-whale.” But it was more generally received, that  
 he was a wanderer over the Ocean in a ship during seven years,  
 “ it being God’s pleasure that St. Brendan should see his  
 “ various <sup>415</sup> secrets in the great Ocean.” But his original  
 purpose (thus long delayed by a series of adventures in various  
 enchanted islands) was to “ navigate *towards the West* <sup>416</sup> to  
 “ the island which is called the land of promise of the Saints,  
 “ and which God (as one Mernocatus told St. Brendan) is to  
 “ give to our successors in the last times.”

Having thrown out such suggestions as occur to my mind  
 towards an illustration of the obscurities of Homer, I must  
 resign that bard of the primæval ages into abler and (it may  
 be hoped) more fortunate hands.

Αὐτὰρ ἐγὼ καὶ σείο καὶ ἀλλῆς μνησοῦν ἀοιδῆς.

<sup>414</sup> Legend. Angl. in *David*. fol. 84. b.

<sup>415</sup> Legend. Angl. in *Brendan*. fol. 48. a.

<sup>416</sup> Ibid. fol. 44. b. Hor. Epod. 16. v. 41. etc.

# A PROBABLE CHRONOLOGY OF THE EVENTS ABOVE SPOKEN OF.

|                                                       |                                                                                                                                                                                  |                  |
|-------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| Deluge..... B. C. 2938                                | Cush born..... B. C. 2938                                                                                                                                                        |                  |
| Selah born..... 2801                                  |                                                                                                                                                                                  |                  |
|                                                       | Cham dies? ..... 2790                                                                                                                                                            |                  |
|                                                       | Cush leads the migration... 2788                                                                                                                                                 |                  |
| Heber born..... 2671                                  | Cush enters Shinar..... 2671                                                                                                                                                     |                  |
| Heber prophesies... 2640                              | Cush consecrates the Tower 2640                                                                                                                                                  |                  |
| Peleg born..... 2537                                  |                                                                                                                                                                                  |                  |
|                                                       | Nimrod born..... 2515                                                                                                                                                            | Ulysses born?    |
|                                                       | His labours or hunting begin 2497                                                                                                                                                |                  |
|                                                       | He usurps the tyrannis.... 2489                                                                                                                                                  |                  |
| The division or <i>peleg</i><br>takes place..... 2465 | He goes out into Ashur... 2465                                                                                                                                                   |                  |
|                                                       | Rapt. Helen. league against<br>Babel..... 2455                                                                                                                                   |                  |
|                                                       | Siege of Babel formed.... 2445                                                                                                                                                   | Telemachus born. |
| Shem dies ..... 2436                                  |                                                                                                                                                                                  |                  |
|                                                       | Nimrod dies. July..... 2435                                                                                                                                                      |                  |
|                                                       | Babel taken. Cush dies. Ja-<br>nuary..... 2434                                                                                                                                   |                  |
|                                                       | Semiramis reigns. Æneas 1. 2434                                                                                                                                                  |                  |
| Reu or Argu born.. 2407                               |                                                                                                                                                                                  |                  |
|                                                       | Semiramis. Æneas 2..... 2393                                                                                                                                                     | Homer born?      |
|                                                       | Semiramis. Æneas 3..... 2355                                                                                                                                                     |                  |
|                                                       | Semiramis. Æneas 4..... 2325                                                                                                                                                     |                  |
| Peleg dies..... 2298                                  |                                                                                                                                                                                  |                  |
| Serug born ..... 2275                                 | Confusion at Babel..... 2285                                                                                                                                                     |                  |
|                                                       | Colonization of Europe and<br>Africa. Kingdom of Æ-<br>gypt. Pelasgi in Greece.<br>Aborigines in Italy. Mi-<br>lesians in Ireland, etc. last-<br>ing a long time, until?... 2185 |                  |
| Reu dies ..... 2168                                   |                                                                                                                                                                                  |                  |
| Nahor born..... 2145                                  |                                                                                                                                                                                  |                  |
| Terah born..... 2066                                  |                                                                                                                                                                                  |                  |
| Serug dies..... 2045                                  |                                                                                                                                                                                  |                  |
| Nahor dies..... 1997                                  |                                                                                                                                                                                  |                  |
| Abraham born.... 1996                                 |                                                                                                                                                                                  |                  |
| Abraham leaves Ur. 1966                               |                                                                                                                                                                                  |                  |
| Terah dies. Abraham<br>enters Canaan... 1921          |                                                                                                                                                                                  |                  |
| Exodus of Moses.. 1491                                |                                                                                                                                                                                  |                  |



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